

Living on the Right Side of Redemptive History

2023.07.23 Morning Sermon in Acts 23:11–35

- ¹¹ But the following night the Lord stood by him and said, “Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome.”
- ¹² And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul.
- ¹³ Now there were more than forty who had formed this conspiracy. ¹⁴ They came to the chief priests and elders, and said, “We have bound ourselves under a great oath that we will eat nothing until we have killed Paul. ¹⁵ Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near.”
- ¹⁶ So when Paul’s sister’s son heard of their ambush, he went and entered the barracks and told Paul. ¹⁷ Then Paul called one of the centurions to him and said, “Take this young man to the commander, for he has something to tell him.” ¹⁸ So he took him and brought him to the commander and said, “Paul the prisoner called me to him and asked me to bring this young man to you. He has something to say to you.” ¹⁹ Then the commander took him by the hand, went aside, and asked privately, “What is it that you have to tell me?”
- ²⁰ And he said, “The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him. ²¹ But do not yield to them, for more than forty of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink till they have killed him; and now they are ready, waiting for the promise from you.” ²² So the commander let the young man depart, and commanded him, “Tell no one that you have revealed these things to me.”
- ²³ And he called for two centurions, saying, “Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea at the third hour of the night; ²⁴ and provide mounts to set Paul on, and bring him safely to Felix the governor.” ²⁵ He wrote a letter in the following manner:
- ²⁶ *Claudius Lysias, To the most excellent governor Felix: Greetings.*
- ²⁷ *This man was seized by the Jews and was about to be killed by them. Coming with the troops I rescued him, having learned that he was a Roman. ²⁸ And when I wanted to know the reason they accused him, I brought him before their council. ²⁹ I found out that he was accused concerning questions of their law, but had nothing charged against him deserving of death or chains. ³⁰ And when it was told me that the Jews lay in wait for the man, I sent him immediately to you, and also commanded his accusers to state before you the charges against him. Farewell.*
- ³¹ Then the soldiers, as they were commanded, took Paul and brought him by night to Antipatris. ³² The next day they left the horsemen to go on with him, and returned to the barracks. ³³ When they came to Caesarea and had delivered the letter to the governor, they also presented Paul to him. ³⁴ And when the governor had read it, he asked what province he was from. And when he understood that he was from Cilicia, ³⁵ he said, “I will hear you when your accusers also have come.” And he commanded him to be kept in Herod’s Praetorium.

Main idea: In the midst of ruling and overruling all things in His redemptive plan, God gives us opportunities to serve, especially through courage, kindness, honesty, and diligence.

Introduction: The plan and promise that controls the rest of Acts, and your life.

1. **Courage** (like the nephew, but in contrast to the Jews)
2. **Kindness** (like the commander)
3. **Honesty** (in contrast to the commander)
4. **Diligence** (like the boy, the apostle, the commander, the centurions, etc.)

Conclusion: Humility to desire not only to be on the right side of history, but to desire that Christ would get glory by these things being not merely superficial but to the praise of His glorious grace (cf. Eph 1:11–12).

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Acts 23 beginning in verse 11. These are the words of god. But the following night, the lord stood by him and said be of good cheer, Paul? First, you have testified for me in jerusalem. So, you must also bear witness at Rome. And when it was day, some of the Jews banded together and bound themselves under an oath saying that they would neither eat nor drink till they had killed paul.

Now, there were more than 40 who had formed this conspiracy. They came to the chief priests and elders and said we have bound ourselves under a great oath that we will eat nothing until we have killed paul. Now, you therefore together with the council suggests to the commander That he be brought down to you tomorrow.

As though you were going to make further inquiries concerning him, But we are ready to kill him before he comes near. So when paul's sister's son heard of their ambush, He went and entered the barracks and told Paul. Then paul called one of the centurions to him and said, Take this young man to the commander.

For, he has something to tell him. So he took him and brought him to the commander and said, Pull the prisoner called me to him and asked me to bring this young man to you. He has something to say to you. The commander took him by the hand. Went to sigh and asked privately.

What is it that you have to tell me? And he said, The jews have agreed to ask that you bring paul down to the council tomorrow as though, they were going to inquire more fully about him. But do not yield to them for more than 40 of them, lie, and wait for him, men who have found themselves by an oath and they will need, either eat nor drink till they have killed him.

And now they are ready. Waiting for the promise from you. So the commander, let the young man depart commanded him. Tell no one the things. You tell, no one that you have revealed these things to me. And he called for two centurions saying, prepare 200 soldiers. 70 horsemen and 200 spearmen.

To go to caesarea at the third hour of the night. And provide mounts to set Paul on. And bring him safely to felix the governor. He wrote a letter in the following manner. Claudius lizzius to the most. Excellent governor felix. Greetings. This man was seized by the jews. And was about to be killed by them.

Coming with the troops. I rescued him. Having learned that he was a roman. And when i wanted to know, the reason they accused him, i brought him before their council. I found that he was accused concerning questions of their law, but had nothing charged against him, deserving with death or chains.

And it was told me that the jews lay and wait for the man. And when it was told me that the Jews, lay and wait for the man, i sent him immediately to you. And also commanded his accusers to state before you the charges against him. Farewell. Then the soldiers as they were commanded, took paul and brought him to by night to antipatras.

The next day they left the horsemen to go on with him. And return to the barracks. When they came to caesarea and had delivered the letter to the governor, they also presented paul to him. And when the governor had read it, He asked what province he was from. And when he understood that he was from salicia, he said, I will hear you and your accusers also.

Have come. And he commanded him to be kept. Inherits. Praetorian. Oh man, so so far the reading of gods inspired and inherent word. We're a joyce that he adds his blessing to the preaching. Of that word as well, please. Be seated.

Well, ever since the Third missionary journey started winding up. Uh, the Apostle Paul had been focused on getting to Jerusalem. And then he began talking remember in chapter 20 about how for several stops everywhere. He had gone the, holy spirit had revealed to him that when he got to Jerusalem at least chains away to it.

And you remember him saying, I don't know what else awaits me, but I do know that chains await And then in chapter 21 and verse 33, he finally got those chains. And the rest of the book of Acts from that point, the rest of the riot and the interaction with the Jews.

Everything else is really controlled by the first verse of our text this morning. But the following night, The Lord stood by him and said be of good cheer. For as you have testified for me in Jerusalem. So you must also bear witness. At Rome. There are some commands that are so simple and so short.

And yet, so very difficult to obey that would transform our entire Christian lives. The command fret not. How many of us wish we could just render? Immediate complete obedience to that command for the rest of our life. What a joy would be to fret, not. And here we have in the Lord, Jesus appearing to him.

This wonderful thing that the Lord does for him. By way of vision, and We'll hear about it again and second, Timothy 4, and a couple weeks time when we get there. Uh, where the Lord Jesus appears to Paul. But we too. Know, the Lord Jesus by faith, know, the Lord, Jesus by means of his word.

This is what the Holy Spirit does. When he removes the veil from our heart. And gives us to perceive the Lord Jesus. By his words 2nd Corinthians 3 and to second Corinthians 4 that God who made light to shine into darkness. And how did he make the light to shine in the darkness children?

One of your favorite verses, right? He said God said, let there be light every one of you just about has asked your parents over and over again for Genesis chapter 1 and mom and dad read Genesis chapter 1 and God who used his word to make light to shine in the darkness.

Second Corinthians 4 says makes the light of the knowledge of the glory. Of God to shine in our hearts, in the face of Jesus Christ. And so several times, now in Acts, We have seen that when When the Lord is saving, someone he gives them something very similar to what Paul experienced on the road to Damascus.

Except for he doesn't do it by vision, he doesn't by his word, he gives us to know Jesus as the living and glorious. God Who has come and lived obediently in the place of sinners, the obedience none of us could ever offer unto God. And then, he has died a toningly to secure our forgiveness of from guilt.

And our cleansing from sin, and reconcile us unto God, and he has risen and ascended. And there he is in his glory until he returns. And what he is doing between that and his return is bringing people to know the light of the knowledge of the glory of God in the face of Jesus Christ.

So he doesn't come near by vision but he does come near and he comes near and he says be of good cheer. He says it's to us as well. Now, we are not. We did not testify in Jerusalem, not all of us. Some of us have gotten to evangelize in Jerusalem, but My lot and your law to signed to us by God, they're all different, aren't they?

Paul. Had testified for the Lord Jesus in Jerusalem. And now he must it is necessary. So you must also bear witness at Rome. What is the Lord Jesus? Him. Paul has come to know as the creator. As Jehovah, Yahweh. As the living God. What is the Lord's? Jesus whom.

Paul has come to know as the living. God, who died? To atone for him. And has risen again with her. What is he saying to Paul? He's saying, I have already planned your life. B of good cheer. I was the one. Who gave to you to testify in Jerusalem, where the response would be this angry mob?

That would That would say. When they heard the word gentiles away for suck with a way with such a man from the earth for, he is not fit to live. I'm the one in his providence. You preached that in Jerusalem. And I am the one in whose providence you will get to Rome.

They literally are unable to kill you. Which is wonderful because the very next verse features, more than 40 Jews, swearing a starvation oath that they are going to kill him. But what can they do? If God is determined to bring Paul to Jerusalem or sorry, to bring Paul to Rome, Can people overrule God's children?

Is it possible? That God can be stopped. From bringing about every day, every assignment, every every thing that God has given Paul to do, Can God be stopped by any person from doing that? If he has written all of his day, all of your days in his book before, one of them came to be And then someone decides that they are going to swear a death at anything institute.

Or things change in the culture or things change in the government. Or you have an illness or an injury. Or the Lord takes away a child or a parent. Or economic disaster. Comes. Or something happens and you have to move. Can any of those things, pull out the eraser?

And undo God's plan for your life. And even more God's plan for all of history. You know, verse 11 here reaches back, as we said to 21 34, but it also reaches forward. To the end of the, the end of the book or the end of the book of Acts.

Yeah, you read. Then Paul. Dwelt two whole years. This is in Rome. In his own rented house. And received all, who came to him. Preaching the kingdom of God and teaching the things, which concern the Lord Jesus Christ with all confidence. No one forbidding him. Is in chains. At the time, he's under house arrest.

But the point is, It was necessary because Christ had determined it that Paul would testify for Jesus at Jerusalem. And so you end with the man in chains, but the gospel unchained. Doing exactly what the Lord Jesus had planned for him to do. The parts that the Lord Jesus had assigned for him in the process of bringing to faith, all for whom Christ had died.

And the same is true for each. One of you, dear questions. You're saved by grace through faith. If you're saved. If you believed that, faith did not come from yourself. It was God. Who chose to give you the faith to believe in your heart that you having been born dead and trespasses and sins in order to believe had to be made alive first.

Out of his love. And then when you believed, you believed that all of your righteousness was entirely by what Jesus had done, not by what you had done. And all of you forgiveness was entirely by Jesus's atonement. You couldn't make up for the smallest part of any one of your sins.

But the God who saved you that way didn't just save you from something. He saves you for something. He saved you in such a way that you had to be considered a creation of his. Like the let there be light and the light shining in your heart, the light of the knowledge of the glory of God, shining in your heart and the face of Jesus Christ, you are his creature, his workmanship created in Christ Jesus for Good works.

It's not what Ephesians 2 10 says. And not just for any good works. For good works that he prepared beforehand. You see the Lord is like a proper craftsman. He knows the plan before he gets to the end. And so, when he creates a Christian, He creates the Christian knowing exactly what is going to do with him, exactly what his going to do with her.

The lord who brought you to faith in Jesus Christ. And if you don't believe in Jesus Christ, come to him now. Rest upon him now. Stay. For, or come back at three for Or if you want to don't skip the singing, the 330 345 for the preaching of leaning upon the Lord Jesus Christ, identifying with him being joined to your substitute who reconciles you to God.

But you who have done so. You find the Lord was the one. Who did that work? In your heart. He's the one who ordered your whole life to bring you to that moment. He is the one who acted upon your soul to give you life to give you that self-heartedness to give you faith to rest upon the Lord Jesus Christ.

And the one who saved you that way. He has planned your service to him. Every day of it. Now. For you, it's not. Um, So, you must also bear witness at Rome. But you must also it is necessary also. That you do. Whatever the Lord has for you. This is very liberating.

Very liberating because it means you're immortal until your work is done. Let's see. The old phrase goes. You're a mortal until your work is done. That doesn't mean You may live cavalierly and violate the sixth commandment and throw away your life and throw away others lives live, however, you want, because You know, the day of my death is written and I can't add an hour or take or or take one away and Eat and drink for tomorrow.

We die or eat and drink. For the day of my death is no. It means if you're in Christ Jesus, you've got work to do and if you're still alive it's because You've got work to do. But it frees, you To want to be, to a testimony to his goodness and his glory.

Even as he works all things According to the council of his will now in the different passages that get us. Uh, from 21. 34 couple sermons ago to the end of the book of Acts. There are different things in the text that highlight for us. What it is like, to live as one who belongs to the Lord highlights for us, the sovereignty of the Lord Jesus, as he orders all things for his glory and especially for the spread of his gospel and the transformation of Christians, but it also it also highlights for us different things.

For for instance, next week, In chapter 24, we're going to see the great difference between the the slavery of being someone who is still in sin and still in fear and the liberty. Of being. Being someone whom the Lord has saved and is redeeming here. It's really a contrast, a study and contrasts of character.

And so the plan and promise that controls, the rest of Acts, reminds us that there is a plan and promise that controls the rest of each one of our lives as believers and frees us up. So that when the history of our lives is recounted, We may be those who were courageous.

And we want not just to have been courageous, but to have been courageous like grace. And we may be those who are kind. As the remarkable kindness of the commander is demonstrated here, but not just those who are superficially kind pragmatically, kind who learned and figured out that kindness is wise and works better.

But those whose kindness came from a heart that was transformed by grace. So that Christ who made me full of love and joy, and peace and patience and kindness. Would be glorified by my kindness. We want history to recount that we were honest. That we didn't try to manipulate situations and, and get ourselves out of trouble by lying and make ourselves look better than we actually were.

Sadly, the commander comes out on the wrong side of that one, and his lettered to Felix. And diligent in the last place. But that's all that we have. Before us now, the main thing. Being the context in which the Lord did these things and it's really just an interesting story.

It's just one of the things that makes biography and history. Uh, so helpful. Interesting stories of what the Lord did in his providence through particular people. Reminding us. That what we have spoken in secret will be shouted on the hilltops, And that our deeds will be revealed. Even as they already, we are naked and exposed Before the living God.

So, first courage, and this is very helpful. In our cultural moment because we have no idea what courage is. In fact, those about whom our culture, most often says, oh, their courageous Are actually the ones who in, in our day. Uh, Uh, to use the language that they use.

Coming out. Making display of themselves as perverted. And in agreement with the mob who is ready to kill, whoever disagrees with them. And that's supposed to be courageous. Like these Jews. These Jews who make great display of themselves. We will neither eat nor drink. What are they courageous? Are they saying we are gonna commit ourselves to this until we have killed Paul Rash.

Oaths, in the style of Saul who says nobody, you know, should eat or drink and etc. They're not really very courageous. Are they? They're brazen. And their wickedness. But why aren't they afraid? As murderers or those who are planning murder murderers before God and Aspiring actual murderers. Why aren't they afraid to tell the the priests and the elders?

About their plan. They came to the chief priests and elders and said we have bound ourselves under a great oath. You know they judge for themselves you know that I don't know what the difference is between an oath and a great oath I guess if you're talking about your own oath to murder you know you look really big to yourself.

They're not actually courageous. They actually know that their priests and their elders. Are so murderous that the priest and elders aren't going to say what You've sworn yourself a starvation oath to commit murder. Off you go. We'll put you on trial. We're well you've you've condemned yourself. No, they know that those who are in charge or already murderous along with them, that is not current To go along with the mob and to stick your neck out and make a display with yourself.

It's display of yourself is not Courage.

And that doesn't just happen in the culture as a whole doesn't children. When we're with one another, there are There is a temptation to reinforce. Uh, one another in our flesh, but that's not courage. That's just That's just, Brazenness making a display or weakness, you know is actually courageous.

It's the boy isn't he? The young lad. The one who over here. Not just these more than 40, uh, Jews Jewish men who have committed them to this, but even the fact that the chief priests and the elders, Are in on the plan. And this little boy goes to a Roman barracks.

Full of Roman soldiers. And he goes to, To his uncle. Paul and the fact that there is that family connection underscores for us that the Lord Jesus's ruling and over ruling all things. And he goes to Paul, and Um, And Paul doesn't talk to. The the commander Paul calls.

One of the centurions. Verse 17 says, take this young man to the commander All right, so now you have a little boy isn't just gone. To the Roman barracks. But this commander has you know we've got 200 foot men and 200 spearmen and 70 cavalry and you know so there's at least five centurions under him and he probably isn't going to even split his entire force just to escort all to says aria so maybe 10 centurions under him.

They this is a man of great stature a man of war in the Roman army. And this little boy, is, I'm going to go talk to him. And he is courageous. Maybe a little bit foolish too. In sometimes our courage can. That carry us past what was wise. He doesn't just report.

What the Jews have said in verse 20, he starts giving the Roman commander. Advice. Uh, to put it mildly, he actually gives him commands but do not yield to them for more than 40 of them. Lie and wait for him, men who have bound themselves. By an earth. Well, Maybe the commander wants to yield to them.

Maybe the commander wants to send a force with paul or hide them or ambush. I mean, Leave to leave to the guy who is in charge of set, at least several hundred, roman soldiers. The strategy young man, But he is courageous. And the lord uses his courage, doesn't he?

You know, children. You never know. What the lord may do through the courage of one young man. God is. Ruling and overruling. All of history. Christ is ruling and overruling all of history. To accomplish the application of Israemption to all those for him. He has died. And as soon as that is finished, we're going to see what as said to Assyria in our old testament reading from.

Not too many minutes ago. We're going to see that on. Great display, aren't we? All those who thought history was about themselves and their great battle campaigns and how they defeated this country. And this country and this country and we defeated Syria and we've defeated Ephraim, and With their, their capital city in sumerian, we're going to do it to jerusalem now.

Mysterious full of himself. But what does god say about Assyria? Oh, a cereal. Is just a rod. A staff. A saw. An ax. So proud of himself. There's like a pen taking credit for How great the drawing is, or A keyboard taking credit for Yeah, how great the Work.

As it was composed on it.

You never know. Dear children. What the lord may do. Even through the courage of one little boy. That's one of the blessings, i Um, don't often do it in preaching but Uh, you know, reformed heritage Reformation, heritage books, as you know, those 10 boys who changed the world 10 girls, who changed the world, It's good reading.

To remember that the lord jesus, who Rules and overrules. All things even uses courageous little boys. Courageous young lines. And then there's the kindness of the commander. The. Commander doesn't just ask him. You can see the the narrative, the flow of the account, slow down and verse 19. The commander takes him by the hand.

And went aside. And asked privately. What is it that you have to tell me? I'm sure this is a busy man. I'm sure it would have been much more convenient. For him to get the report right there. He didn't know the. The nature of the report that it was about a conspiracy.

To kill paul until after he had hurt all he all he was told was this young man has something to tell you.

But a great man is not Um, You can't tell the greatness of a man by how he blusters himself, and he's too important and doesn't have time to care about a little child and And how it must be for that little child to stand in the midst of the Roman soldiers.

And So the holy spirit highlights for us, doesn't he? The kindness. Of the commander here. Very, very different than the chief priest and elders of the jews. Very, very different than those 40 Jews, who swore that they would not eat or drink until they had killed Paul. Here's a man with real strength.

And real authority. And one of the things that marks him in his strength and authority is his kindness. Boys. You want to grow up to be strong? And you want to grow up to, to be Those who can make plans and be in charge and fight rule be effective.

Those are good things. Should you not also desire to be kind? To have that fruit of the spirit. That should the lord put you. In a position of authority and power. That one of the things that would glorify christ. Is that you were also kind. Is he in our?

And our culture, they talk about being on the right side of history. But they are infected. With darwin and marks. And they think, being on the right side of history means, Staying. Three steps ahead of whatever progressiveism and And perversion, there is That's how they get people to. To stay keep up with the rapid moral and rational irrational decline.

That you want to be on the right side of history, don't you want to be on the right? Well, history has an end. And it ends with christ revealed in the heavens. And all of his enemies. Wishing themselves to have never existed. And that all of creation could hide them.

You want to be on the right side of history, you need to be on the right side of redemptive history. So that you stuck to him, And you were courageous. Even when the mob was against christ. But you were with him. And you are kind. Because that's what christ.

Honors and even. Even the natural man when he reads of these things. What is left of the knowledge of the law of god, and his heart's makes him say? Makes him to praise kindness like that. Honesty. Oh, this poor claudius Lucius. He didn't know that his private note to felix.

Would be red. Along with And, A literal third person. Omniscient account. Of the actual events so that they could be compared to the note. For 2000 years. It's kind of like yodian syndickee who if they had only known that their names would end up in the, the book of philippians, it might have really helped them to get along before paul wrote the letter.

Or maybe not such as our flesh. But listen, listen to his letter and the dishonesty here. Claudius. Let's use to the most. Excellent governor. Felix. Greetings. This man was seized by the jews and was about to be killed by them coming with the troops. I rescued him having learned that he was a Roman Well.

Isn't it true that much of the narrative from the? The moment, the riot started in jerusalem for about a chapter and a half. Was the commander trying to find out who paul is and what he had done. That's the And yeah, that's the big statement and Verse 33, a chapter 21 that that launches us into the closing portion.

Of the book of acts. But he makes it sound like boy. He found out a roman was in trouble and he came with the cavalry. And notice what he throws in at the end of verse 29. When i wanted to know, the reason they accused him, i brought him before their council.

I found out that he was accused concerning questions of their law, but had done nothing charged against him, deserving death. Or chains. So yeah, just in case you might hear that, i was the one who bound him who was a roman and you know, the text, what does the text said?

Sex says, when he found out that he was a Roman, he was afraid because he had bound him illegally. But now, he's making sure to include in this in this little note to feel felix, i am very anti-chaining romans. And he had not, he had done nothing, that was worthy of death or being chained.

Yeah. Whatever you might hear. And when it was told to me that the Jews, lay and wait for the man, i sent him immediately to you. And so forth.

And so, he's exposed. He thought he was covering himself, he thought he was making himself, look better. But when the truth gets read, for the next 2000 years and gets translated into hundreds of languages. He is like the woman who washes jesus's feet. Jesus says what she has done for me.

Will be recounted wherever this gospel is told. Well. Claudia silicius is lie will be exposed to his humiliation. Wherever this gospel is told. Don't you? And i often When we talk about ourselves, or we talk about the way things happened in one situation or another, Don't we spend a fair amount of our our mental ability and our rhetorical skill?

Trying to say it in such a way that makes ourselves look as good as possible. Better than we are. Cover up. The flaws, the sin and what we have done. And is it not true that the lord already knows? We're already naked and exposed before him, and What we actually are.

And, But we actually have done, it will be revealed, it will be exposed. If you're a christian, you're rejoice that you have christ and and you will be so obsessed with him and no longer obsessed with yourself. That you will be. Marveling at his patience with you as power to use you anyway, and And yet.

Do you not desire now? Like those who are in the light. And you walk in the light. Do you not desire? You you hate darkness and love the light. Why? John three. So that it may be seen that your deeds were done in god. So that christ may be glorified by what he did in you and how he used you.

May the lord. Make us to value, not just courage and kindness, but honesty. So that knowing how everything turns out knowing that the lord exults those who humble themselves. Under his mighty hand. You know, this is an application of that that, that council. To take the lowest seat in the feast.

Be truthful and humble about yourself. And let the lord praise you. Let the master of the feast take you to a better seat. And then in the last place something that the lord uses here is diligence. There's a lot of diligence that that gets used here. You know, the boy doesn't spend a whole lot of time.

Fretting over what he is going to do. These men have sworn an oath not to eat or drink until they have done this, and the plan is to do it tomorrow and that puts everything on a clock, doesn't it? And so the boy goes directly to paul and paul sends him to the commander and the commander takes immediate actions.

He calls for the centurions, he says, prepare to 200 soldiers, 70 horsemen 200, spearmen to go to Caesarea at the third hour of the night. So Midnight. For uh, for us. He, he is. Uh, diligent He is a man of action and so the centurions obey, their diligent, the soldiers.

As they're commanded, take paul. They bring him to anti-patrist The next day, they leave the horsemen to go on with him. And the foot soldiers, the spearman Uh, return. And so forth. The lord uses diligence. You know, you have a limited time in this world. Procrastination. Laziness. This poor stewardship.

It is a failure to recognize that our days and hours and minutes are gifts from the god who is keeping us alive for his service. That we would receive our time with enough gratitude to want to use it for the glory and the honor of him who has given it to us.

When history is recounted. It will be redemptive history. It will be the story of how god worked everything, according to the council of his will to bring into their inheritance. Those whom he chose and love before the world began those for whom christ came and lived and died and rose again to save them.

Those who he brought every one of which of whom to faith by the work of his holy spirit. And god the father, son and holy spirit are going to be glorified. By how he worked. All things according to the council of his will. Now, what has been given to you is to walk in.

Good works. To love the glory of the one. Who redeemed you for that glory. Because you want not just the account of how you were brought to faith. To be unto the praise of his glory. But you want the account of how you lived by faith. To be under the praise of his glory.

Is you get to ephesians 2, where we began through ephesians 1. As someone who is obsessed with the glory of god, in jesus christ. And therefore, the glory of god in salvation, by grace through faith. In jesus christ. And basically what we see here and in this narrative, that encourages us to courage, and to kindness and to honesty and to diligence Is what we have taught and verse 11, and 12.

And Ephesians chapter 1, the application. Of what we have taught in verses 11 and 12 of ephesians chapter 1 in him. Also, we have obtained an inherence Being predestined. According to the purpose of him who works, all things according to the council of his will, but don't stop at verse 11.

Although it's got that wonderful. It's got predestination, it's got sovereign providence. It's, it's got the The necessity of predestination being unto inheritance as his children, all those good things. But the sentence isn't done. After the sentence doesn't finish until the end of verse 14 and the original But here verse 12, i'll read verse 11 again in him.

Also we have obtained an inheritance being predestined, according to the purpose of him who works, all things. According to the council of his will that we who first trusted in christ should be to the praise. Of his glory. Do you not want? Your life. To be the prey to the praise of his glory.

So that when the books are open, And everything is revealed. And it has read of you that having come to faith in christ what he was doing in your part of the world that he assigned you to live in and you the time at which he assigned you to live in and the particular works that he assigned for your life and is revealed that you were courageous and you were kind and you were honest and you were diligent.

That it might be known that those things came. From your union with christ. That the old, you had died. And it was no longer you who was living. But it was christ who lived in you and that the life that you lived in the flesh. You lived courageously. By faith in the son of god, who loved you and gave himself for you.

You lived kindly. By faith. And the son of god who loved you and gave himself for you, you lived honestly. By faith. In the son of god who loved you and gave himself for you. You lived diligently? By faith. In the son of god. Who loved you? And gave himself for you.

Desire now. The glory of jesus. In how you live? In his redemptive history. Amen, let's pray.

Our father in heaven. While Assyria is impressed with himself. As an instrument we are amazed. Oh lord. That you are willing to use us as instruments. And so we pray that your spirit would do the work in us. Of producing the character of christ. That we would bear that multi--, that manifold fruit.

That includes things. Like kindness and self-control. Joy. And gentleness love. And patience. We thank you for the examples that you have given us in this passage. Setting it within the context. Of your sovereign work. That must be completed. And yet setting before us the praiseworthiness. Of living, according to your word, according to your law, according to your wisdom.

Now, help us. Oh lord. So to desire, the praise of the lord jesus in our lives. That we might live in that praiseworthy way. That we who are the first fruits. Are we who at first had believed rather? Would be into the praise of his glory. And under the praise of your glory in him.

Which we ask in his name. Amen.