

The Unstoppable Word
Book of Acts
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Let's take our Bibles and look together in Acts chapter 17, verses 1-9, will be my text. Now the title of the message, "The Unstoppable Word." We've heard that saying used sometimes in men's organizations or even in athletics, they say, "That team is unstoppable," and all of a sudden something happens and there they go, they've been stopped. That's true of man, but when it comes to things of God, when we speak of the Unstoppable Word, think of Christ, the Word of God and how it is, that he is unstoppable. This is the Christ of Scripture now; this is not man's Jesus that is popularly being preached all over today, he really would like to do his work, but alas, men oppose him, and therefore what he is as he is presented today, is a defeated savior.

But that's not the Christ of Scripture, and here we see in Acts chapter 17, as the LORD is directing Paul and Silas on this journey, they continue and this area is pretty much still in the country that we know as Greece today. This was in fulfillment of what Christ said all the way back there that the disciples would begin first in Jerusalem, and then in Judea, and Samaria and then the uttermost parts of the earth. We can be certain that where God has that people, those sinners, that He has purposed to save and for whom Christ paid the debt, He must bring them. Christ spoke of that in John 10, He said there are other sheep that are not of this fold that also I must bring. When He said not of this fold, He was talking about the Jewish fold, as He has His elect among the Jews and the Jewish nation, but it has always been His purpose to deliver the Gentiles. That's what we're seeing here, in spite of much opposition. Where Paul was going with Silas to declare the Gospel, there was much opposition, and yet in the end, God's purpose was being fulfilled.

So, we read that here "Now when they had passed through Amphipolis and Apollonia they came to Thessalonica, and there was a synagogue of the Jews, and Paul, as his manner was, went in unto them." And I've answered this question before "Now why was He going to these synagogues?" Well, the Scriptures were there. No one had the opportunity to have Bibles like we do today, before Gutenberg developed the press. We take this for granted sometimes. If you leave your Bible at home, you can just get one in the cupboard. It's freely distributed. Back then, if you didn't go to one of these synagogues, there weren't copies of the Scriptures readily available. And so, Paul went

there, not because he was in agreement with how these Scriptures were being interpreted, but because that's where the Scriptures were read.

And three Sabbath days (here the Sabbath day would have been the Saturday, the Jewish Sabbath, from Friday in the evening all the way to sunset on Saturday), so for three weeks the LORD purposed that he would remain there, and reason with them out of the Scriptures. A lot of people like to put emphasis on the reasoning, and that's what they want to do today. "Let's start a Bible study, let's start in the neighborhood, or let's start one in our church." Bible studies are popular today. And people like to sit and dialogue. There's an acquaintance I have and that's what he wants, he's told me the reason he doesn't come here is because I stand up and preach. His view is that we need to put our chairs in a circle and let each one speak, reasoning with one another, that's what he views but I said, "Well what will we talk about?" Here in verse 3, it's very clear, opening and alleging that "Christ must needs have suffered and risen again from the dead, and that this Jesus," and notice that he says here "whom I preach unto you," so the reasoning wasn't putting chairs in a circle, each one sharing their opinion. He says clearly, the reasoning, when it says "Come now O let us reason together," is about Christ and His death, Who He is, why He died, what He accomplished, and risen again from the dead, how that resurrection is the proof that that work that Christ did, was to the complete satisfaction of God the Father.

And that this Jesus, that Word Jesus means Savior, it's saying about Him "my Savior," what is a Savior, but One Who saves? Not intends to save but saves. If you were hired as a lifeguard and sixty percent of those that you went out to save as lifeguard you were able to bring in, but forty percent ended up drowning anyway, you'd think they'd hire that lifeguard back again? That's how people are with Christ, they say he came, he died, rose again, but alas, there are so many now that even though christ paid their debt, they're going to end up in hell. That's not the Christ of Scripture, that's the christ of men's imagination, a false christ. Christ said, "of all the Father gave me, I should lose nothing," so if you have a jesus that is being preached that even there are some in hell for whom he died, you don't know that Christ of Scripture.

So, this is how Paul was opening and alleging from the Scriptures, what Scripture did he have? The Old Testament. I dare say that there are many preachers if you were to do nothing but preach from the Old Testament, they would be at a loss. How do you preach Christ from the Old Testament, in every portion? Well, He's there, just because many ignore Him doesn't change that. If we didn't have the New Testament, had nothing but the Old Testament, even as Paul and Silas and the Apostles, we would preach Christ, and Him crucified. But whom, I preach unto you, this is how God has purposed that this glorious message of Christ the Word should go forth.

The Word preached, is the Word to herald. I remember way back in college we had a Greek teacher. If I learned nothing else from Dr. Lawlor, it was one day where he sat at his desk, and we didn't even open the text. He said to us, "Gentlemen, you can either be a herald in the court of a king, or you can be a jester." He said, "I fear that many of you, when you go out of here, that's all you're going to be is jesters." Just telling stories,

making people feel good about themselves, but when it comes to being a preacher of Christ, he said as he put his finger down, "Preach. Be a herald." And when he said that he gave the illustration, and back in the day when kings would send out heralds, they would sound a trumpet and that would get people's attention. What is the sounding of the trumpet, but declaring Who Christ is, whatever the Scripture. If we haven't preached Christ, we have not done the bidding of the King, we have not been a herald of the King. And no matter how offensive it may be to those hearing it, we don't change a Word. He was very strict about the Word.

I'm thankful for how even that before my own heart had been opened to Christ yet at that point there was a carefulness and attention to each Word being inspired of God. In fact, since then, since the LORD's taught me, I've tried to find a copy of his book, he wrote one book that I remember, and it was on Jude. The epistle according to Jude. I looked for it up and there's no more copies available, but I often wondered about him particularly, whether he was one of His.

At that time, we were just trying to get our degree, get through, but the seriousness that was pressed upon me even at that time, that's what it is to preach. The herald doesn't show up and undo the scroll and say "Hear ye, hear ye, thus saith the king--oh that word there doesn't sound like it's going to be appealing so I'm going to change it." That's what's wrong with modern versions today. We have in our hands here, in what I prefer to call the Authorized Version, because it is the Scripture that was approved and read at the churches up until about the mid-1800s. Along came some wise guys, linguists who thought they knew better, began to put together some transcripts, copies of the original that really are the basis of a lot of your modern versions today. If you do a comparison, you'll see one of the biggest things these men did, they denied the Deity of Christ. So anywhere they could, they watered down anything that spoke of Christ as God. That's what grieves me when I see people reading out of these modern versions. It's not that I'm a stick in the mud, but it's that I'm a stick in the ground where the LORD's placed me, that we need to be careful and prayerful about every Word.

Even as Paul here "Whom I preach unto you." This is the means that God has ordained that His Son should be proclaimed is through the preaching of the Word. And people I know say, "Well how can that be reasoned?" I know every one of us is reasoning right now in our minds, as to this Word. And when we're confronted with it, we have to deal with it. It's like one man said that "The Gospel concerning Christ is like a bear standing in the middle of a path. You either got to deal with it or spend the rest of your life running from it." So, there is reasoning that goes on but it's the LORD, through the preaching, that causes these minds and hearts to be turned to Christ, those for whom He's ordained this Word.

When he says, "Whom I preach unto you," notice it's not just Jesus. Today it's jesus, jesus. Everybody kind of swoons, oh jesus. What about Him Who is the Christ? That changes the whole nature right there because when you're saying, even as here, "I preach unto you this Jesus who is the Christ." The way that it's written, it means He's the Anointed One. So if you go back there and look in the Old Testament, who are the

anointed ones? The prophets, the priests, the kings. Those are the three offices which require an anointing, pouring out of oil upon them. And they were types and pictures of the LORD Jesus Christ. He's God's Prophet. God does not have a word to say to sinners, concerning their state other than it comes through the LORD Jesus Christ, God's Prophet. Even Moses, back there in Deuteronomy 15 declared that God would raise up another Prophet like unto Him, what'd He say? Hear Him. If we read the Scriptures and we come away with any view other than Who Christ is; we've missed it.

The Pharisees were the greatest linguists in the world, they knew the original language, and there are a lot of so-called doctors today that like to put that in their name, that they've studied the original languages and they like to quote Greek words and all this. Well, you can do that all day long and still miss Christ; the Pharisees did. There's a veil over their heart until this day, because it's only by the Spirit of God opening up this Word that's going to cause any to see or hear. That's true of us. But then the Priests were types and pictures of the LORD Jesus Christ, the Priest, God's High Priest, Who came not only to mediate between God and those sinners that God purposed to save, but to be the Sacrifice. Those priests in the Old Testament, they could offer up sacrifices which could not take away sin. It was just a reminder, year after year, of the sin still being there. And God is, in His forbearance, dealing with those, throughout the Old Testament period until Christ should come and fulfill all things and pay the sin debt of those God has purposed to save.

That is part of this Bible part of this message that Paul declares here "Opening and alleging that Christ must needs have suffered." It wasn't that the people of His day turned thumbs down on it and now God's having to do Plan B; it was always God's purpose, that His Son should come and "must needs have suffered." It's like Christ said concerning the Samaritan woman, "He must needs go through Samaria." There was a sheep there, the Jews typically were at such enmity with the Samaritans that they'd go on the other side of the Jordan, go all the way down and come back into Judea, through Galilee. So you can imagine when the LORD said, "No, I must needs go through Samaria." Must needs, this was the path of God's purpose and direction, that He might that day call that woman unto Himself, who left to herself was in a dying religion, because even as the LORD confronted her, she spoke of her religion. You worship on the hill on Jerusalem. The LORD told her "there's a day coming, and even now is," He said "it'll be neither here nor there." Because God seeks those who worship Him in Spirit and Truth. Tell you this about God, who He seeks, He finds. And this trail right here, even Paul and Silas, going through Thessalonica, it wasn't them sitting down and strategizing, and figuring out, "Well let's try this or let's try that," no, it was the LORD directing their path, because even here there were those for whom Christ paid the debt, for whom He is the High Priest and for whom He had shed His blood. You've got a Prophet, you've got a Priest, you've got a King. An awful lot of people say "Well Christ's first mission in this world was to die as a Savior, but one day he's coming back, and he's going to be the King." Well, does that mean that there are things left up to man now? No. He's always been the King. He is the God-Man. Even back in Psalm 2, the Father said, "I have set my king above me." A lot of people preach their Jesus as if he's up for election. They got their people out going door to door holding a ballot. And they want people to accept

jesus. “Make him your king, make him king of your life.” I’ve told people “It’s too late, God’s already made Him King, whether you bow before Him or not, He’s still King.”

So, this is the Christ, that he was declaring, the Jews were looking for a messiah, just not this One. It’s like people today, they talk about believing in Jesus, “But not this One.” They want a Jesus that is like Play-Doh in their hands, they can mold him, shape him, do whatever they want with him. That’s not the Christ of Scripture. And so, this has to be boldly declared. I’ve often said that the one reason I believe God has ordained preaching of Christ to be the way in which He’s going to deal in hearts is because it’s like we used to say, and our teachers used to say in school, “If you’re talking, you’re not listening, and only one of us can talk at the same time. So be quiet.” That’s what teaching is, it’s listening, it’s learning. That’s the way it is with preaching. Because it’s the one time where we have to sit and listen to what these Scriptures have to declare.

Now here in verse 4 it says “Some of them believed. And consorted with Paul and Silas and of the devout Greeks a great multitude, and of the chief women not a few.” Some of them believed. That means that the believing doesn’t depend upon reasoning but upon God’s purpose. It’s always going to be that way. Some will believe and some won’t. It would be foolish to think that everybody that hears this Gospel being preached is going to believe. They won’t. None of us would believe were it not for God by His Spirit opening this otherwise rebellious heart and causing Christ to enter in. It’s not a matter of the preacher standing up here and going through 26 verses of an invitation because there’s got to be someone else out there. And so, because people are getting hungry and want to go home, pretty soon they’re nudging their neighbor and saying, “Why don’t you just go ahead and go forward and maybe we can close this thing down.” It’s a mockery. The Gospel’s not an invitation and Paul didn’t give one.

It just says here that some of them believed. Well, how do you know they believed? It’s like people have asked me, “Well if you never give an invitation at the end of a service, then how are you going to know who’s believed and who hasn’t?” They’ll let you know. In fact, those ones who do try to make a public show, typically those aren’t the ones who believed anyway. Because the ones who believe, take sides with God against themselves, they’ve been so humbled and lowered, they don’t know what to say. Their mouth is stopped before God.

But this is a good evidence; it says here that they consorted with Paul and Silas. “Consort with” means that there was a hunger. “Tell me more.” They wanted to hear more of this Christ. In fact, we sing that hymn “More About Jesus, more of His Grace to others show.” And it says here, “Of the devout Greeks a great multitude.” So here was the problem: when it says devout Greeks, this is talking about Greeks who have been made proselytes. They have been taught by this Jewish synagogue that if you hope to be a member of the kingdom of God then you have to become, in essence, a Jew. And so, these devout Greeks, they were called proselytes. These are the ones of whom Christ spoke of that you cross land and sea to make one single proselyte and you make them twice fold the child of the devil. Why? Well because you made them to believe that they

had to do something in order to be accepted with God and secondly, that you have now put your approval on them as being children of God, so they're doubly blinded.

It's like preachers today that tell people that "If you come forward and say this prayer after me then you can be as sure of heaven as your own name." I was taught that. I was taught to write down the date in my Bible that I had accepted Jesus as my Savior, and I still have that crazy date in my head, because I remember writing it down. And I was told "drive in the stake because the devil's going to try to give you doubts but you just keep coming back, if you put that date down there, you can be as sure of heaven as your own name." That was such a false hope and a false assurance. Thank God He didn't leave me there.

But that's what these devout Greeks were. They were ones who were taught to walk like a Jew and talk like a Jew, sounds almost like modern day, so-called evangelism, where they go out on the highways and the byways and bring people in, make them members of their organizations, and then they put them in these new discipleship classes. And they tell you how to talk and how to walk. And boy, everybody falls in line. And that's the way it was until it pleased God now to arrest them in their way. I see myself here. I was a devout Greek. You couldn't have convinced me otherwise until it pleased God to arrest me, showing me that the way I'd been going was nothing but the way of works righteousness.

And then it says "of the chief women, not a few." This is interesting too, because when it says "the chief women" these would have been ones not necessarily in the synagogue, because the women didn't have their place in the synagogue, but it would be talking about people in the community, in the society, that were leaders--ones that you wouldn't normally think would even have an interest in the Word of Christ and yet here it's these that the Spirit of God now has drawn by His Gospel. Beware of classifying people and thinking, "Well these here are likely to be saved, but not these here." That's not how the LORD works, He's not a respecter of persons.

But what you do notice about the way that God worked here through Paul and Silas, it began in the synagogue. And as they were preaching it says "Some of them believed," and so you might think "Well, that's some of the Jews that believed," it's just the opposite. Some of them believed; it says "And of the devout Greeks a great multitude and of the chief women not a few." There's not a mention of a Jew here. That doesn't mean there weren't many, but primarily it was among these others that the Jews considered to be second-class citizens. It's like the LORD said there of the widow of Zarephath, there were many widows in Israel, but to none of them did God send His prophet except for the widow of Zarephath. Wait a minute Zarephath, that's not even in Israel.

And many in Israel did God pass by. Can you begin to see how now these in verse 5 are "moved with envy"? Because they weren't giving glory to whatever those Jews were as natural descendants of Abraham. That's not salvation. It says the Jews which believed not. Who causes some to believe and some not to believe? Well, it's God Himself. He's directing His Word. This is why His Word is unstoppable. It's not that because these

Jews didn't believe that Paul and Silas must not have done a good job. Nope. God purposed to pass them by. Even as it is said that, "As many as were ordained unto eternal life believed." That's why some believed and some didn't. God purposed it.

"And so the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort." I would say that's all religion. Unconverted religious people are some of the worst, meanest people you can ever be around. I liken it to the cap being on the septic tank, that's all. You take that cap off, and boy it's putrid, it stinks. That's describing people in religion. These were unconverted people, the Jewish society that gathered.

"They took unto them certain lewd fellows of the baser sort and gathered a company and set all the city on an uproar and assaulted the house of Jason and sought to bring them out to the people." So here was one who gave Paul and Silas lodging while they were here in Thessalonica and when they had finished preaching in the synagogues they went back and rested with Jason. Then Jason, the LORD purposed that he'd be there for that purpose, for them, not afraid to identify with these in the Gospel that they were preaching. It's just like Lydia, when the LORD had opened her heart she invited Paul and Silas to her house, to her home, and desired that they continue to preach from there. It's like the Philippian jailor. When the LORD had quickened him and given him this Faith in Christ he took them into his home.

So Jason, in spite of all of the uproar, purposed to identify with these as God's servants. And it says that, "When they found them not, clearly being forewarned that God purposed that Paul and Silas should travel on, and escape." Later when Paul wrote back to the Thessalonians, in 1 Thessalonians, he speaks of this. How God had turned them, if you look over there in 1 Thessalonians chapter 1. How through much affliction, he says in verse 4 of 1 Thessalonians 1 "For knowing brethren beloved your election of God." That's the key. How did some believe? They were chosen of God. Why did some not believe, left to themselves? They never, not this Gospel.

He says "Our gospel came not unto to you in word only, but also in power and in the Holy Ghost." How can you tell that the Spirit of God is at work among some hearers? It's not falling out of their chairs and drooling out the mouth and eyes roll back to the top of their head going through a trance. If you look in Christ's day the only ones that ever did that were people possessed of Satan. Go back and read it. The LORD went to deliver any, and they'd fall down and shake, it was the devil in them. Lot of people say, "That's a spirit," but I say it's the devil. People that are consumed by the devil; here the work of the Spirit and His power is evidenced in the believing of the Word.

"And with much assurance," he says, "As ye know what manner of men we were among for your sake." They didn't come in there to try to profit themselves, they came with one purpose: to preach the Gospel, the Word of God.

And it says, "Ye became followers of us and of the LORD, having received the word," notice "In much affliction," but what? "With the joy of the Holy Ghost. So that ye were

ensamples to all that believed in Macedonia and Achaia throughout Greece. Where from you sounded out the word of the LORD not only in Macedonia and Achaia, but also in every place your faith to God is spread abroad, so that we need not to speak anything. They themselves show of us what manner of entering in we had unto you,” and notice, “How ye turned to God from idols.” That means that up to that point their way and manner of worship was nothing but idolatry. You want to get people upset, declare that. That any congregation, house of worship, I don’t care what name you put on it. If it is not Christ, and Him crucified that’s being declared, it is idolatry. It’s devil worship. That would get some people stirred up.

But I believe it was just that plainly that Paul and Silas declared Christ unto these, and that God in His power turned their hearts from idols. The word idol means an idea. I don’t want to be left to my idea of God, but to the True and Living God, to serve the Living and True God, that’s Christ, and to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, notice, which delivered us from the wrath to come. When did that delivery take place: at the cross. That’s why Paul and Silas were preaching. That Christ must needs have suffered and risen again. Not just suffered but risen again. It’s the death, burial, and resurrection of our LORD Jesus Christ, by which God the Father has saved His people.

You can see when people of the religious sort, and I’ve experienced this over the years as the LORD has taught me--people want you out of town, there are even a couple of men here in Shreveport when I first came the first year called me into their office, and they told me this, just these words: “If you don’t get the picture, get the hell out of Dodge.” They said, “You can get your stuff, put it in storage, and go back to where you came from.” A friend of mine who was in on that meeting, he was appalled. And had it been left up to them, I wouldn’t be standing here preaching for you right now.

But here Paul and Silas, the LORD directed that they should be carried out of town, because it says there in verse 10, “There were brethren there that were protecting them.” It says in verse 10, “The brethren immediately sent away Paul and Silas by night unto Berea, who coming thither went again unto the Jews of the synagogue.” If you look on a map, these two cities, Thessalonica and Berea weren’t that far apart. So it wasn’t that Paul and Silas were running to hide, if you could try to hide, you had to go much further. But the LORD purposed that they stop in Berea. Why? Again, we’re looking at the Unstoppable Word. It’s because even there in Berea the LORD had those that would not have heard otherwise had the LORD not directed their path that way. These are those of whom Christ said, “There are others who are not of this fold that I must bring.” That you can see the vehemence and the hatred. It’s like preachers that told me, it’s not that we don’t see what you’re preaching is the Word, but if we were to preach that, we would be thrown out. Well, get thrown out.

“Here when they found them not,” verse 6, “They drew Jason and certain brethren unto the rulers of the city crying ‘these that have turned the world upside down are come hither also.’” That tells you there that already this Word had preceded them, even caught

them. I tell you those that preach the Gospel of Christ, are going to be known for the distinctiveness of that Message.

I remember years and days when it used to be, I thought, a good thing when people would invite me to go somewhere to preach. You would think “Well this is good--another opportunity.” Well, I was traveling hither and yon and feeling pretty good about it. But then my reputation preceded me because people began to say, “Oh no, you don’t want Ken coming and preaching because what he’s going to do is divide us.” That’s how I’m known: a divider of the brethren. But the LORD Himself said, “I didn’t come to bring peace but a sword.” I can’t tell you the last time I got an invitation to go somewhere and preach somewhere. That’s fine with me. I’m just thankful that the LORD has given me a ministry right here. And even through the Internet, it’s purposing that this Message go out into places where the religious people of those areas would not want you coming. But there again it’s the Unstoppable Word.

Here’s these that have turned the world upside down are coming hither also. I believe that any the LORD raises up to preach the Gospel, that’s how they’re going to be seen. Your life is not going to be the same. Life will not continue the same where God causes that Gospel to be brought in. He’s going to cause those He’s purposed to hear, to hear it because Christ has paid their debt.

And here Jason in verse 7, they said of him whom Jason hath received, and here was their argument, “These all do contrary to the decrees of Caesar, saying that ‘There is another King: One Jesus.’” I thank the LORD right now for the freedom that He gives me to preach the Gospel. Been on the radio there at TWKG now for 23 years, hard to believe. That same spot. I marvel more than anybody, because now it’s ESPN sports. And they’ll be interviewing people, and all of a sudden, you’re thrown to Shreveport Grace Church, 9 o’clock-9:30, when it cuts off, they’re in the middle of some interview somewhere. Now I’ve asked those folks out there, I’ve said “Don’t people call and complain?” I can’t tell you why, other than the LORD’s purpose that the Word still go through at that time, at that evening. Must have some sheep that He’s causing to hear. Even Mary’s told me that she’ll listen, she’ll say, “I can’t believe you’re still on the air.” That’s the LORD. This LORD. Men will try to stop you, but you can’t stop Him. But I will tell you, the day is coming when--it may be and we can see it already in our politics and decisions being made--where they’re trying to starve out, stifle out any mention of God. Any mention, and all it takes is one person saying, “If you listen to that preacher there speaking at Shreveport Grace Church and what he’s saying, sounds like he’s preaching against our government. He’s declaring a Sovereign.” But it’s not one that’s in men’s hands but has all men in His hands and rules them all.

All it takes is one. That’s what they were accusing these of, “That these all do contrary to the decrees of Caesar, saying ‘That there is another King: One Jesus.’” There’s One Ruler over all; men’s authority comes and goes, as God purposes, He puts up some and puts down others. But to declare Him as the King, the One to Whom all men do answer, that’s the Message that people don’t want to hear. Especially in a day where you begin to make a divide, they’re going to see this as hate speech, and “Well,” you say, “God loves these,

but hates these.” They call that hate speech, when He gives no consideration at all to men’s views and values. But God is not a God that favors man in any way. He’ll do His will as He will. So, let’s enjoy the freedom as we have it right now. Because there are clouds on the horizon, I don’t know which way it’s going to go, but they’re going to begin as has been the case in some other countries where I’ve preached, you’ve got to get the government’s approval before you can stand up and preach or do anything.

The one time I was arrested for preaching the Gospel out there in Africa, it wasn’t the government, but it was the religious people in that particular area that sent the police to stop me. They asked me to show papers, that I whereby had permission to be able to even speak in the school building at which I was speaking. I didn’t have papers. They said, “Well come with us.” They figured they’d haul me down to the police station. I didn’t know what would come of it. Took my passport, wrote my name down--my name was officially written in the books now as being a violator of the laws of the land. But I’ve told you that story before, the amazing thing is, where these sought to stop me from preaching, there was a lady there who came up next to me and she said, “You can come preach at my house.” I didn’t know what would happen, they wanted me out of town. But I felt the will of the LORD to follow, and so did everybody else. Come to find out, this lady was actually the wife of the captain of the police, who had told her, “Invite him to the house. Let them preach. I’ll take it on me.” I don’t know whatever became of them--the LORD graciously let us move on--but that’s how God worked even here through Jason taking the blame for actually what was false.

It didn’t have anything to do with not obeying the laws of the land, but they created a testimony against them just like they did with our LORD Jesus Christ, false witnesses that they sought to find reason. And it says there in verse 8 “They troubled the people and the rulers of the city when they heard these things.” They made it a political thing. But it had to do everything with Christ being all the Glory. And it says, “When they had taken security of Jason and of the other, they let them go,” they let these brethren go. And that’s where the LORD purposed that they should go on and continue to preach Christ.

What a glorious story, isn’t it? Of how God is going to do His work, His way, His Word is unstoppable. You stop and think about why any of us here even believe Christ. He made us willing against our will, I guarantee that, if it was left up to us, we wouldn’t sit here, believing this right now, but if we believe, it’s because God so purposed. And I’m thankful He did. His Word truly is unstoppable, Christ the Word, He’s going to have everyone for whom He the paid the debt.