

Hope in God's Promise

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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, 17 to 24. Thank you, Jesus. And it came to pass that after three days, Paul called the chief of the Jews together. And when they had come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who when they had examined me would have let me go because there was no cause of death in me. But when the Jews spoke against it, I was constrained to appeal unto Caesar. Not that I had ought to accuse my nation of. For this cause, therefore, have I called you to see you and to speak with you, because that for the hope of Israel, I am bound with this chain.

And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came to be shielded, nor spake any harm of thee. But we desire to hear of thee what thou thinkest. For as concerning the sect, we know that everywhere it is spoken against. And when they had appointed a day, there came many to him in his lodging, to whom he has expounded and testified the kingdom of God, persuading them concerning Jesus.

He said, 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. Here ends the reading of God's word. Shall we please pray? Father, we thank you. Thank you for the opportunity to be here to hear your word. We pray that as your word is taught. Give us a listening ear. Give us an understanding heart. Help us so our hearts will be open and not miss what you have for us. Thank you for the healings, miracles, convictions, salvations, liberations, and blessings that come through the delivery of your word. We are open to every good thing you have in store for us through your word.

Thank you. In Jesus name. Amen. Amen. So we saw how Paul was in Rome finally. And when he got to Rome, among the first things he did was to, the Bible says that after three days, verse 17, after three days, he called for the leaders of the Jews together. So it's always good to, if you want to reach out to a people, look for the leaders. And once the leaders understand it, the people will also understand. Why did he call for leaders of the Jews?

[3:38] He did that because it was, if you stay, if you remember this through our journey of Acts, it was Paul's custom that wherever he went, he will go to the synagogues and preach or reason right from when they were called in Acts chapter 13, here in Barnabas, and they were sent out.

Bible says that in the verse 13, 14, actually 14, 15, somewhere there, they went to the synagogue of the Jews on the Sabbath and they asked them to speak. So it was Paul's custom that he will watch.

This is very important. One, always go to a ready audience because the Jews were familiar with the scriptures. Okay. So he'll go to the Jews. But number two, Paul said in Romans chapter one, verse 16, that I am not ashamed of the gospel of Christ. Why? Because the gospel of Christ is the power of God unto salvation to everyone. Everybody say everyone. So it's the power to everyone who believes. Then he makes the statement for the Jews first. And we all say the Jews first.

The Jews first. Say the Jews first. So he will always go to the Jew, even though he was not limited and restricted to the Jews, he will always reach out to the Jews. So in Rome, he signs for the leaders of the Jews. Just after three days, he didn't have to waste time at all because he said, I don't have time.

Usually he would have gone to the synagogue, but why didn't he go to the synagogue? You don't know? Huh? He didn't know? He was, he was a prisoner, but he was just under house arrest. So he couldn't go there. So now he had to call for them. So he sent for the Jews, the leaders of the Jews

and together.

[5:43] So when they had come together, he said to them, men and brethren, I like that phraseology. The same thing appeared in Acts chapter 116. Peter, when he was addressing the people, they like addressing them. Men and brethren, that is, that connotes identity. I identify with you.

We are together. I'm not different from you and I can understand you. Men and brethren. See, he was, that form of address was sending a signal to the Jews that I'm, I'm, I'm not stop being a Jew. I'm actually a brother. I'm one of you. So he said, men and brethren, though I have done nothing. King James says that though I have committed nothing against the people or customs of, and use the word our. So it's all of us. We have to say, we share same lineage of our fathers.

But in Acts chapter 24, verse 12 and 13, he says that, and they neither found me in the temple, disputing this, he was speaking before Felix, disputing with any man, neither raising up the people, neither in the synagogue, nor in the city. Look at verse 13. Neither can they prove the things, well, they accuse me of. I've not done anything wrong. So Paul always kept going back to make sure that, listen, I'm in prison, but I'm an innocent man in prison. And so if you want to dig into why he was in prison, you will end up hearing the gospel. So in Acts chapter 25, verse 8, it says that, that while he answered for himself, neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in anything at all? No. So Paul always kept making reference. Now, as I said last week, calling the leaders of the Jews was his sixth defense after his arrest. The first one was when there was a riot in Jerusalem, if you remember, in Acts chapter 22. And he stood before the people, and he told the centurion, let me speak to the people. And he defended himself to the people, until he said that God has sent him to speak to the Gentiles. Then that's the first defense. And then the second defense was in chapter 23, before the Sanhedrin, when he told them he's a Pharisee, a son of a Pharisee, and Confucius was set among them. Then the third defense was before Felix, you know, bad Felix, Governor Felix. And the fourth defense was before Festus, chapter 25, Festus.

So that fourth defense was before Festus. And then the fifth defense was Agrippa, chapter 26, O King Agrippa, I wasn't disobedient to the heavenly vision. And now this is his sixth defense before the Jewish leaders or the Jews in Rome. So when he sent for the leaders, the first thing he told them was, I've done nothing against our people or the custom. You know, the Jews were so particular about their custom. If you temper with their custom, you have tempered with them, their existence.

[9:19] So you remember in Acts chapter 6, verse 14, Stephen, the reason for them before he was stoned, they brought, verse 13 says, they hired and brought some fake witnesses. They set up false witnesses who said, this man does not cease to speak blasphemous words against this holy place, talking about the temple, against the law, that's the law of Moses, the next verse. For we have heard him say that this Jesus of Nazareth will destroy this place and change the custom. This is custom there. There's a very particular, and the custom was the same as their law.

So that is what defined their identity. And so Paul now appears before the Jews and he said, listen, I have not done anything against our custom. I am innocent. I have not done anything against our custom.

You remember in Acts chapter 15, verse 1, the Jewish believers who went to Antioch and told the Gentile believers that unless you are circumcised according to, according to, according to, according to the custom of Moses. It's their law. And their law is their custom. That's how they do their things. That's why the Pharisees had so much big mouth, because they were big into their law. So Paul said, I have not done anything against our people or against our custom. Yet I was delivered prisoner from Jerusalem into the hands of the Romans. He's trying to say that the Jews really didn't like the Romans because they were ruling over the Jews. And he was trying to appeal to his fellow Jews that, listen, I'm not against the Jews and I'm not for the Romans. So don't think I'm for the Romans.

Rather, I've not done anything against our people or our custom, but I was arrested by our people. And they handed me, they handed me over to the Romans who, that's talking about the Romans, who, when they had examined me, would have let me go. The Romans were ready to release me. When they had, because, why? Because there was no cause of death in me. There was nothing that would have warranted my execution. In Acts chapter 26, verse 32, it says that, Then Agrippa said to Festus, this man might have been set at liberty if he had not appealed. So, Agrippa said, We

have to, this guy is free. He's not, there's no reason for his, Acts 25, look at 25, 25.

[12:05] Acts 25, 25, it says that, but when I found that he had committed, that's Festus, he has, just talking, he has committed nothing worthy of death. That's from the governor's own ways, his own admission. Paul had committed, the people who, the people who arrested him, the people who, he was a prisoner of Rome, and those, the ones who, the rulers under whose leadership he was a prisoner, the rulers said we have found nothing wrong with him. There's no cause for death in him.

Look at chapter 23, verse 29. Chapter 23, verse 29. The governor was saying, I perceive they are just complaining about it, but there's nothing, that's the soldier, the Roman soldier, writing to the governor. So, when Paul said they didn't find anything worthy of death, he was not just hoping that was the case. He was just saying what they, that was, what was the actual fact. Am I communicating something? Because that's what the, the leaders under whose custody he's were said. Verse 19 says that, but when the Jews speak against it, I was constrained to appeal unto Caesar. Not that I had ought to accuse my nation. I'm not here to accuse my nation because, because I'm a nationalist.

I like my nation. Look at Acts chapter 24, verse 17. He came to his nation to come and bring them aid. Now, after many years, I came to bring arms to my nation. Okay. And not only arms, but offerings.

And offerings. And offerings. Chapter 26, verse 4. Acts chapter 26, verse 4. Just to let you know, Paul didn't have anything against his people. My manner of life from my youth, which was at the first amongst my own nation at Jerusalem. He said, this, I'm a nationalist. I'm part of this nation. So here he was saying that I am not accusing, I'm not bringing any charge to the Romans, accusing my nations. I'm not accusing my people because I am really one of my people and I believe in my people.

[14:39] So Paul said that, and then verse 20 says that, for this cause, therefore, I have called you because, what, okay, when you read the Bible and you come across these phrases, because of this, or for this cause, it's always important to consider the point, the argument he was making. So he says that, for this cause, what cause?

For this cause, because I have not done anything wrong, because I'm innocent, because I'm not against the custom of Moses, because all that, yet I'm in chains and I've been brought to Rome from Jerusalem. And I'm now, because he knew he was coming to face the Supreme Court, like Caesar, and to defend himself against the leaders of the Jews.

So it wasn't that he was coming to bring accusation against the leaders of the Jews. For this cause, I'm calling you to let you know that I'm not here against the Jews. I'm here because they accused me without charge. They accused me without reason.

They didn't like me. I've not done anything. I believe in the customs of Moses. I believe in our people. I'm part of our people. Even the governors found no fault in me. They didn't have any cause of death in me.

But because our people said, you have to kill him, even though there's no cause of death, the governor's hand was tied politically, and he was about to acquiesce or succumb to their wishes.

[15:59] I didn't have a choice, but I appealed to Caesar. So I have come here because I appealed to Caesar, but I didn't appeal to Caesar against my nation. I appealed to Caesar to save my life.

So for this cause, I have called you. So he said, for this cause, I have called you to see you and to speak with you because, and he drops in another mighty, powerful, powerful word.

He said, because that for the hope of Israel. You see, Paul, you see what Paul was doing? He called them to let them know he was innocent.

And he explained, I told you, when Paul meets you, he will tell you, I'm not guilty of chains and bombs. And then you ask, okay, so why are you in bombs? So he said, for this cause, I've called you when I'm innocent.

But so the question is, why are you in bombs? And then he said, because, I'm in bombs because for the hope of Israel. That's a serious statement he has made.

[17:05] In other words, the reason why we are all as Israelites, as Jews, the reason why we keep pushing and we keep pressing in spite of all we have been through in life, what keeps us going is why I am actually in chains.

So indirectly saying that, I am in chains because I'm standing for you. I'm in chains because I'm vouching for the customs of the Jews, for the law of Moses, and for our nation.

Look at the text again. It says that for, this is your statement. Because that, change to the New King James so we can all read it. I just like this text so much.

It's an encore verse now. Shall we all read it from the because? Is that okay? Alright, shall we read it? Let's go. Because of the hope of Israel, I am in bonds.

One more time. Because for the hope of Israel, I am bound. Let's change to another NIV, New International Version. Church, let's go again.

[18:07] From it is. Let's go. It is possible of Israel, I am bound. Why was he bound in chains? Why?

Paul, you say you are innocent. You have not done anything wrong. So why are you in chains then? He said, leaders, I'm in chains because of what we are all living, existing for. What is the hope of Israel?

In fact, he actually kept making reference to the hope. In Acts chapter 26, verse 6 and 7. He says that, and now I stand and I am judged for what?

The promise made by God. So, am I wrong in believing what God has said? We are all people of God.

And rather now, I'm judged for hoping in the promise God gave to our fathers. So, you see, if you hear something like that, you know that, no, no, no, but this guy shouldn't.

[19:02] If we are all living, we are a continuation of the promise God gave to Abraham. That's why he kept calling himself, when he came to the Jews, the God of Abraham, the God of Isaac, the God of Jacob.

And then, before he brought them out of Egypt, he said, when they ask you who sent you, say, the God of their fathers, the God of Abraham, Exodus chapter 3, the God of Abraham, the God of Isaac, the God of Jacob, the God of Abraham.

Why? Because he's the God of the promise. And watch this. The promise was not made to just the people. The promise was made to Abraham. Abraham. So, in last Friday's prayer, I was talking about God saying that, I made the promise to Abraham, and I'm going to fulfill it in your life.

So, Paul says that, I am, actually, verse 7 again, chapter 20, 6, verse 7, he says that, to this promise, watch this, the promise that God gave to the Jews, that's their identity, you know.

To this promise, our 12 tribes, earnestly serving God night and day, hoped to attain. All this Judaism and Jewish life was in pursuit of one thing.

[20:21] This hope, which God gave to Abraham, we all live to attain it. And Paul said, I am actually in chains and being judged for this hope. My fellow brothers, my fellow Jews, he was making an appeal.

Do you think this is right? Why? Look at chapter 23, verse 6. And we'll find out from this text what the hope really was about.

It says that, but Paul, when Paul perceived that one part was Sadducees and the other part Pharisees, he cried out in the council, men. You remember that phrase, men. Men and brethren. I am a Pharisee, a son of a Pharisee, concerning the hope and the resurrection of the dead. I'm being judged.

See how he slaughtered that in, the hope and the resurrection, because he was preaching the resurrection in Christ. In Acts chapter 13, this is when they were sent out to go and preach.

[21:22] And they went to, I think, Antioch in Pisidia. They were going to preach there. The scripture I quoted earlier on, Acts chapter 13, from verse 14, 15. They went to the synagogue, and the leaders of the synagogue said, brothers, if you have anything to say, say it to us.

You remember? And so Paul was happy, and he started addressing them from the Old Testament. And what I like so much, verse 27, that's so good.

It said, for those who dwell in Jerusalem and their rulers, because they did not know Jesus, the hymn there is Jesus, nor even the voice of the prophets, which are read every Sabbath, have fulfilled the things that the prophets were saying.

They have fulfilled the negative prophecies by condemning Jesus, because they didn't know him. Right. So he started making a case that Jesus was condemned. He was crucified.

Then look at verse 32. Let's go to verse 31. That's after the resurrection. All right. Paul was talking about resurrection. So he was seen for many days by those who, okay, 30. Just so it doesn't look like.

[22:29] But you see, the resurrection, okay? God raised him from the dead. And then he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. The next verse.

And we declare to you glad tidings. Say good news. Good news. We declare to you good news that the promise which was made, the Jews, to convince and to get Jews' attention, talk about the fathers.

Because their existence was not as important as what the fathers lived for. So they are just a continuation of everything. So their value had everything to.

That's why, you see, every group of people, their identity is buried in their genealogy or where they are coming from. That's how God, Bible, is in Acts chapter 17.

Bible says that God puts men from verse 26, 27, 28. And he formed the boundaries of their habitation. So it's not a mistake that you were born an Englishman or a German.

[23:37] It's not a mistake that you were born a Ghanaian. It's not a mistake that you were born a South African. It's not a mistake that you were born a Scottish.

So the point I'm making here is that that's why the Jews, they never easily mix. Wherever they are, you can tell them. Because God told them, gave them that blueprint from the beginning.

Why? Not because, it wasn't because interracial integration was bad. No, it was because at that time, he was trying to preserve the line until Jesus comes.

So he gave them strong customs that would protect and preserve the line because God himself was going to come as Jew. That's why the Samaritan woman in John chapter 4 asked Jesus, How is it that you, a Jewish man, asked me, a Samaritan woman of water to drink?

Because Jesus was clearly Jewish. And God, when, watch this, I'm going a little bit into theology.

When God gave the promise to Abraham, the promise he gave to Abraham in Genesis chapter 12 verse 3, And it also showed up in the promise he gave to Isaac and Jacob.

[24:57] He just reinforced it. It says that, I will bless those who bless you and I will curse those who curse you. That is the promise, the next one. That statement there from the end.

And in you, all the families of... So God thinks about all nations. But in order to bless all nations, he was going to put something in Abraham.

And that thing he put in Abraham is the... That's why Jesus was called the seed of Abraham. That's why he was called the seed of David. He put that seed in Abraham so that...

That's why the New Testament, the first two verses, or in fact, the first verse, Abraham was there. He says, Jesus Christ, the book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Because God gave the promise to Abraham. And the same promise was echoed to Isaac. It was echoed to Jacob. And then to the fathers. So when they said the hope of the promise of the fathers, the hope, the actual hope of the promise of the fathers was Jesus.

[26:04] That is why God kept the identity over the years and kept the bloodline... Watch this. This is important. Kept the bloodline Jewish.

Or kept the bloodline purely Jewish. Why? No, no, no. This is important. Why? The seed comes from the man. Not the woman. So when you look at the genealogy of Jesus Christ in Matthew chapter 1, there's no mention of...

The emphasis was not on the six women who were mentioned. The emphasis was on the men. So verse 2 says that Abraham gave birth to Isaac. Isaac gave birth to Jacob.

Jacob, Judah. Judah gave birth to Perez by Tamar. Perez gave birth to Heseerah. And all these guys were men. The men gave birth to this. The men gave birth to this. The men... And then incidentally inserted women in the genealogy of Jesus because those women were kind of naturally not supposed to be part of it.

Because Perez's mother was Tamar. Tamar. Tamar. You know Tamar? Interesting one. Very interesting one. And then the next one who showed up was...

[27:13] Rahab. So that's why they brought them in. Because these are... Watch this. Watch this. These were non-Jews. They were not in the bloodline of the Jews.

But women can come in, which was okay. Because the seed was from the man. And then... He didn't say Rahab just gave birth. He spoke about this one produced this one by Rahab. So the seed was coming from the man by the woman.

Okay. So the point I'm making is... God kept the seed from the man. Now Isaac was a miracle child. Isaac was not supposed to have existed.

Why? Because his mother's womb was dead. Too late to give birth. His father's body was kaput. Too late to impregnate a woman. At the age almost 100 years old.

And Sarah was 90 years old. They couldn't give birth. Then when God waited... So they were at their wish end. They couldn't do anything. God stepped in and gave them a seed.

[28:15] God stepped in. So as it were... In Genesis chapter 21... Bible says that... Sarah conceived... Sarah conceived and bore Abraham a son in his old head at the time of which God had spoken to him.

Look at the next verse. And Abraham called his name Isaac. And the next verse... And then it says that... Then Abraham circumcised him and all that. But the point here is that... Abraham couldn't have had a child.

So how come he had a child? He believed the word of God. When the word hits his system... He releases it. The word... The word strengthened him. And as it were...

Isaac... The child that was produced... That's why Isaac is called the promised son. That Isaac promised son... When God in Genesis chapter 22... Wanted Abraham to sacrifice his son...

He didn't... He... Abraham... God was so specific... He said... Your only son Isaac... But Ishmael was also his son... Because last week... Actually when we read Galatians... We saw that...

[29:19] Bible says that... The children... Abraham's sons were two. So Bible actually recognized that the sons were two. But this only son... Was a promised son... And God has given him a word... That in Isaac...

Shall all... The people... I will call your seed... In Isaac... Now I'm talking about Hebrews chapter 11... Verse 17 and 18. If God is demanding Isaac... That kill Isaac...

Yet he has told Abraham that... In Isaac your seed... Shall be called... That means God was terminating... Abraham's descendants. Okay. But God said... Bring me Isaac. Why?

Because... That Isaac was a very unique figure. He wouldn't have existed... But the word of God... Came into Abraham's body... And produced this human boy...

Called Isaac. Now watch this. That is why... Then from Isaac... We have Jacob. And that same seed... Produced the rest. Okay. So... The source of that seed...

[30:13] Is actually the word... Do you understand what I'm trying to say? It's not just Abraham's biological...

Activities... That produced Isaac... But it was God's word... He believed... That produced Isaac... And when the seed...

Hit Sarah's womb... The Bible says that Sarah herself... Received strength to conceive... To conceive... It's supernatural... So Isaac was... A very supernatural child...

Then from there... All the... Blood... So that blood... The man was producing... That seed... That went into Jacob... That went into Judah... That went into Perez...

That seed... Was a holy... As it were... Do you understand what I'm saying? It was not an... Am I communicating something? So... Notice the point... God had to preserve...

[31:09] The journey of that seed... Women from outside... Can come in... But not men...

Because... If a man comes from outside... He can't carry that seed... So God protected the seed...

Protected the seed... Protected the seed... Till it got to Mary... Who impregnated Mary? God himself... So that if the seed...

Comes from the man... Why did he... Make a big fuss... About that... Genealogy of... Because it was a woman... Who was going to... God could have picked... Any woman to impregnate... No...

Jesus got his... Royal lineage... Royal... Blood... From Mary... Okay... Or let me speak it this way... God became man... In the womb of a woman...

Right? That fetus... As it was developing... It was taking... So when you check... Jesus' DNA... You'll find out that... He was Mary's son... And Mary was a pure breed...

[32:06] From that line... So even that blood... That Mary carried... Was still a... Very natural blood... Was a certain... Pure blood... Do you understand what I'm saying? Then God now...

Impregnates... Or God works... Supernatural miracle... And causes this woman... Who was very pure... No man has touched her... For this woman to conceive... By the Holy Spirit...

To produce Jesus... So God... God kept this genealogy... For years... For generations... Because he himself... Was about to become... A human being... That is why... In Hebrews chapter 10...

The Bible clearly says that... A body that has prepared... For me... God prepared... The body of Jesus... Right from Abraham... And so... The point I make is... The reason why God... Called Abraham... Is Jesus... When you check... Through our scriptures... The promise of God... To Abraham... Was pointing to... A Jesus is coming...

[33:02] A Jesus is coming... And all that Moses wrote... Was emphasizing... And highlighting it... God himself is coming... To be a man... God himself... That's Jesus... Jesus is God... In the flesh...

Okay... God himself is coming... The prophets... All prophesied... God is coming... God is coming... So that was the hope... Of the Jews... The coming of the Messiah... This Messiah... Is a unique figure... Who is made up... Of the seed of God... Mixed into humanity... So the Messiah... Was the hope... Of the Jews... Now Paul... The Messiah has come... But they didn't know him... They killed the Messiah... And fulfilled... Because the prophets... Have said... When the Messiah comes... He will be killed... He will be buried... But he will rise up... On the third day... So... Paul is saying...

That this is the Messiah... That you people have killed... And I'm leaving for the... This... If I'm preaching the Messiah... That's the hope... God gave to our fathers... Now... He appears to the Jews... And he says to them...

[33:54] That for the hope... Of our fathers... He said... For this reason... Therefore I call to you... To speak to you... Because of the hope... Of Israel... I am now in chains...

What's the hope of Israel? The coming of the Messiah... Now... Let me just move on... It says that... Verse 21... Oh... This is so nice... And they said unto him...

We have neither... Received letters... Of Judea concerning thee... Neither... Any of the brethren... That came... Shoot... Or speak... Any harm of thee...

There are people... Who came from Judea... Nobody has said anything... About you... We've not heard anything... Bad about you... Normally the Jews... Would have sent a letter... To the leaders of the Jews... That there's this bad guy coming... He's coming to appeal...

Against us... So they said... Actually... We've not received anything... We don't even know anything... About your coming... And no one has said... Those who came... Has said anything... Harmful about you...

[34:47] Look at the next verse... Except that... They said... But we would like to hear... Of thee... What you think... For... Watch this... There's something they knew...

They said... Concerning this sect... We know that... Everywhere... It is spoken against... What do they mean by the sect? Christianity...

Christianity... They said... Concerning this sect... We are aware... We are aware... Watch this... But we would like to hear from you...

What your views are... That is exactly... What you believe... For... In regards to this sect...

Christianity... We are fully aware... That it is...

Denounced... Everywhere... Even now... Everywhere... It's not only in some places... It's everywhere... Everywhere...

[35:40] It's spoken against... Everywhere... Everywhere you go... People speak against Christianity... They just speak against... Why? Because they don't even know the facts...

They don't know the facts... Something in the heart of a fallen man... Abhors God... Something in the... They will succumb to yoga...

And celebrate yoga easily... So... We said... We find out that... Everywhere... This sect is spoken... Against... Everywhere... Everywhere Christianity appears...

People will be talking against it... Because... The heart of the fallen man... Never... Readily welcomes... God... It's natural... It's natural... For fallen men...

To abhor... God... So... It says that... Let me finish on this point... Because it's very important... It said... What we know is that... Everywhere... This sect is spoken...

[36:34] Against... Look at... Look at chapter 2... Verse 34... It will surprise you... To see what you see there... Look chapter 2... Verse 34... It says that... Then...

Simeon... When Jesus was born... Before... When his spirit took him to the temple... To do the custom... Simeon... Who was a prophet... Has been waiting... Came... And he says that... He spoke to Mary... And he says that... Simeon blessed them... And said to Mary his mother... Behold... This child is destined... For the fall... And the rise... Of many...

In Israel... That's a serious one... Jesus was destined... For the fall... And rise... Of many... Some... So... That's why...

It's a blessing... But it's dangerous to hear... Sound... Christ-centered... Gospel-saturated... Christ-exalting preaching...

[37:27] Because that kind of preaching... Is destined for the fall... Or the rise... Of many... There's no middle ground... If you hear the word of God... Clearly taught...

You either believe... And be better off... Or... Not believe... And be worse off... He says that... This child... Is destined for the fall...

And the rising... Of many in Israel... And watch this... For a sign which will be... So... Is that not what they said... We have heard everywhere...

That this sect is spoken against... Everywhere... They're told that... Jesus will be a sign... Which will be spoken against... Right from the time... He was born... In his infancy... Eight days after he was born...

The prophet said... He will be a sign... To be spoken against... Don't develop an appetite... In entertaining people... Speaking against Christianity... Speaking against churches... Speaking against pastors...

[38:19] Is never of God... You might find yourself... On the wrong side... Of what God is supporting... Don't be in a hurry... In the book of... First Peter chapter 2...

Verse 12... And then chapter 3... Verse 16... I'm done... First Peter chapter 2... Verse 12... Talking to the Christians... Peter says... Having your conduct... Honorable among the Gentiles...

That when... That when... That when... As... An evil doer... As... As this is when you do evil... People will just speak against you... Because it's natural... For people to speak against Christ... And Christians... As evil doers... It's natural...

Why do you think... More Christians have been killed... In even our modern day times... Than anyway... Professors... And Christians... Usually... Any Christian who is very serious for God...

[39:17] Is usually... Nice towards people... I know some of you... Are now thinking about yourself... You will never look like God...

Being nasty... Never... Never... There's no way... You reflect God... Being nasty... The more you know God... The nicer you become to people... Even people who don't like you...

People who fight against you... The nicer you become to them... Watch this... Watch this... It comes naturally... In the heart of a God lover... In the heart of a godly person... People's misbehavior... Does not justify you being nasty... As a Christian... That's what I'm trying to say... It doesn't matter... It doesn't matter... How nasty... They are...

You shouldn't have it in you... Naturally... It might be in you... These people don't know me... I will show them my true colors... Oh... They don't know me...

[40:13] I will show them... They think... Because I'm a Christian... I'm stupid... And I will show them... I will show them... No, no... Sometimes... Some people can upset you... But you can't go... That far... There are some levels... You can't go... If you are really a Christian...

The Holy Spirit inside you... Keeps you on check... So... In 1 Peter chapter 12... It says that... So that as they speak against you... As evildoers... They may...

By your good works... You see Christians... Which they observe... Glorify God... In the day of his station... Chapter 3 verse 16... Having a good conscience... That... When they defame you... As evildoers... That's another way... One of the translations... When they speak... Against you... When they defame them... That means... They speak... Maliciously... Against you...

So... The leaders of the Jews... Said that... We have heard that... In every place... That this sect... Is spoken against... Then... The next day... So...

[41:11] When they had appointed a day... They came... And then they spoke to them... I think next week... Because there's a lot in here... So... We will continue... That... Next week... But the point here is...

Please... Don't detach yourself... From what God has said to you... What you know... Is the promise of God... In your life... Don't let people's behavior...

Discourage you... And get you detoured... Away from it... You might be castigated... You might be spoken against... You might be ill-treated... But stay faithful... To what you know... That is genuinely...

