

ACTS 19: Paul's Final Defense

Welcome to our final lesson in the book of Acts. Today we're going to be looking at Chapters 26, 27 and 28 and conclude with Paul in Rome under house arrest. And what a funny way to end a book.. You come to the book and kind of think to yourself, *Well, now that's a good question.* Keep that in mind. Where are we at now? What do we do from here? Because there's an answer to that. We're going to begin with prayer and then take a look at 26,27 and 28, which is really all about Paul's journey from Syria to Rome as he appeals to Caesar and his troubles along the way. And then once he's in Rome, he writes, four epistles while he's under house arrest in Rome, and we'll be taking a look briefly at those this evening.

In the NAME of the Father and the Son and the Holy Spirit. Lord Jesus, we consider it a privilege to read your words. We ask you to open our **bus** to understand your word. We know we can't understand it ourselves. We need your help. We thank you for leading us and guiding us into truth as we come to know you. We pray this in Jesus' name, Amen. In the NAME of the Father Son and the Holy Spirit.

We start off in chapter 26, where Paul is going to give another defense. He's going to have one more defense of the gospel here. And, in fact, I shouldn't say one more, he's going to give another one in Rome to the Jewish leaders in Rome, to believers in Rome, and to the non-believers in Rome. But here he is going to give a defense before a King Agrippa. King Agrippa is going to witness this. It's a fascinating defense. We're going to start off with the first eight verses, and I'm going to read those and then make some comments on them. *Agrippa said to Paul, You have permission to speak for yourself. Then Paul stretched out his hand and made his defense. I think myself fortunate that it is before you, King Agrippa, I am to make my defense today against all the accusations of the Jews, because you are especially familiar with all customs and controversies of the Jews; therefore I beg you to listen to me patiently. My manner of life from my youth spent from the beginning among my own nation and at Jerusalem is known by all the Jews. They have known for a long time, if they are willing to testify, that according to the strictest party of our religion, I have lived as a Pharisee.* Now pause there for a second. I just get a charge on a reading Paul because I can just imagine him standing before King Agrippa and making this case so eloquently. And here he is saying *they have known for a long time, everybody has known for a long time about my life. I have lived according to the strictest sect in Judaism, Pharisees, I am a Pharisee. And now I stand here on trial for hope in the promise made by God to our fathers, to which our 12 tribes hope to attain as they earnestly worship night and day and for this hope I am accused by Jews. Oh King. Why is it thought incredible by any of you that God raises the dead?* What a beautiful beginning to Paul's defenses as he addresses King Agrippa. Paul begins his address to Agrippa by acknowledging that Agrippa is knowledgeable when it comes to Judaism; that Agrippa knows the teachings of Judaism, the ins and outs of Judaism, the lay of the land. He then explains how he got to where he is by going through his story. And he reminds Agrippa about his affiliation with the Pharisees who believed in the authority of the prophets. So Paul starts off with Agrippa and he says, *it's a privilege for me to be able to speak to you and give my defense to you because you know about what I'm going to talk about. You understand the prophets, you know the logic of the covenant with Israel. You're going to understand it today. And you understand the relationship between what I've been talking about and the prophets. You know that this is something that wasn't done in a corner, but everybody knows about it.* Why does Paul do this?

Because he is about to show Agrippa **how the gospel is completely in line with the message of the prophets**. That's what he's going to do in his defense. And you might be thinking to yourself, here we go again, with the northern kingdom and the southern kingdom in the Old Testament and Israel. We're going to show you I think today that there's a reason why do we have to continue to go over this and why Paul and Luke saw fit to tell this story over and over and over. Paul then sets the tone for his argument. He says he is *on trial for the hope in the promise made by God that Israel will be restored* is the resurrection of Christ is the beginning of that restoration. Now the key here in Paul's thinking is he is getting a kind of a read on his reference point is the phrase, **the 12 tribes**, he mentions the 12 tribes. He says in ACTS 26:6, *And now I stand here on trial for hope in the promise(made by God) to our fathers, to*

49 *which our 12 tribes hope to attain as they earnestly worship night and day. And it is for this hope I am*
50 *accused by Jews, O king!* So the key here is Paul's thinking is in reference to the 12 tribes. Why the 12
51 tribes? Why is this so important? And what would this have sounded like to Agrippa and to any other
52 Jews who are listening? In order to answer that, and to give you a real clear understanding of Paul's logic
53 and why he's arguing this case, simply put that according to the prophets, you can deduce that God is
54 going to restore Israel and Judah in the Old Testament, and it's very clear in the prophets. You
55 remember in Luke 24 when Jesus was on the road to Emmaus, it says that he was explaining to the these
56 were with also her with him and following with him on the on the road to him as he was explaining from
57 Moses and the prophets everything about himself. How many of you have read Moses and the prophets
58 and walked away thinking to yourself, *Okay, I get it all.* My wife and I were driving home earlier today in
59 the car and she was saying to me, *He must have had a steel trap of a mind and understood the prophets.*
60 So what was it like to listen to Jesus on the Emmaus road explain everything about himself from the
61 prophets. Well, the good news is we can reconstruct that a bit. How? By listening to Paul. Paul does it
62 and he's going to do it today. And I'm going to show you some scriptures that he uses to show that from
63 the prophets, that he's going to show that this *new covenant is God's master plan to restore all Israel*
64 and I'll understand that we have to back up and just do a quick review. Remember, and it does us well to
65 review as Peter said in his epistle, *Remember, in the year 930 BC, the kingdom divided into two nations,*
66 *Israel to the north with 10 tribes and Jeroboam leading them and to the south called Judah, was*
67 *Rehoboam as the Son of Solomon leading the south.* So we were divided into two nations, and then the
68 prophets begin to speak to the north, namely Amos and Hosea to the north. And then most of the other
69 prophets, with a few exceptions, spoke to the south to Judah. And the message was the north and to the
70 north was that you're going to go into exile is you don't repent, and they did in the year 722 BC. The 10
71 tribes of the North were taken away by the Assyrians into just exile neither god they're they're mixed
72 into the Gentile nations after 722 That God leaving from 722 up to Jesus time, just Judah, Benjamin and
73 Judah in the south known as Judah, they were known as Jews; Jews we're from the south. And so for all
74 of this time, from 722 to Jesus' day, there isn't any talk really, of the 10 tribes to the north, but God does
75 not forget them. And that's Paul's **whole point in his argument is that God has not forgotten Israel to**
76 **the North. He has for not forgotten Judah, but He will restore Israel and Judah together and that the**
77 **Gentiles are coming into this new covenant.** And of course in our last lesson, we saw that that's what
78 drove the leadership kind of batty when the Gentiles were brought in. But Paul is very aware that the
79 key important prophetic texts that speak of the Covenant's whole restoration of Israel pertains to all of
80 Israel. Paul says *all 12 tribes.* Well, you and I know by reading the Old Testament that 10 of those tribes
81 are no more; they were absorbed into the Gentile nations. But Paul is intent on all 12 tribes being
82 restored. There's **only one way that that can happen and that is his point about Jesus the Messiah**
83 **rising from the dead.** To restore all 12 tribes and bring the Gentiles into the family of God. That's his
84 argument.
85 Now, before we go on any further, you might think yourself, *Yeah, but we're Catholics studying the Bible*
86 *after the year 2000. What does that really have to do with me?* Well, the Catechism talks about how we
87 read salvation history and God reveals Himself in words and deeds. He reveals His character; He reveals
88 Himself in words and deeds. And so why is this so important to us to see that God restores the 10 tribes
89 to the north and Judah in South? Why is this so important that we have to take so much time to tell it
90 over and over and over? And the answer to that is **covenant faithfulness**; how are you going to trust in
91 God? What are you going to base your life on when it comes to trusting God in difficult times? On His
92 words and deeds; He has shown Himself faithful. So after 722 BC all the way to Jesus, there aren't 10
93 tribes. But God said through Amos and Hosea, he said, *I will not forget you. I'll come. I'll come for you.*
94 And He comes in Jesus, and Paul sees it in the prophets. He reads the prophets, and he figures it out and
95 he proclaims it. We're going to look at a few of them here today. For example, we'll read a couple of the
96 big ones. Jeremiah 31 is one key chapter, and I'll read Ikla few verses to you, where it talks about

97 Jeremiah's prophecy of the new covenant. And **at the heart of the new covenant is the restoration of**
98 **Israel and Judah.** And once again, why study it? Because we're going to know that God is faithful. If he's
99 faithful here, He is going to be faithful for you next month. And as my wife likes to say, *God has a very*
100 *long memory.* He has a long memory and He has long suffering. And if you're going to get on God's
101 calendar and schedule, it isn't just today and next week and next month; we're talking about here, 500,
102 600 years. God is faithful. So we have to look at Jeremiah 31:1, At that time, the Lord said, I will be the
103 God of all the families of Israel and they shall be my people. He goes on in verse nine, and 10, *with*
104 *weeping they shall come and with consolations, I will lead them back. I will make them walk by brooks of*
105 *water in a straight path in which they shall not stumble, for I am a father to Israel and Ephraim is my*
106 *firstborn.* Now remember, Jeremiah is speaking here. He is speaking at a time when Israel is already
107 gone. And he's speaking to the south. And he says to the south and in chapter 31, the relationship to the
108 new covenant that's coming. He says, *I am a father to Israel, and Ephraim is my firstborn.* Ephraim was
109 the tribe in the north, one of the sons of Joseph. So he's talking about the north when he's prophesying
110 that God will restore Israel. *Ephraim, my firstborn (verse 10), hear the word of the Lord all nations and*
111 *declare it in the coastlands afar off; say, He who scattered Israel will gather him and will keep him as a*
112 *shepherd keeps his flock.* And then of course, verse 31, of chapter 31, *Behold, the days are coming, so*
113 *the Lord when I will make a new covenant with the house of Israel, and the house of Judah.* Both said
114 north AND south, *when the **New Covenant** comes, I will make a new covenant with the house of Israel,*
115 *and the house of Judah. Not like the covenant which I made with their fathers when I took them by the*
116 *hand to bring them out of the land of Egypt. My covenant, which they broke, though I was their husband*
117 *(master), says the Lord. But this is the covenant which I will make with the house of Israel after those*
118 *day, says the Lord, I will put my law within them and I will write it upon their hearts and I will be their*
119 *God (and they shall be my people).* Now also, in Ezekiel 36:22. *Therefore say to the house of Israel, (and*
120 *once again Ezekiel is speaking long after the North has been taken away). Therefore, say to the house of*
121 *Israel, thus says the Lord God, it is not for your sake, oh house of Israel, that I'm about to act but for the*
122 *sake of my holy name, which you have profaned among the nations, to which you came. And I will*
123 *vindicate the holiness of my great name, which has been profaned among the nations in which you have*
124 *profaned among them, and the nations will know that I am the Lord who says the Lord God when*
125 *through you, I vindicate my holiness before their eyes, for I will take you from the nations and gather you*
126 *from all the countries and bring you into your own land. I will sprinkle clean water upon you and you*
127 *shall be cleaned from all your uncleanness and from your all your idols. I will cleanse you.* Then he goes
128 on to say in Ezekiel 37:15, *Son of man, take a stick and write on it, For Judah and the children of*
129 *Israel associated with him; then take another stick and write upon it, For Joseph, (the stick of Ephraim){*
130 *the north}, and all the house of Israel associated with him; and join them together into one stick, that*
131 *they may become one in your hand. And when your people say to you, Will you not show us what you*
132 *mean by these? Say to them, Thus says the Lord God: Behold, I'm about to take the stick of Joseph*
133 *(north), which is in the hand of Ephraim and the tribes of Israel as associated with him; and I will join*
134 *with it the stick of Judah, and make them one stick, that they may be one in my hand. When the sticks on*
135 *which you write are in your hand before their eyes, then say to them, Thus says the Lord God: Behold, I*
136 *will take and the sons of Israel from the nations among which they have gone and will gather them from*
137 *all sides and bring them to their own land, and I will make them one nation in the land upon the*
138 *mountains of Israel; and one king shall be king over them all.* So you can see that both in Jeremiah and
139 Ezekiel the main themes are *long after Israel is gone, God has not forgotten you, but He will restore you*
140 *from the Jewish perspective. Paul's message back in ACTS is problematic. (Paul saying) Now I stand here*
141 *on trial for hoping the promise made by God to our fathers to which our 12 tribes hope to attain - that's*
142 *problematic. Why is it problematic? How can God restore all 12 tribes when 10 of them had been gone*
143 *since 722? Paul's answer, the good news that the Messiah is now sending forth His spirit to the Israelites*
144 *and the Gentiles among all the nations, resulting in life, new life and restoration among those who*

believe. The ironic thing about this is that **Paul is making his defense from the prophets** which is why he says to Agrippa, *you know what I'm talking about*. Why? **Because the Pharisees believed in the prophets, the Sadducees don't believe in the prophets**. So Paul is making his defense from the prophets. And the ironic thing is that the Jews are rejecting it.

Now, if you want to read Paul's theology on this, the best chapter that I could give you to read is Romans 11. Because it's in Romans chapter 11, that he really spells out this whole question; answers this whole question about, *has God rejected Israel?* His answer in chapter 11 is, *No, he hasn't*. Have they been broken off? *Yes, they have been broken off {from the branches} with the hope of restoration*. And then he addresses the Gentiles in chapter 11. It says, *Look, you Gentiles, don't you become haughty. You are grafted into the olive tree and now you are partaking of the nourishing sap of the olive tree. You too can be broken off if you if you are not faithful*. But all of chapter 11 is answering that question, *Has God forsaken Israel?* We know what Israel failed to obtain, what is sought, the elect obtained it but the rest were hardened. And he talks in chapter 11 about this hardening that took place and is now taking place in Israel and that the Gentiles, with the message, will make Israel jealous and in return. So Paul understands all this logic, and that's why Paul is going to the Gentiles. He's going to the Gentiles for two reasons.

1. The TEN TRIBES: One is that that's where the 10 tribes are at. That's where the 10 tribes are at.
2. Gentiles and Jealousy: It's the Gentiles who will cause a jealousy to stir up in the hearts of the Jews.

For this new covenant is a marvelous plan. Paul is arguing, in a sense, that his fellow Jews have completely given up on the hope of restoration that the prophets spoke about, which they revered. That's really what he's saying here. And he's been saying all along is, *Israel, many of you are giving up on the restoration*. And that's why he says in ACTS verse eight, *Why is it thought incredible to any of you that God raises the dead? Why is this such a hard thing to believe? All the prophets spoke about it; the dry bones coming back to life and Ezekiel and all the other chapters in the prophets. Why is this so hard? Why are you rejecting it? Why is your heart hardened?* Then Paul begins his defense in ACTS 26:9-23. He begins his defense and he admits to putting people to death and he says, *I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth, and I did so in Jerusalem. I not only shut up many of the saints in prison, by authority from the chief priests, but when they were put to death, I cast my vote against them*. He was pretty hardcore. He wanted an end to this new movement, *and I punished them often in all the synagogues, and tried to make them blaspheme; and in raging fury against them, I persecuted them even to foreign cities*. Thus I journeyed to Damascus with the authority and commission of the chief priests. And then he goes through his story, again, which we've heard a couple of times now and he says, *And when we had all fallen to the ground, because of this light, the Voice said to me in Hebrew, Saul, Saul, why do you persecute me? It hurts you to kick against the goads¹*. And I said, *Who are you Lord?* And the Lord said, *I am Jesus whom you are persecuting. But rise and stand upon your feet...* And you want to see a little interesting connection between *rise and stand to your feet*? You can read Ezekiel 2:1-2, where God uses the same language to Ezekiel and says, **Stand up, upon your feet**. He was a good witness. And now Paul is going to be a witness in verses 16 and 17. But *rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things which you have seen me and to those in which I will appear to you, delivering you from the people and from the Gentiles-to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and place among those who are sanctified by faith in me*. So Paul here reveals what Jesus told him way back in the earlier chapter when he was knocked to the ground. Back then we didn't get this full of a message now is revealing more of what Jesus told him that he was going to be going to the Gentiles. And then in verses 22 through 23, he mentions that Christ must suffer. Now you could notice the progression of his argument here, in verses 22 and 23. He says, verse 21, *for this reason, the Jews seized me in the temple*

and tried to kill me, verse 22, to this day, I have had the help that comes from God. And so I stand here testifying both to small and great saying nothing but what the prophets and Moses said would come to pass... He said, I'm not I'm not saying anything here other than what Moses and the prophets said would come to pass, that the **Christ must suffer**. And that by being the first to rise from the dead, he would proclaim light both to the people, {Israel and Judah} and to the Gentiles. So this is the message. **This is the type of message that Jesus must have taught on the Emmaus road using all of the prophets.** Now, I want to build an argument here in Psalm 89. There's going to be a term used in Psalm 89 In the Old Testament called the servant. We know that servant as **the suffering servant**, Psalm 89, I'll give you the scripture verses.

- Psalm 89:38-39, 49-51: Describe the suffering of the Messiah.

And these verses very important. **Psalm 89 provided the basis for identifying the Messiah as the servant and provides the basis for believing that the Messiah was called the servant and that the servant must suffer.** Now, knowing that and understanding that in Psalm 89, we turn to Isaiah once again. See, what we're kind of doing is we're going down the road of Paul's intricate theological thought into the prophets. Because if he's standing here and saying, Look, this is all the talk about this, this is so obvious; we need to explain how this is so obvious. So we have to go back into their world. Now, they are taught that the servant, which we already saw in Psalm 89, you can read it already establishes that the servant is the suffering Messiah. He says, *Isaiah taught the servant of the Lord would greatly suffer.* Now he teaches this in two places in:

1. **Isaiah 49:4**

2. **Isaiah 53:3, 10-11**

That's what I say is revealing that the servant of the Lord would greatly suffer, but in some way will be restored by God, which we know is the resurrection. And that is Isaiah 49. verses seven and eight, follows verse four, verses seven and eight and Isaiah 49 and Isaiah 53, verses 10 and 11.

So the **whole argument in Isaiah 49 and 53 is that the suffering servant will suffer, the Messiah will suffer but he will be restored.** And that's another reason why Paul says, *Why is it thought incredible by any of you that God raises the dead? So why is he going to be restored?* The key, in Isaiah 49:6 he's going to be restored and restore the tribes of Israel; restore the Israel covenant faithfulness and then at this point in verse 24, Festus who is still hanging around and listening and who probably doesn't get it like Agrippa gets it and he said with a loud voice, *Paul, you are mad. You're great learning is turning you mad. But Paul says, I am not mad most excellent Festus but I am speaking the sober truth.* Then we move into chapter 27 and we start to see Paul making his journey to Rome in ACTS 17:1, *And when it was decided that we should sail for Italy, they delivered Paul and some other prisoners to a centurion of the Augustine cohort named Julius.* And what they do? They take off in verse one from Caesarea and they're going to head north. Paul is in custody, and he's in custody with a number of prisoners. There's quite a few prisoners there but Paul was put into the custody of a centurion along with other prisoners Does that ring a bell in that's how we think, so you got to study the Bible does that ring a bell? Paul's in custody with other prisoners and murderers and it reminds us of Jesus. *The prisoners were transported on a commercial ship,* Luke accompany Paul sauted, Arya Stark. It's as stark as was part of Paul's third missionary. Journey. So Paul has a few companions with him. And they go on this commercial ship, and they're going to head north. If you go from Israel to Rome, you always follow the coastline around; you don't go straight out into the Mediterranean. You follow the coastline around because this voyage is taking place in the fall right before winter when the waters can really become raging. So they follow the coastline up north. **They stop at Sidon just north of Israel.** They let Paul get off and Paul visits some of the churches that he was familiar with before. So the first set sail from Caesarea to Sidon, Paul gets off administers at the church. Then verse four, they are setting sail once again. They encountered bad weather because they were headed north; they followed the coast land once they got north along Asia Minor until they came to the port of Myra. There they left the ship and got on a cargo ship at that point

241 that regularly sailed from Alexandria in Egypt. Which was south of them to Rome and took this northerly
242 track around so they're now on a cargo ship. And normally they would have just headed west to Greece
243 at this point. It just would have headed west to Greece at this point through the AGNC but the winds
244 would not permit them. So what did they do? And Paul wouldn't be in agreement with this. They headed
245 south into the Mediterranean to the island of Crete to the island of Crete to a harbor called Fair Havens.
246 Right. Then first nine talks about how they experienced a fast you may remember that, that is a fast,
247 that is a fast according to Leviticus chapter 16, verses 29 through 31. Leviticus 1629 through 31 talks
248 about a fast for the Day of Atonement. Now the Day of Atonement is on the 10th of the month of Tishri
249 Tishri Tishrei T is H ri, which is late September, early October. So we know that this is the fall when they
250 complete this fast. Then verses 11 through 15. They attempted to sail west along the southern coast. of
251 the island of Crete, but they were driven out to sea by the winds. Oh no, it's getting worse. Verses 16
252 through 20. They had to throw gear overboard. They threw their tackle overboard. And then in verse 21,
253 Paul addresses the crew and what a beautiful picture here of of what Christianity is all about. Paul in
254 verse 21, says, Man, you should have listened to me. You should not have set sail from Crete and
255 incurred this injury and loss. I now bid you take heart for there will be no loss of life. among you, but only
256 of the ship. And then he says for this very night, an angel of the Lord stood by me, an angel of the Lord
257 from the God that I love and the God that I serve the God that I worship, and he told me, Do not be
258 afraid Paul, you must stand before Caesar. So here is Paul telling everyone, it's going to be alright. It's
259 gonna be all right. What a beautiful picture of Christians in a world of tumultuous life of a windy, stormy
260 life. We have Christians who are saying you know what? It's going to be all right. God is going to bring
261 peace to your life. God is going to bring comfort to your life. This is the what Paul is doing here. Well, in
262 verses 39 to 41 the ship struck a reef and began to break up and so they had to abandon the ship and
263 they swam to shore and some of them swim. Some of them were on little pieces of wood, and they got
264 to shore and what was the name of the island they were on. Similar to a shake Malta that was the
265 island, Malta, that they that they landed on. And then you move into chapter 28. And the Maltese
266 welcomed them very warmly, very hospitable people, and they built a fire for these people. Now there
267 were quite a few crew members on this boat. I mean, there was those there was quite a few and there
268 were murderers. There were prisoners. And here's Paul and Luke and aristocracy on this bowl, and
269 they're building a fire and I just I love this. It says in chapter 28, after we had escaped verse one after we
270 had escaped we then learned that the island was called Malta, and the natives showed us unusual
271 kindness for the kindle the fire and welcomed us all because it had begun to rain it was cold. But first
272 three tells us of Paul's doing. Paul is standing there saying, Oh, if this is what it means to be Catholic, I
273 would have never come on this ship. Is that what he say? I would have known what it was to be a
274 Christian. I would have never appealed to Caesar. I am so seasick. No, what is he doing? He is gathering
275 a bundle of sticks to put them on the fire. He providing comfort? This is one of the ways that we read
276 the Bible. Remember the spiritual senses. We look at the literal sense what's happening here, then we
277 look at the allegorical sense how does it relate to Christ? The moral sense how does it relate to me and
278 the allegorical, how does it relate to the future? What is the moral sense? What can I learn from this,
279 that in the midst of tragedy in the world is cold in the world is windy and they're in the midst of the
280 storms of their lives? I can be a one I can be one who like Paul gathers the sticks instead of standing
281 around waiting for everybody else to do it. I can do it. I can serve Paul is serving in the midst of tragedy.
282 He's a servant. I'll never forget the first person I lost in my church when I was a pastor. His name was
283 Bob. It was the first he was the first patient of the Sister Kenny Institute. From polio, he died and I was at
284 the hospital with his widow. And I was walking her to her car and we were in the elevator. And she had
285 just learned that her husband had died. And we were in the elevator and another lady was in the
286 elevator and all Pauline could do was to complement this lady of how beautiful her hair was filled with
287 compliments. In the midst of her tragedy. She was ministering to a woman in the elevator and I got
288 choked up watching this. The beautiful outpouring in the midst of her own storm. She comforted other

289 people. And this is what Paul does. Well, in the midst of it while he's picking up the sticks, Viper comes
290 out and bites him and the natives that are like he was a murderer, this man's guilty. And Paul, what does
291 he do? What does he say? If this is what it means to be Catholic? In bed by snakes and it's cold. Now
292 what does he do? He shakes the Viper off into the fire and they're expecting him to swell up doesn't
293 swell up he lives and then they say he's a guy. Have you ever had friends like this? Who changed their
294 mind so quickly? One minute, you're a devil and the next minute your God. I've always gone back to this
295 in the years that I was a pastor and now you know as a layman in the Catholic church always reminds me
296 the fickleness of people. People are fickle, and people can change from one minute to the next one
297 minute. I don't like you the next minute they're on their knees worshipping you. People are fickle in their
298 life. Well Paul stayed on the island for the winter. Well, you don't want to know when something
299 interesting for the sake of time will just give you the Scripture. Paul stay and molto was accompanied by
300 the works that Jesus conferred on the disciples. You can read Mark chapter 16 verses 17 and 18 and
301 Luke chapter 10, verses 18 and 19. And you can see what Jesus conferred upon the apostles that you
302 shall be My witnesses. You'll lay hands upon the sick cast out devils. You get bit by snakes drink poison,
303 he won't hurt you. And so Paul, he stays on the island for the winter. And healed the first one that
304 healed was the father of real, real famous man on the island. And then it says he went on and he healed
305 everyone with diseases on the island. Even when he's there he does this verses seven through nine. Well
306 it was early in 61 ad after three months on the island, three months of intensive ministry for Paul. Paul
307 always said you know, he said if I'm going to remain it's going to it's going to because if I'm going to
308 remain here instead of going on to be with the Lord. It will mean fruitfulness. Paul used every
309 opportunity. He redeemed the time and made the most of every opportunity. Three months on the
310 island that the Maltese people gave them provisions for their journey. And they departed very similar to
311 Israel in their exodus from Egypt, the Egyptians giving them provisions and very similar to Israel, Judah
312 coming out of Babylon after 70 years and the Persians giving them provisions. Here's Paul abandoned on
313 this Multis Island, and now they're giving him provisions to continue salvation history. Say God will
314 always use our neighboring people. Well, they finally landed in the airport in southern Italy in verse 13,
315 and made their way to Rome, verse 14, Paul finds himself in Rome. Paul knew that the church had been
316 established in Rome. He knew about it in fact clear back in Romans chapter 15 verses 23 and 24. Paul
317 speaks to the Romans in a letter and he said, he said to them, how much he desired to come and visit
318 them one day. Well, now he's going to get that opportunity. He goes to Rome, and he lives in Rome for
319 two years under house arrest. You know, people are allowed to come to Him and if you read the text
320 carefully, you'll see who comes to Him to visit with him, who he sends greetings to, which has a lot to do
321 with the four letters that he wrote during that during that period. During that period, he wrote four
322 letters, he wrote the collateral to the Colossians. He wrote the book, finally min, and then he wrote to
323 the Ephesians, and the Philippians. Those were the four letters, the Colossians. Finally, and Ephesians In
324 the Philippians. He wrote those letters while he was under house arrest for four years, and Paul speaks
325 to the local Jews. In verse 20, about why he was imprisoned. And you know why he was imprisoned? He
326 mentioned this in verse 20. He said, For this reason, therefore, I have asked to see you and speak with
327 you to the Jews in Rome. It is because of the hope of Israel. That I am bound with this chain, a hope of
328 Israel, what was the hope of Israel through the prophets, that all of Israel would one day be restored
329 and the Gentiles would come in? It was because of the hope of Israel's restoration versus 2021 and 22
330 the local Jews knew that the sect of Christians were looked down on by most of the Jews in the world.
331 Paul's final statement is to those who reject the gospel in verses 26 through 2026 through 28 against
332 this final statement, to those who are rejecting the gospel, because even in Rome, many of the Jews
333 rejected what he had to say. And what is the quote, he quotes Isaiah, chapter six, verses nine and 10. He
334 quotes Isaiah chapter six, nine and 10, which talks about this people's hearts have grown dull. This
335 people's hearts have grown dull in their eyes, their ears are heavy of hearing in their eyes, they have
336 closed less than should perceive with their eyes and hear with their hearts and understand with their

337 heart and turn for me to heal them. And who else quotes that? Jesus quotes that Jesus also use this text
338 from Isaiah to describe resistance to the gospel in Matthew 13 and Mark four in this passage, of Isaiah
339 chapter six that Paul ends the book of Acts with in speaking to the Jews. In this passage, Isaiah is sent to
340 restore Judah to faithfulness, but is warned by God that many will not listen. Many will not listen, and
341 they will go into exile. But there will be a remnant there will be a few who will be a holy seed who are
342 faithful to Yahweh, Isaiah six and verse 13. What Paul is seeing here is a re living of what Judah went
343 through. As Isaiah spoke to the people knowing that only some would be saved. Saul Paul speaks to the
344 Jews knowing only son will be saved. And then Paul evangelized up until 66 AD, the Jewish War broke
345 out that Josephus talks about against Rome. Many Jews went to Masada to hide out. And in 70 ad,
346 Jerusalem fell. Titus came in from Rome and he ransacked the city the temple was destroyed. And Paul
347 was able to remain fruitful, even under house arrest for those two years. So the Acts of the Apostles
348 ends reminding us of what Jesus said at the beginning of the book of Acts is actually bookends in the
349 book of Acts. It began in chapter one and verse eight where Jesus said, You shall receive power when
350 the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem, Judea and Samaria, and
351 the uttermost parts of the earth. And where do we end the book of Acts in Rome? The uttermost parts
352 of the earth, and there's no doubt in my mind, how well Paul knew the prophets. And you remember I
353 mentioned this to you earlier. You remember mentioning to earlier that the key, I believe, in Paul's mind
354 was Daniel Chapter Two Why did Paul want to go to Rome? God told him, and the angel reminded him
355 that he will go to Rome and testify Jerusalem in Rome. Why Rome? You remember what Daniel the
356 prophet said in Daniel chapter two, Nebuchadnezzar saw statue, you know that statue there was a head
357 of gold, breaths of silver Fi's of, of bronze and feet of iron and clay. What is the what is the
358 interpretation for kingdoms or Nebuchadnezzar, you are the head of gold following you will be another
359 kingdom silver which is Persia, of Babylon, Persia, and then the third kingdom grace, bronze, the fourth
360 kingdom, the feet of clay in iron, Rome, Rome is the fourth kingdom. But then it says in Daniel chapter
361 two that after the fourth kingdom will rise of fifth kingdom, and it will be like a stone hewn out of a
362 mountain without human hands and it will topple those four kingdoms and grow into a big mountain
363 and fill the earth. Paul knows that after Rome, the fifth Kingdom is established, and he goes to Rome
364 and he accomplishes his goal and finishes his race the same way that Jesus finished his race. Paul, Paul
365 ends up giving his life completely for the gospel. Paul was eventually acquitted and released in 63 ad.
366 And later tradition tells us church tradition tells us that he was later arrested, and he was put to death
367 and 66 ad. But in that second period of freedom he got a lot done. And he traveled much. And as I said,
368 he wrote to the Colossians, Philemon, Ephesians and Philippians. And when you read those four books,
369 listen to the language that he uses. Colossians one Colossians four, my fellow prisoner Arya Stark has
370 sent you greetings Colossians 4:18. I, Paul, write this greeting in my own hand, remember my chains,
371 great to be with you. Finally, even Paul a prisoner of Christ Jesus and Timothy, our brother to finally
372 meet our dear friend and fellow worker Ephesians. For this reason, I Paul the prisoner of Jesus Christ, for
373 the sake of you Gentiles, to see what everything that we're reading here is for us. The reason that we
374 have heard the gospel is because God was faithful in his old covenant, He's faithful in the new covenant
375 and Paul was faithful. That's why he's the great saint in the church. I'd like to end our study by reminding
376 you of the last words that Paul used in verse 28. For chapter 28 in chapter 28 And verse 28, just
377 remember 28:28 Paul's final words, as we wind up the great adventure, a journey through the Bible, and
378 see the Kingdom hidden in the Old Testament. And then we studied Matthew, and saw the Kingdom of
379 Heaven revealed on Earth. In Jesus and the book of Acts we see the Kingdom spread, toppling four
380 kingdoms and spreading throughout the whole world. We finally end up with Paul's very last words. He
381 says this salvation of God has been sent to the Gentiles. They will listen and I'd like to end with a
382 question will you? Let's pray the name of the Father and the Son in the Holy Spirit. Jesus, we love you
383 and adore you. We leave the book of Acts Lord with that question. Will we listen? For and we say yes,
384 right now we will listen we have ears to hear. Help us to be faithful, help us to endure help us to show

385 tenacity in the face of overwhelming odds and fatigue. May we take the Gospel to the rest of the world
386 as the baton has been passed to us? We thank you for St. Paul. And we ask at the end of this great book
387 for the intercession of st. Paul and St. Luke. In St. Timothy and St. Stephen. Pray for us that we will be
388 faithful. And we asked for the intercession of our dear mother, our Blessed Mother, Hail Mary, full of
389 grace, the Lord is with thee. Blessed art thou among women. And blessed is the fruit of thy womb, Jesus,
390 Holy Mother of God, pray for us sinners, now and at the hour of our death, amen. Name of the Father.
391 ¹ **GOAD:** A rural image, **which rose from the practice of farmers goading their oxen in the fields.** Goads
392 were typically made from slender pieces of timber, blunt on one end and pointed on the other. ...
393 Foolishly, an ox might kick against the goad, causing injury and pain to its leg. In Acts 26:14
394
395 Transcribed by <https://otter.ai>