

From Acts To Us

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[0:00] Welcome and thank you for joining this message by David Entry at Carish Church.! In this season of Great Awakening, may God pour out His Spirit through His Word, refreshing your heart and awakening you to His will.

Acts chapter 28. I would like to read from verse 23. I'm reading from the King James Version. And when they had appointed Him a day, there came many to Him into His lodging, to whom He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.

And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed after that portal, spoken one word, well spoken of the Holy Spirit by Esaias, the prophets, unto our fathers, saying, Go unto these people, and saying, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

For the heart of these people is waxed gross, and their ears are dull of hearing, and their eyes have they closed. Lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I shall heal them.

Be it not therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning amongst themselves.

[1:48] And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Here ends the reading of God's word. Amen. Shall we please pray? Father, we thank you. We give you praise for giving us the privilege to be here.

As we hear your word, we pray that we will hear from you. As we hear your word, we pray that the heavens will be opened upon us. As we hear your word, we pray that you give us listening ears. Heal our hearts. Heal our soul. Let us encounter Jesus. Reveal Christ to us. Amen. And use us for your glory. In Jesus' name.

Amen. And all shall say. Amen. Amen and amen. Now, when you look at our previous sessions, we saw how Paul has been in prison, and he appeared or he summoned the leaders of the Jews so he could make a case before them.

[3:08] He spoke to them. Not just so he could make a case, but so he could send the gospel to them. And last week we ended by him. When they didn't want to receive, he said that, well, Isaiah prophesied about you.

And Isaiah said that these people have ears, but they will not hear. They have eyes. They will not see. Lest I will heal them. Because that's the condition of the fallen heart.

The fallen heart, watch this very importantly, never is willing to receive God. The fallen heart, watch this, runs from God.

So a typical example is in Luke chapter 5, where Jesus told them, they said, we've told all night, but we didn't catch any fish. Jesus said, catch your net on the other side.

And the Bible said, when they did that, they took in so much fish. And then when Peter, a Jewish businessman, saw the breakthrough, a normal Jewish man will come into an agreement with you that you don't have to just say in your house, when I'm going for fishing, show me where to cast my net, and 70% of the profit will be to you.

[4:20] A Jewish man will want to. But rather, Peter fell on his feet, and he said, depart from me. When he realized that he was dealing with deity, the fallen heart normally runs away from God.

The natural disposition of the fallen heart. So the Bible says that none seek God. Romans chapter 3. None seek after God. None. I said, there's none who understands.

None who seeks after God. Naturally, within ourselves, we will not seek after God. When we see someone being religious, it's not because they are seeking after God. But sometimes, there is this need for God within us.

We will use other things to massage it or to fulfill the needs. But the true God, naturally, we will not seek after him. That is why when Jesus came, it was the religious leaders who killed him.

The more religious they were, the more ungodly they were becoming. They stayed away from God. So the point I'm making here is that, naturally, the fallen man does not draw closer to God.

[5:26] We run away from God when God shows up. Adam and Eve did that in the garden.

Genesis chapter 3, from verse 10, 11. Adam, where are you? I heard your voice in the garden, and I hate myself.

So Jesus posted this way. In the book of John chapter 6, I think verse 44, said, no one can come to me. Okay? No one can come to me unless the Father who sent me does what?

Not that way. That's what? Draws. Draws. It's like, you know what? They put a rope on your waist, and they are pulling you. Most of you, all of us, we are drawn to Christ.

Naturally, our face was away from Christ. We are living our life going. But for some reason, the gospel came, and something began to draw. You think about yourself. You've been in church on a Sunday morning like you.

No, no, it wasn't your natural forte. So no one comes to him except God draws us. So the people, when they listen, the reason I'm saying that is people don't get converted by good arguments.

[6:28] Because there is no intellectual pathway to God. Can I read that? Don't think it is our glorious, wonderful submission.

You can be the best lawyer, and you can preach the gospel and not win anybody. Because people coming to Christ is not a result of intellectual discourse, even though salvation does not sidestep your intelligence.

So you can say, I'm saved. I can't think. I don't even know why I'm saved. But you must know why you are saved. Salvation must be reasonable. Must have a foundation of understanding.

A context of reasoning. That's why the gospel, the preaching of the gospel, is not just left to emotive behavior. Your emotion, how I feel.

No, no, no. It's not about how you feel. What you know. You cannot be saved without knowing.

Because the gospel has noticia.

[7:35] Data. It's a data. It's content. It's news to be told. And you believe, watch this. You believe the news in order to be saved. So it is believing in a certain information that gets us saved.

But that information has the breath on it. When it's time for God to draw you. It's called the Holy Spirit. See, the Holy Spirit bears witness to the preaching of God's word.

So don't let us think the fact that what we are saying is reasonable can change somebody. Some time ago, somebody asked. I work with a very strong Jewish guy. He's very religious.

And I really want to explain Jesus to. And sometimes they are not interested. What are the things that I should say to the Jew? I said nothing but the gospel. The gospel that saves the armed robber. Or the, you know, wild person who are religious. El Chippo. El Chapo. That same gospel. Okay, okay.

[8:39] Watch this. There is no special gospel for the good person. And there is a gospel for the bad person. There is no special gospel for the religious. And the gospel for the criminal.

There is no special gospel. The gospel that can save the criminal in the prison is the same gospel that can save the professor. The emeritus. The same gospel that can save the king.

And the same gospel that can save the servant in the palace. The same. The same content. So it's for all. It's very interesting. The same content for all.

That is why it's not my job. And it's not our job to amend the gospel. Don't spray perfume on it.

Leave it the way it is. It might be smelly for some people. But the same smelly thing is perfume. Oh, I feel like preaching. Hallelujah. Hallelujah. The Bible in Romans chapter 1 calls it the gospel of God.

[9:38] It's not my gospel. No pastor has a gospel. You can say my gospel when you have personalized the gospel of God. And that gospel is concerning his son.

Not your job. Not your breakthrough. Not your prosperity. Not your healing. The gospel. Oh, I feel like preaching now. The gospel is there.

It's there. Concerning. Here's the verse 1. Here's the verse 2. Sorry. Concerning the gospel. Okay. Concerning. Verse 3. Concerning his son. So when you preach and they can't hear about Christ, you have not preached the gospel.

You haven't preached the gospel. And for your information, if you stray into church and like what is going on in church, without knowing who Christ is, you are not saved. No time. You are not saved. The crudest way to put it, the raw way to put it, you are still going to hell. These are important things. Listen, I keep saying it and I can't wait for the Bible to say this one I'm about to say.

[10:43] It is not my preaching that makes the gospel work. It's the gospel in my preaching that makes my preaching work. This lousy preaching I'm doing.

What can it do for you? What can it do? It's the gospel inside it. The gospel inside it. So Paul explained the gospel to them.

But Sir Paul, the greatest apostle ever, the greatest theologian ever, the greatest preacher ever, next to you after in the church.

Greatest apostle, greatest theologian, greatest preacher, greatest missionary ever. Preach. And he was a lawyer by training. He said concerning the law, when he was, before he became born again, he was blameless.

So he had this impeccable track record and now he's in Christ. He preached to some people, they won't believe him. I'm telling you, you don't have fear. If Paul could preach and some people would not believe, then why are we preaching?

[11:49] Because he says, if I may be to digress a little bit, I'm going to something I said last week on KP2. The gospel can make people stumble.

He said Christ, Christ is a stumbling block. Not just a stumbling block. 1 Corinthians chapter 1, verse 23. He's an offense.

Not just, he's an offense. What we are preaching will offend some people. It will offend bad people, good people, religious people, nice people, intelligent people, foolish people.

I mean, the whole spectrum. The whole spectrum. He said to the Jews, it's a stumbling block. What are you? Christ, the stone of stumbling.

1 Peter chapter 2, verse 8. Isaiah chapter 14. He said, a stone of stumbling and a rock of offense. That's what we are preaching on. So, this should make you understand that.

[12:52] It doesn't matter how much you explain. Paul did some explanation. Some people, okay, but God didn't call them, so it's not their fault. No, it's their fault. Because they block their ears.

They chose. When the gospel comes to you, it's your choice. Even though God is the one, those of us who chose, we cannot say, it is just us.

It says, it's the grace of God, lest any man should boast. No man can boast. Because it's not us. God, who is at work in you. Both to will and to do.

So, you cannot claim credit. When Peter said, Matthew chapter 16. Jesus said, who would Ruben say I am? Son of God. Jesus said, blessed are you, someone by Jonah.

But I won't give you the credit. He said, this has been given to you, not just by your training, your education, your smartness, your intelligence. But it was given to you by the spirit of God, my father in heaven.

[13:53] Do you understand what I'm going to say? And so, those of us who have come to accept God or accept Jesus, who are, let me put it a better way, biblical way. I prefer that one than accept.

Who are in Christ? You check if you find any religion anywhere in the world. Who claim their followers are inside the leader?

God. It's only we, Christians, we are in Christ. Hallelujah.

Therefore, if any man be in Christ. Hallelujah. We are in Christ and Christ is in us. He said, Galatians chapter 2 verse 20.

I'm crucified in Christ. Nevertheless, I live. Yet not I. But what? Christ in us. We are the only group of people who are inside our Savior.

[14:57] I'm in Christ. Sometimes when things are rough for you, people say, how are you going to tell them I'm in Christ? Not in crisis. Oh, I feel like preaching. I'm in Christ.

I'm in Christ. If you are not in Christ, it doesn't matter how well things are going for you. You're actually in crisis. I need to let all this thing from my inside.

Hallelujah. Hallelujah. So, Paul spoke to them. He spoke to them. Some didn't believe. Others believed. And those who didn't believe told them that, no wonder Isaiah said this about you. And Isaiah prophesied. So, this is not new. Prophesied that some will not believe. And anyway, they left. And they left. And then, let's go to the next verse.

I think I want to. But this is interesting. After the people have left, Paul dwelt. Then Paul dwelt two whole years on his own.

[16:00] In his own rented house. Wow. Where was he getting the money? Here. I know you are thinking.

Yeah. Rent advance. Yeah. What did he do? Rent advance. Somebody said rent advance.

He paid two years advance. Sometimes, it takes scripture to explain scripture. Okay.

It takes scripture to explain scripture. Don't forget, I talked to you about analogia scriptura. It's a Latin word. That means that scripture speaks with one voice. So, he's saying something here.

But you can actually get a bit more insight from another text. Because scripture, from Genesis to Revelation, one voice. Nothing contradicts itself. Scripture speaks with one voice. Really.

[16:56] So, how did he get money? Just some of the things that people were caring for him. So, he wrote to the Philippian church. That you sent once and again for my need. Philippians chapter 4.

Verse 15, 16, 17. Particularly 17. It's not because I need some gift from you. You know. But I'm just saying it to you. Because when I was in prison, you sent not once and for all.

Those of you who give once and for all. He said. I'm not proclaiming anything.

It's in the text. The text is saying it. Yeah. He said. He sent. You sent once and again for my necessity. Okay.

So, the things I needed. He was saying. This letter was written when he was in prison in Rome. His first prison man. That two years. That's where someone was getting some of the money for his rent. For his.

[17:53] What? His necessity is there. Which includes rent. Which includes rent. It includes his food. Yeah. Clothing and everything. Including his iPad.

And stuff like that. So. Online subscriptions. And everything. He said. He sent. Once and again.

For my necessity. And he wrote about. Epaphroditus. In 2 Timothy chapter 1. From verse 13. 14.

15. That this guy was so good towards him. That when he came to Rome.

He did not rest. He searched for Paul. Everywhere. Until he found Paul. And he cared for Paul. He said. The Lord grant message. The household of Onesiphorus.

Sorry. For he often refreshed me. And was not ashamed of my change. Look at the next verse. But when he arrived in Rome. He sought me out. Very zealously. And found me. Because.

[18:48] When he said. He refreshed me. He's talking about. He cared for me. Look at the next verse. It's like. May God have mercy on him. The Lord grant him that. On the day. He'll find mercy. Because. He ministered to me.

At Ephesus. And. Not just that. He continues to also do that. So. People were caring for Paul.

People were giving to Paul. That is why. In 1 Corinthians. He was writing things like.

If I have sown spiritual things to you. What is wrong. If I reap your natural things. 1 Corinthians.

Chapter. 9. Verse 11. If we have sown spiritual things to you.

What is wrong. If I reap. Material. Use the word. Material things. And then. In 2 Corinthians. He told that. Corinthians. She said that. You know. I don't want to really take from you.

Because you should learn from. Chapter 8. Learn from those in Macedonia. That even. Above all. Their. Poverty. They were willing to give. Way and beyond. And some of them.

[19:44] Gave to his necessities. So in 2 Corinthians. Chapter. 13. He said. I'm coming. But I don't want to be a burden. Unto you. I don't want to take from you. He said. Others are supporting me. So he was getting support.

From. Good. People. I just said it. So you can. You can decide. Define. Who good people. Might be. Anyway. So. Paul.

Lived there. In his own rented house. For. Two. And. Two. Two years. And he received all those who came to you. So when they came. You will even serve them drinking water.

I know he will serve them cook. That's just a joke. Then verse 31. I need you to take notice of something.

When they came. That's all he was doing. People were coming to him. And he was preaching the kingdom of God. And teaching. The things. Which concern.

[20 : 44] This is so sweet. That's a. Proper pastor. Proper preacher. His main. Focus. And his main message. Is concerning Jesus Christ.

The things that concern the Lord Jesus Christ. And he was doing that. With. Confidence. And no one forbidding him. What's the next verse? What's the next verse?

No next verse? Ah. But how can you finish a text like that? You can tell. Like it looks like they didn't finish it. This is the end of Acts. So what's.

What's all the points? We are going. And this happened. This happened. Jesus started by saying. Go and preach the gospel. This happened. This happened. This happened. And then Paul was arrested. They were. He was beaten. He was sent to Rome.

And in Rome. So what happened? Was he. Was he acquitted? Was he released? What happened to Paul? And he said for two years. It would have been interesting.

[21 : 38] If he said. He lived there permanently. He said for two years. So after the two years. What happened? What next? That's Acts chapter 29. So okay.

Where is Acts chapter 29? I know you don't know where it is. Today I came to show you where Acts chapter 29 is. I feel like preaching.

I came to show you where to find Acts 29. Because from the way Acts 28 31 ended. It seems to suggest that it hasn't ended.

If you follow the trajectory of the argument or submission. It tells you that it's not finished. So where on earth is Acts 29?

Where on earth? Where on earth is Acts 29? Where is it? Where is it? Right here. They didn't finish.

[22 : 43] Because. The gospel is not finished. Watch this. The gospel is not about Paul. It's not Paul's story. We are not here to study.

History lessons. About Paul. On Paul. No. So whatever happened to him. Is none of our business. Whatever we do.

After we've been told. It's now our turn. It's that Hebrew chapter 12. Therefore being seen you are surrounded. Since you are surrounded with so great a cloud of witnesses.

Everybody say witnesses. Witnesses. Matis. That's the Greek word. Witnesses. Or matus.

Depending on what translation you are using. Witnesses.

We are surrounded by so great a cloud of witnesses. Witnesses. Where are they? Acts chapter 1. Acts chapter 2. Acts chapter 3. Acts chapter 4. We see.

[23 : 43] So many people inside. And people who backslide. People who didn't backslide. People who embrace the gospel. People who embrace the gospel. People who die for the gospel. All these are witnesses.

Because in Acts chapter 1 verse 8. Jesus said. He shall receive power. After the Holy Spirit has come upon you. And ye shall be my witnesses.

My matis. Which is translated. Eventually became translated. In some parts. As matis. That's the original word. Matis. Matis.

Or matus. Maturaya. So matus is a mati. The original. The word didn't actually mean someone who has just died.

It originally meant someone who is in the witness box. To give an account. A witness to something he has experienced. Something she or he. He or she has encountered.

[24 : 41] Something. You don't go and stand in the witness box. And he said. Did you see that? Guy slapped him. He said. Which guy? The guy. He said. No. I don't know him. I've never seen him. So why are you here? We have to kick you out of the witness box.

Is it possible that people are preaching. Without being witnesses? Is it possible. That you can't even go out doing outreach. But you are not a witness for Jesus.

Both in your words. And your works. Witnesses. Witnesses. But being an effective witness of Christ. Is based on the Holy Spirit.

Not your experience. Not just your experience. Not just your background. Not just your education.

Even though sometimes. All those things can come in handy. They can come in handy.

But they are not necessarily needed. They are not the foundation. Or they are not the main purpose. For our submission. It's Christ. We are supposed to be.

[25 : 42] Watch this. Not just go witnessing. There's a difference between witnessing. And being a witness. We are supposed to be witnesses.

Even when you are asleep. A police officer. When he's asleep. Is he a police officer? Yes. When he's in uniform. Is he a police officer?

How about when he's not in uniform. Is he a police officer? It's just what he is. It just is. A medical doctor doesn't have to be in the hospital. Or maybe when you get to the hospital. They become a doctor.

But there's nothing doctorate about you. Yeah. But he is. A medical doctor. A witness is not only someone witnessing. When they are talking.

A witness is a life. I'm going somewhere with what I'm trying to say. So Jesus Christ in Acts chapter 1. Said that ye shall be witnesses unto me.

[26 : 43] Then it starts from Jerusalem. Do you know who wrote the book of Acts? I told you. Luke. Okay. Luke the doctor. Luke the physician. But Acts was not the only book he wrote.

In fact. Acts is almost like the second Luke. So there was a first Luke. And then the second Luke. Or like the way of first Corinthians. Second Corinthians. That's what I mean. Okay.

I'm not talking about looking at something twice. I mean. So. The first Luke. Primarily. Watch this. Is the gospel according to Luke. Which focused on Jesus' mission.

From Galilee. To Jerusalem. So the gospel according to Luke. Luke. Primarily focused from. The journey plan was from. Galilee. To Jerusalem.

And then the second book of Luke. Was from Jerusalem. To the uttermost parts of the world. Okay. Now. The first book. Was just about. Jesus' natural living.

[27 : 41] Human life. The second Luke. Was about Jesus' supernatural living. In the church. The body of Christ. Okay. The body of Christ. That's why. The second Luke.

Never finished. Because the book. Has not been closed. The story of the church. Hasn't ended. They've done their own. Seeing we are surrounded by so great.

A cloud of witness. Now it's our turn. Let us. Run. So. First Corinthians chapter. Nine. Verse twenty-five. Paul says. I so run. I think the next verse.

Everyone who completes. Look at the next verse. He says. Therefore. I run thus. Give us. A different. Let's look at. New American. San Abeshi. Therefore. I run in.

Such. A way. There's a way to run. The Christian life. Is a race. Run by grace. We have to. As soon as you are saved.

[28 : 35] What do you have to do? Start running. Running. You are not running. For your dear life. You are running. For your dear mission. Wow. Wow. Wow. Wow. Watch this.

Paul said in Acts. That therefore. None of these things move me. Neither count I myself. Dear to my. Acts chapter twenty-first twenty-three. Neither count my life dear to myself.

That I might finish what? My race. I might finish what? My race. It's a race. So in second Timothy chapter four. Verse seven. It said.

I have fought a good fight. I have. So. Paul finished his own. Now it's. Your turn. And my turn.

So it says that. See we are surrounded by so great a cloud of witnesses. Let us. Run. With perseverance. With patience. Let's keep running. That we will obtain.

[29 : 30] And the way you should run is by looking unto Jesus. So. Now coming back to the book of Acts. We saw all the witnesses and the testimonies. About these people in the book of Acts. We saw them.

Including the chief one Paul. And I'm going to tell you in a moment. Why so much focus was put on Paul. Paul is not Jesus. So why was so much emphasis placed on him.

So much so that. Right from Acts chapter 13. It looks like it's all about Paul. To the end. That the book finishes with Paul. Paul. Spending two years. Why?

Paul. But first of all. We have all these witnesses. Who have modeled race. Running their race.

Who we are supposed to look at. And continue the race. That is the essence of Acts chapter 29.

The Acts chapter 29. Is to continue. From where. Those in Acts chapter 1 to 28. Left. Off. So we are supposed to continue. We are in Acts chapter 29.

[30 : 26] For. I know some of us are not aware. But your life is. Being written as a book. After you die. Not your obituary. But after God calls you home.

And. The books are open. And we read your life. How much. Godly content. When I say godly content. Okay. Let me explain what I mean. By godly content. How much. Mission fulfilling content. Destiny. Fulfilling content. You think. Some of us think. It's when you are on stage. That you fulfilled. Destiny. Many of us. Who are fulfilling destiny. Probably.

Effectively. On stage. Were fulfilling it. Much more effectively. Before we showed up. On the stage. So being on the stage. Is just a continuation of. So the stage. Doesn't change us. But if you are waiting. To appear on stage. Before you start. Fulfilling your destiny. By the time you appear. Before God. You are being outstaged. So now.

[31 : 30] We saw all them. So what about Paul. When you look at the. As I referred to recently. When you look at the content. Of what was happening. From practically.

Acts chapter 21. Down. Down to 28. It looks like. Just the history. Of what happened to Paul. No new doctrine. Was being chained out.

He wasn't teaching. How we should live. The Christian life. No. There was no. Really no new doctrine. But it was just telling. About how. A person lived. His life. He lived.

His life so much. Which I taught. I think. A few. Weeks ago. That. In Philippians. 120. That Christ. Will be magnified. In my body. Right.

That. Yeah. That Christ. Will be magnified. In my body. Whether I'm dying. Or living. That's a witness. Whether I have a job. Or I don't have a job. It's not conditional.

[32 : 26] So. Because I lost my job. I'm not going to church. You are not serious. You are not a serious Christian. Yeah. Because something happened to me.

I'm not. I've. Especially those who say. God didn't answer my prayer. Yeah. I'm really. Let us not serve God. Only in good times.

No. Let us not serve God. Only when we seem to have experience. An answer to our prayer.

Because. What we are praying for God.

To build us. As out of. Might even be the means. For the fulfilling. Of our destiny. And our blessings. Because. God. Is.

A sovereign God. And that's what is called. The providence of God. The ironic providence. You are praying. And not happy. Because you've lost a job. But meanwhile. God is not answering your prayer.

[33 : 21] For the new job. Because probably. He's teaching you. How to learn. To depend on him. Without income. For a period of time. Paul said. I've learned. Philippians chapter 1. Verse 12. How to abase.

I feel like preaching. You know. I've learned. So Paul. In Philippians. Was saying. Now. Philippians. Don't forget. Philippians. Was a letter. Prison.

Epistle. So he wrote this book. When he was in prison. And he wrote it to the church. He said. I've learned. How to abase. And how to abound. That. Christ.

Christ. We magnified in my body. Whether by death. Or by life. Now. That's the definition. Of a true witness. And so. If we are going to be true witnesses. Of Jesus Christ. Then. We shouldn't be convenient witnesses.

We should be witnesses. For real. That's what. Acts chapter 29. Is about. Acts chapter 1. 2. 3. 4. 5. All through 28. Was written. So that.

[34 : 17] Somebody can understand. What it means to be a witness. That is why. Towards the end of Acts. The last. Seven chapters. We're focused so much. About the history of a man. Who is going for Christ.

Not about doctrine. But. About a man. So that is why. Focus was put on Paul. The way he was sold out. I need to imagine. Chapter 21. I think the verse 11.

He said. Why are you crying to break my heart? I'm not only ready to suffer for Jesus. But I'm ready to actually die. For his name. That's his position. That's 13. I'm ready to die. Not only to suffer. But to die.

For this whole thing. So stop. The fact that. Troubles are ahead of me. Shouldn't break your heart. Because it's not breaking my heart. I want to do it excitedly. That's one. So. Focus on the life of Paul. But secondly.

Which is more important. The reason why Paul. But why should Paul pray in prison? Somebody who is so willing. To go anywhere. Any land. To preach the gospel. He was rather kept in prison.

[35 : 13] And how many Paul can travel. To come to him. In prison. When he was two years. Under house arrest. For your information. Remember. He was for two years. In Caesarea. Okay.

In Caesarea. After he was arrested. He was kept in two years. In Caesarea. And after Festus died. When he couldn't be acquitted. Okay. After the death of Festus. He said. But after two years.

Precious Festus succeeded Felix. And Felix. Wanting to do the Jews a favor. Left Paul bound. So two years. He was still bound. And then. When Festus came. Agrippa came. They listened to him. That's when Paul said. I appeal to Caesar. So he said. Then Caesar you must go. Chapter 23. So Paul ended up. On his journey to Caesar. And remember. The shipwreck.

And months. And all. So give and take. About a year. So two years. And about a year. Then another two years. In prison. So he was in custody. For about five years. He couldn't.

[36 : 08] He wasn't free to travel. What was he doing. Around that time. As I taught you. He was churning out something. That benefited Christians. Beyond where he was. And not just. Beyond where he was.

Within that season. But generations. How would we have heard. The book of Ephesians. Ephesians. Philippians. Philippians. Colossians. And Philemon. Were all written.

When he was. In that two years. Were all written. When he was. In prison. For that two years. And look. How would you even understand. How Christ. Should be glorified.

In the church. If you don't. Go to Ephesians. Ephesians. Teaches us. How Christ should be glorified. In the church. Philippians. Teaches us. How we should rejoice. Even in the face of troubles. And suffering.

How we should live in Christ. And rejoice in Christ. Colossians. Teaches us. How Christ is the excellent one. Preeminent one. The supreme one. If you add anything to Christ. You lose everything.

[37 : 03] Christ. Plus nothing. Equals to everything. Christ. Plus other things. Equals to nothing. You can find that in Colossians. And Paul was. He wasn't just defending.

Right sin matters. To separate the law. From grace. That one was early on. In his missions. But when he was in prison. He changed out. Deep. Philemon. The book of Philemon.

Teaches us. How Christ is our. Supreme. Intercessor. He's interceding. On our behalf. Paul said. I'm interceding. On the behalf. Of the runaway slave.

Onesimus. Philemon. Receive him. On my behalf. Receive him. It gives us a beautiful picture.

About how Christ. Even when you became born again. The things that you couldn't do right. Or you didn't do right.

The little sins. Or big sins. And whatever you went wrong. After you became born again. Still. There's an advocate. Before the presence of God. Interceding on your behalf. So in 1st John chapter 2.

[37 : 59] In verse 1. It says that. I'm writing this in little children. That you sin not. But if anyone sins. That means. Christians can sin. I didn't say Christians should sin.

Why can Christians sin? Because they are human beings. Don't be so disappointed. Because you know you're a Christian. And they sinned. Ha. And you call yourself a Christian. Leave that for the unbelievers. But we internally.

We know that. In fact. If everybody in church. Is very holy and pure. You know that at least. You are the exception. Oh come on. Don't behave like you don't know I'm talking about.

See you. You. Everybody is good. Yeah. But you. But you. Girl you are spoiling the church. Hey. Boy you are spoiling the church.

But the good news is. The others are potentially actually also spoiling it. So then. If we are combination and amalgamation. We are experiencing a conglomerate of sinners.

[38 : 58] We have been saved by grace. And still stink at times. That's the mystery behind Lazarus coming out of the tomb. He came. He was alive.

But he was bound. And still stinks. Alive. But still stinks. That's the revelation behind Samuel Eustace. A peccator. At the same time.

Just. But not clean enough. We are so just and pure before God as a believer. Because your righteousness before God. Is not based on your right behavior.

But it's based on his righteousness. Christ's righteousness. That's what gives us an acceptance before God. So we can stand before God. Even though. In ourselves. We still feel.

I'm not good. I'm not good. But stand. Dressed in his right. Justness alone. Forth. Let's stand. Before the throne. So.

[39 : 53] He said. I've written these things to you. That you sin not. It's there. You see. You sin not. I know you missed that one. Can we all read it out to God.

Let's go. I just show them. Please take the right heart to me. That you sin not. And if they not sin. We are not. Do you see that? The Father.

Jesus Christ are righteous. So. He says that. First of all. Don't sin. Tell somebody. Don't. Don't sin. I didn't say. Say don't sin. Just say don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Please don't. We are there, he tells you, and now he's telling me I shouldn't say.

Talk about yourself. I'm the one preaching to you, so you say, I say not. Can we try it again? I preach this thing to you so that I say not.

[41 : 12] There's somebody, don't. No. All right, because of my time, I have to try. So, so he said, I write this thing so that I say not. However, if, it didn't say when.

It can happen because you are not perfect. If any man, that any man is not talking about all human beings. We in the church. If any man sin, we have an advocate, an attorney, someone who stands on our behalf before God.

And that is, you see the beauty of it in the book of Philemon. Paul was turning out so much deep stuff. They are called prison epistles. He chained them out in Ephesians, in Philippians, in Colossians, in Philemon.

He was chaining out these things which transcended his days. 2,000 years on, he's still speaking. How would he have been able to? So, God had to separate him from the running around, sat him down so that he can be more beneficial to the body of Christ.

Somebody who is a witness like this, who says, for me to live is Christ, to die is gain. Christ should be magnified in my body, whether by death or by life. God said, we will do it. Now, so we have underscored why it was Paul and why God also kept Paul in prison.

[42 : 32] Now, quickly, so what happened to Paul? I know you want to know. According to early church history, Paul was released from prison after two years.

He appeared before Nero. Nero was one of the vilest rulers who ever lived. He murdered his own mother and murdered his own wife. Yes, Octavia.

He murdered Octavia, his wife. He's a wicked guy. But Paul appeared. So, watch this. This is very interesting. Paul appeared before such a cruel person. And Paul was going, at the time Paul appeared before him, he hadn't gone that extreme.

He was beginning to guess Paul. So, potentially, God sent Paul to go and save that man. Historians believe, and church history believe that, he became, he went far off after Paul.

Because he had a message. Paul would have preached a message to him. And he broke his heart. So, God gave him up. That's when he became so vile. He went far. He was around 25 years old.

[43 : 36] But afterwards, Nero was a very wicked king. In July, AD 64, he bent the whole room down. Rome, as I told you last week, Rome had a population. Most of those cities in those days had a population of about 10,000 people.

Rome had about 2 million people. And out of the 2 million, only few were rich. More than half were slaves. And out of the half were slaves.

Few were rich. And the majority of those who were not rich were struggling, even some of them, to have a house to stay in. They were no slaves. But life was hard. By the time Paul got to Rome, Rome was beginning to decline.

And God sent him to the imperial capital to preach the gospel there. Because Rome was in decline. That's right. So, Paul didn't see Rome in the best of his glory.

He got there in time before everything went haywire. Paul appeared before Nero. But Nero acquitted him and released him. How do you know? He wrote to Philemon, Philemon 22.

[44 : 37] He told Philemon, prepare a lodging for me so when I'm released, I can come to you. He knew he was going to be released. But meanwhile, also prepare a guest room for me. For I trust that through your prayers, I shall be granted to you.

I'll be released. That's what it means. Philippians chapter 1, verse 25. And Philippians chapter 2, verse 24. All were indicating that Paul was going to be released. And he was actually released. Because in Romans chapter 15, verse 24, Paul says that I want to go to Rome and go to Spain. He says that whenever I journey to Spain, I shall come to you. So, Paul was planning to go to Spain. For I hope to see you. This was right into the Romans before he ended up in Rome. So, he always wanted to go to Spain.

So, this is now extra biblical information. Early church fathers or early church history shows that Paul, when he was released, he went to Spain. And then he went to Crete.

Because in Titus chapter 1, I think verse 3, he wrote to Titus, he said, I left you in Crete for this reason. But when you look at his missionary journey, he never went to Crete. So, at what point in that did he go to Crete?

[45 : 44] He went to Crete after his first release. When he was released, he went to Crete. He went to Ephesus. So, you can see Timothy. Went to spend time with Timothy. So, he was in Crete.

He was in Spain. He was in Crete. He was in Ephesus. He was in Philippi. That's why he said he knew he was coming to them. He said, when I will see your face very shortly. He said, Philippians chapter 1 verse 25.

He said, and being confident of this, that I know that I shall remain and continue with you all for your progress. He said, if I die, it's better. But I know I'm staying. Look at chapter 2 verse 24.

Philippians 2 verse 24. But I trust the Lord that I myself shall also come shortly. So, he was, and he did, according to church historians. So, he went to Philippi.

He went to Crete. He went to Spain. And then he went to Ephesus. Then finally, it's believed that he was arrested again in Troas. Why? Now, watch this. This is very important. This is just extra-biblical information.

[46 : 40] Nero was so wicked. In July 64 AD, in July, he felt like Rome was too crowded. He wanted a new city. So, he burnt down the city.

People, he burnt, it was rather than the great fires of London. He burnt down, it's in history. Just chat GPT, you'll find out later. He burnt down the whole city. And then when people were upset with him, he says, not me, it's the Christians.

So, he made the Christians scapegoat. That these are the ones. So, he turned public mood against the Christians. The innocent Christians. He said that, so that's when the greatest persecution happened.

And they persecuted the Christians, tortured them. Some of them, he used them. He poured coal on them. And he put them on trees. And he used them to, as torch lights for his garden parties. He was so wicked. So, it was around that time. So, Paul, historians believe he was released in around 62 to 63 AD. He was released around that time.

[47 : 40] All right. And then, he was re-arrested, recaptured about three to five years later in trials. Why was he? Because now persecution started, they were killing the Christians. And so, Paul was re-arrested.

And that's when he wrote 2 Timothy. So, in 2 Timothy, if you want to know what happened to Paul, you can't finish by looking at 2 Timothy. Paul's life really, 2 Timothy chapter 4, verse 6.

He said, now my departure has come. He said, it says that. Can we all read the out loud from the screen? Is that okay? Let's all read the out. Let's go. For I am already being poured out as a drink offering.

And the time of my departure has come. I'm already being poured out. He used two analogies. Or metaphor. Figures of speech. To express his condition.

He said, I'm being poured out as a drink offering. Making reference to the Old Testament. Because why would Paul be an offering? Christ's offering has satisfied God. So, why would he say, me too, I'm an offering? No.

[48 : 40] Those times when you sacrifice whatever offering. Peace offering. Grain offering. Sin offering. Then, the blood will also be poured as an oblation on the sacrifice.

But what happens is that sometimes when you burn the animal, there will be some pieces left. But as for the drink, nothing gets left. That's interesting. And so, Christ is our actual action. This is important.

Christ is our actual offering before God. But Romans chapter 12, it says, present yourself as a living sacrifice. So, what sacrifice again? Our lives, our witness in Christ makes us the drink offering upon his sacrifice.

Our lives, our witness. When I say witness, you know, I'm not talking. I'm just talking. Your life as a witness becomes a drink offering. Philippians chapter 2 verse 17. Look at how poor we see it.

Philippians chapter 2 verse 17, it says that, yes. And if I am being poured out as a drink offering on the sacrifice and the service of your faith. So, my life being poured out is actually building your faith.

[49:46] It's actually making you do well. It's actually strengthening you. And I don't mind living as a sacrifice and my life be poured out. And that's how every Christian should live.

Acts 29, that's where you are. Our life should be, when you do something little for the church, we have to stop. The pastor must announce. The pastor must announce because you have done something for the church.

Every little thing you have to. People are looking for ways to look glorified in church. It's the wrong place to look glorified. Because there's only one who should look glorified.

That's Christ. Christ. Christ. Colossians chapter 1. It says that he might have preeminence 1, 17 and 18. He is the firstborn amongst many that in the church he might have.

He said, and he is the head of the body, which is the church, who is the beginning, the firstborn from the dead, that in all things, all things, Christ may have.

[50:46] He's the one who should be preeminent one. Preeminent one. He's preeminent. Hallelujah. And so, so Paul was a drink offering.

He said that my life is being poured out as a drink offering. And then secondly, not just a drink offering. And then he said that phraseology to depict his death. He said, the time of my departure has come.

His departure was not immediate, but it was imminent. It was imminent from the text. The time has come. Because if it was immediate, he wouldn't have asked the same text.

He wouldn't have asked him to bring the cloak in verse 13. He wouldn't have asked to send John Mark for his profitable to me. He wouldn't have asked to bring the parchment and the cloak in the verse, I think, 20, 21.

He says that, come before winter. So he knew that he's not dying immediately, but the time has come. It does. He never got released again. And he was beheaded by Nero.

[51:44] Nero got him beheaded. Then Nero finished him. Watch this. Why? Peter was crucified. They were going to crucify him. He said, no, I'm not worthy to die like my master.

This is not in the Bible. Extra biblical information. I'm not worthy to die like my master. So crucify me. My master died like this. Crucify me upside down. So Peter, according to church history, Peter was crucified upside down.

Why was Paul not crucified? Because he was a Roman citizen. It's against Roman law to crucify a Roman citizen. It's only people who are known Romans who are crucified. Roman citizens, capital punishment is beheaded.

They chop off his head. And he was happy to live for Jesus. Because he has finished his job. So look at the text again. Second Timothy, I'm finishing on this.

Can you imagine? I'm finishing Acts on Second Timothy. Second Timothy, chapter 4, verse 6 and 7.

[52:41] He said, let's already, Allah. I like it when we all read it. Loudly. It's okay. So I can finish quickly. Let's go. I'm done. For I'm already. Hold up. As I drink often. And the time of my departure is at hand.

Then I say, let's go. I have fought a good fight. I have finished the race. I have kept the faith.

Hallelujah. Hallelujah. Don't let anything happen in your life that will make you not keep the faith.

Nothing should happen in your life if you are a true witness. If you live in Acts 29, you don't lose the faith because something happened to you. You don't lose the faith. You keep the faith. You run your race.

You stay focused and keep doing what you know you got to do. And not just that. You fight. A good fight. Listen, being a Christian is a fight. Amen. We are not only called to believe in the gospel.

We are called also to preach the gospel. Not only to preach. We are also called to fight. Content for the faith. He said, I fought a good fight of faith.

[53:46] He fought for the faith. Fight for the faith of your family. Fight for the faith of your marriage. Not in your house. Don't say, anyway, it doesn't matter what the Bible is saying.

I'm tired. No. Fight to keep the faith. Fight. It's a fight. Fight to keep your purity. That's a serious fight, isn't it?

All of us. All of us. Huh? Yeah, it's true. It's life and death. Because some of us, you are sitting here, you are worried about your lifestyle. Sometimes your lifestyle makes it look like you are not a Christian.

Thank God you are not saved by your lifestyle. Many people have been preaching about your lifestyle, your lifestyle. Paul never focused on your lifestyle. He focused on your death style. He

said, I'm being pulled out.

My life is gone for him. When you focus on your death style, it will help you live a glorious lifestyle.

Thank you. I have fought a good fight.

[54 : 53] I have finished my race. I have kept the faith. Therefore, there is later for me a crown. The crown has its name on it. A crown of righteousness, which the Lord, the righteous God, will give to me.

On that day, I taught you that Paul had only two days on his calendar. Today and that day. Only two days. On that day. And not only me alone.

Others like you and I. Those who live in Acts 29. Who continue acts. They will also be given a crown of glory. Did you receive something today?

Let's give Jesus praise. We're so glad you joined us for this message by David H. We pray the word has inspired and strengthened you.

You can connect with David H. On Instagram, LinkedIn and other social platforms. And you can listen to more messages on all major streaming platforms and the Karish Church.

[55 : 54] Remember to like, share and spread the blessing. We'll see you next time.