

Acts 24:25-27 (Donald Bilisoly) 210066

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Gospel—D. Bilisoly

Wine as nose hard and washed in the blood out of land. Are you walking daily by the Saviors sight? Are you washed in the blood of the land? Near your grass is from my limbic sea fires. Are you watching the blood of the blood of life? Lay aside. And they wash in the blood of the land where to fall, sun flowing for the soul, and bring your sea voice in the blood of the land. I would also like to sing number 57 and you'll notice in verse 3 of 57 it says almost persuaded the harvest is passed. Well you can relate to that in a rural area and let me just read this verse in Jeremiah chapter 8. And verse 20. It says the harvest is past the summers ended. And we are not saved. Oh, I trust that that's not the case of anyone here in the room tonight, because it certainly is not God's will for you to be unsaved or not saved. He wants you to be saved tonight. He stands ready. He's willing. There's no problem on his part. The problem is on your part. If you're not saying well, let's sing this solemn hymn here. It doesn't lay out much hope, but it it gives fair warning to. Being almost persuaded instead of altogether persuaded. 57. Almost. Your sway. Of. The sea.

Sin. Oh no. Sad. Sad. Lord's help for me is over in the book of Acts. The Book of Acts. Chapter 24. Acts 24. Paul is giving defense for himself here. And he says. In verse 14 But this I confess unto thee. That after the way which they call heresy, so worship I, the God of my Father's, leaving all things that are written in the Law and the prophets, and have hope toward God. Which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And here and do I exercise myself to have always the conscience void of offense toward God and toward man. And then further on in the chapter. And after certain days, when Felix came with his wife Drusilla, which was a Jewish, he sent for Paul and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled. And answered. Go thy way for this time, when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul. He might lose him, wherefore he sent for him the oftener, and communed with him. But after two years, Portia asbestos came into Felix room, and Felix, willing to show the Jews of pleasure, left Paul bound. I was just thinking, First off here, of the contrast in these two men.

Here Paul. Speaks of a good confession and faith-based upon the word of God in verse 14. And speaks of a hope, a divine hope in the living God in verse 15. And then he speaks of godly exercise based upon this new life that he had in verse 16. Whereas in contrast, we see that. That Felix comes, and he listens to this message of faith in Christ, but he does not apply it to himself. And what hope did he have? Verse 26 He hoped for money and what were his practices? Things for his own advantage, Verse 27. Isn't that so typical? What a tremendous contrast. What made difference between Paul and this man Felix? Well, a simple matter of faith in the Lord Jesus Christ. Paul was a new creature in Christ, and Felix had the opportunity to receive the Lord Jesus Christ likewise and to get the blessing. And he came to Paul and heard these things. Imagine listening to all these things from the Apostle Paul that knew the Lord so well, and Paul reasoned of righteousness. Temperance and judgment to come. Now if we went to the word of God, where would we go in order to get the basis of Pauls reasoning of these things? I believe if we went right to Romans chapter one, we would have the basis of Pauls reasoning. Turn to Romans one, the next book over. Now first of all let me say this that. That you say that righteousness, temperance, and judgment to come does not sound like glad tidings or the gospel. Well, really, I believe the truth of the matter is that it is the goodness of God that lead a feat to repentance. That's what you have in Romans chapter 2. And verse four. Or despise A thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance. I thought of it in this way, that God wants to bless, He wants to. And bring you to himself. He wants to. Bless you, and he may use means to exercise your heart to bring you to repentance, but here in Romans chapter one, I believe we have in substance what Paul was saying to Felix there. Romans chapter one and verse 15. So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I'm not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believe it to the Jew 1st, and also the Greek. For therein is the righteousness of God revealed, he reasoned with Felix of righteousness and dear ones, Here tonight I would reason with you of righteousness, that is, you can never personally. Attained to the righteousness of God. You could never meet the divine standard or the qualification. But the truth of the book of Romans, the key to the book is that you can have God's righteousness as a gift. Isn't that wonderful? God is ready to give you His righteousness to account you as righteous.

If you receive Christ as your Savior, and then in effect the Lord Jesus Christ becomes my righteousness, he can become your righteousness if you receive Him as your Savior. So this is the reasoning that Felix got. For therein is the righteousness of God revealed from faith to faith, or it's on that principle that is faith. It's not on any principle of works. I trust everyone here in the room understands that clearly. But it's not by works of righteousness, which we have done. But according to his mercy, he saves us. For by grace it says, are you saved through faith, and that not of yourselves. It is the gift of God, not of works, lest anyone should vote. So there it is. It's a marvelous work on his part. The Lord Jesus has done it all and and those who know him as savior are God's workmanship. It's a new work created in Christ Jesus under good works. Oh, there will be the display. There will be the manifestation of that work in our souls. It will be demonstrated by our lives. But there's no way possible that we can attain unto God's righteousness by our own works, our own merits. I trust that's an understood thing. Give it up. It's a deadly work to seek to attain God's favor by our own merits. The righteousness of God is revealed from faith to faith as it is written. That just shall live by faith. Now here's a statement of scripture from the Book of Habakkuk that's quoted at least three times in the New Testament. And it's an interesting quotation of Scripture, and it gives us an example how the Spirit of God will take the word of God, the Old Testament Scriptures, and expand upon them in the New Testament. Well, considering the Epistle to the Romans, I don't believe we'd have any trouble seeing the emphasis is on the word just now God is ready to. Clear you of all guilt. What it means to be justified. That's a word that we don't

use so much in modern English, but still, it's a very good and a sound word, and from a scriptural standpoint. If you want to be justified, it's on the basis of faith, and so justification by faith is the doctrine of Romans. That's the only way that you can be justified or cleared of all guilt before God. Is that true of everyone here in the room tonight? Just like the hymn said? Are you washed in the blood of the lamb? Have you been absolutely clear of all guilt? Well, if you know the Lord Jesus Christ as your Savior, there is no guilt left. It's all gone, and we're accepted in the beloved May 5th for the very holy presence of God. And now we can look forward. We can indeed rejoice in hope of the glory of God. Can we join God? You know, Romans takes us to the very mountain peak. A blessing. Notice how it's worded in chapter 5. And verse 11. Romans 5:11. Which brings us right up to the division point of this book. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement or the reconciliation, as the margin reads. And then we see that by the Spirit of God he goes into the question of sin coming into the world. Now you're born in this condition and there is no way to alter that except your faith in the Lord Jesus Christ, that is, by one man sin entered the world, and death by sin. So death passed upon all men, for that all have sinned. So it is as a Sinner, an individual Sinner, that you'll come into judgment. And that's why the question of our individual sins is taken up.

In the first part of Romans, dear ones, here tonight, why continue on in that condition of being lost through faith in Christ tonight the the Lord Jesus Christ you can be saved. So here Paul was reasoning with Felix about righteousness and judgment to come verse 18. For the Wrath of God in Romans 1:18. Is revealed from heaven. Against all ungodliness. And unrighteousness of men who hold the truth in unrighteousness. And as we continue to read on through this first chapter of Romans, we see horrible states of intemperance. Reason with Felix about righteousness, temperance, and judgment to come. And so we see the state of the world about us. What is temperance? Temperance is self-control, but a man lives and acts in self will unless there's a divine restraint upon him. But when we know the Lord Jesus Christ as our Savior, we have such a high and a pure motive before us. And we by His grace can live to please him, and not only that, dear ones. But when you receive the Lord Jesus as your savior, you become a new creature in Christ. Old things have passed away. Behold, all things have become new and all things of God. You're a totally new creature before God, and you have a nature. You can please God. And so Paul reasoned with Felix about these things and. Felix trembled. It's pitiful, isn't it? To think of people that would tremble, absolutely tremble, at the word of God, and yet they would defer. They would defer receiving it, accepting the Lord as their savior. Well, I trust that that no one is holding back like that, and we're so favored and so privileged to live in a land of Bibles where we hear the word of God. And so. This is something to pay serious attention to. Go back to Acts chapter 25. I. X24 and verse 25. And as he reasoned of righteousness, temperance. And judgment to come. Felix trembled and answered. Go thy way, for this time, when I have a convenient season, I will call for thee. A convenient season. Do you think it ever came about? You know, God never guarantees us that we'll have a convenient season. This is your convenient season to receive the Lord Jesus Christ as your savior. Don't wait. Don't put it off for another time. What a dangerous thing that is to defer salvation, I believe I can say. That people mostly are saved in their younger years. As age comes on, with it comes other things, other problems, other distractions, and I believe very few older persons are saved. It's mostly persons in their younger years. Oh, don't defer salvation. Don't wait for convenient time. It will never come. Now, God is extremely gracious. We certainly would not for one minute want to limit the grace of God. And there was an old man by the name of the Sidney Boyd up in Deserts Harbor in Newfoundland. That at the age of a little past eighty, he received the Lord Jesus as his savior. I don't know exactly what his background was. But he was soundly converted at that age. Oh, the grace of God. How patient, how merciful God is. And giving you even another day or another year or whatever it may be. But dear ones here tonight don't wait for this convenient season because I don't believe it will come. And we have no assurance that ever came in Felix life. He had such an opportunity.

And obviously. He was being moved by what he heard. It was impressing him, and the Lord indicates that there are those effects. The way in which people are moved by the word hold your place here. Let's take a look at Matthew 13 for a minute here and I think we'll get the point. Matthew chapter 13 and verse 18. Here the Lord Himself is giving some interpretation of these parables or of this parable in connection with the sower, the sower going forth. The first team hear ye, therefore, the parable of the Sower. When anyone here at the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth the way that which is sown in his heart. This is he which received the seed for the wayside. But he that received the seed in the Sony places the same as he that hearth the word, and then and with joy receiveth it. Yet hath he no not root in himself the doer for a while, For when tribulation or persecution arises because of the word by and by, he is offended, he also that received the seed. Among the thorns is he that heareth the word, and the care of this world and the deceitfulness of riches choke the Word, and it becometh unfruitful. But he that received the seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some and hundredfold, some 60 and some 30. I believe the evidence of fruit is that it not only text the heart, but it went through the confidence. And there was a real work in the soul. Oh dear ones, here tonight. I trust that you're not in the wayside or the Stony ground or the thorny ground as far as carrying the word of God. If you really receive God's message for you through your conscience, applying it to your own need personally. Not just something that sounds pleasant to the ear, but making it a personal matter for yourself. There will be evidence in your life. There will be fruit, and what else can we go by but the fruit and the evidence of a work of grace in the soul? The Lord knows the heart, of course, the word of God stand assure. Having this seal, the Lord knoweth them that are His. But it goes on to say, but let everyone that name it the name of Christ or Lord depart from iniquity. So we look for evidence of reality. And if you really belong to Christ, there will be some fruit in your life. Indeed, God will see to it that there is fruit to his glory in your life. So here was poor Felix. He heard the word to the point where he trembled at hearing these things, but said Go thy way. For this time welfare could Paul go? He was bound with a chain. But it's evident that Paul is master of this situation. Oh, he had the Lord on his side, and he had God's Holy Spirit on his side and. Conscience is on our side too, as far as the gospel is concerned, because you have a God-given conscience that responds to these things and and we trust that you you won't stifle your conscience or refuse to act upon the conviction you may have over these things. Oh dear ones here tonight, the message simply is. Come to the Lord Jesus. I'm so thankful that the Word of God makes the message simple and expresses it in so many different ways that we cannot lose God's thought or intent, no matter what language the Word of God is translated in. God has expressed these things in so many different ways that the message is clear, I'm sure.

In any language that we need Christ, whether we understand His work or not, that isn't the point. How could we begin to understand the work of Christ and all its depth and magnitude and its eternal value? God knows, He understands and he's glorified by it. He has seated the Lord Jesus Christ that risen and glorified man at his own right hand in heaven. So God is fully satisfied. So many thoughts in Scripture, for instance. Paul recently Felix about resurrection. Verse 15 of chapter 24 Resurrection Okay. You take resurrection in itself and the word of God gives us a three fold proof in connection with resurrection. He gives us the word of God which abundantly testifies to resurrection. Christ died for our sins according to the scripture. And he was buried and he rose again the 3rd day according to the scripture. And then he was seen of numerous eyewitnesses, 500 at one time raised up specially of God to witness the Lord Jesus alive after his resurrection. But then God brings

in a third proof which is very interesting to consider because he takes us to nature. And then taking us to nature. If we will not receive the testimony of the word of God, and of those eyewitnesses, he must say, thou fool that which thou sowest is not quickened, except to die. So nature is a proof of resurrection. Marvelous. I understand that they. Took down some old buildings in England several years ago and exposed the ground at that site to rain and sunshine that it had not seen for maybe 200 years or something more like that. And they said plants began to spring up that had not been seen in England for some time. In other words, here seed lay dormant in that ground that was covered for the building. Those years and there was under the right conditions. Germination took place and up sprang these plants. Where you say, what is germination? Do they really know? Somebody said that his mother was reading a book on germination. Did it really say exactly what it was? Well, it's the finger of God. Of course they know that certain things must take place, but who can give life but God? And that's very true as far as salvation is concerned. Who can give eternal life with God? Just like human life, man cannot create life. The Egyptian magicians, they attempted to imitate the miraculous things that Moses was doing until Moses turned the dust into lice for the power of God and that stopped them. And so. Only God can give life. Well OK, here's another three pole chords. You know it says in Proverbs A3 fold chord is not easily broken. Here's another three fold cord, the sphere of life. That is, in Christ Jesus, the Holy Spirit is looked at as the Spirit of life, and also the Holy Spirit is looked at as the Spirit of truth, and then he is indeed the Holy Spirit. Well, there you have it. You have you receive Christ as your Savior. You receive God's Holy Spirit comes to dwell within you and to seal that faith, to seal that work in your souls. The ceiling of the blood, as it were when you believe that says in Ephesians one, ye were still with the Holy Spirit of promise sealed unto the redemption of our bodies until we're taken.

Hold your glory So God seals that work with his Holy Spirit, which is the Spirit of life, which is the Spirit of truth. Marvelous. And you see as a new creature in Christ a believer in the Lord Jesus Christ. You now have the capacity to understand the word of God and to take these things in. Before I knew Christ as my Savior, I really could not understand the word of God, what I heard of it. I could not understand. And maybe that's your thoughts tonight. But if you receive him as your savior, you will have God's Holy Spirit and He will open up His precious word to you. He'll make it good to your soul. And so here we have these things. I'll give you another three That is extremely important. We had it in our hymn. It's the blood of Christ that will justify being justified by His blood. Is that blood that cleanses from all sin, and it is that blood that redeems us justify cleanse, redeemed by the precious blood of Christ. You see how mighty and wonderful that work is, all those of us that know him as our Savior, we can absolutely rejoice in these things and consider what God has done. How can a person tremble at the word of God, as Felix did and say? Go thy way. When I have a convenient season, I will call for thee. Oh, I fear that that poor man is in hell tonight. I fear that's where he is. We don't know what may have transpired in his life later, but his very actions betray his whole miserable state here. Hoping that money should be given him pitiful, just a temporal gain and only temporal advantage. That's what he was thinking of, and he communed with him, the oftener, with this hope in my pitiful tragedy. And then seeking to gain the favor of other people, well, we've got another personality here that comes into the picture. Let's keep reading on through chapter 25. Now when Festus was come into the province, after three days, he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul and besought him, and desired favor against him, that he would send for him to Jerusalem, laying weight in the way to kill him. Bethesda's answered that Paul should be kept at Caesarea, that he himself would depart shortly thither. Let them therefore, said he, Which among you are able go down with me, and use this man, if there be any wickedness in him. And when he had tarried among them more than 10 days, he went down under Caesarea, and the next day, sitting on the judgment seat, commanded Paul to be brought. And when he was come, the Jews, which came down from Jerusalem, stood round about, and late many and grievous complaints against Paul, which they could not prove. Well, he answered for himself, neither against the law of the Jews, neither against the Temple, nor yet against Caesar, have I offended anything at all. But Festus willing to do the do the Jews a pleasure, answered Paul, and said, Will thou go up to Jerusalem, and dare to be judged of these things before me? Then, Said Paul, I stand at Caesar's judgment seat, before ought to be judged. To the Jews, I have done no wrong. As thou very well knowest. I'm sorry, go down to verse 13. And after certain days, King Agrippa and Bernice came into Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause under the king, saying, there is a certain man left in bonds by Felix, about whom when I was at Jerusalem, the chief priests and the elders of the jewels informed me, desiring to have judgment against me, to whom I answered, It is not the manner of the Romans to deliver any man to God before that he which is accused had the accusers face to face, and have license to answer for himself concerning the crime laid against him.

By the way. What was the exception to this rule you? Knowing the crucifixion of the Lord Jesus Christ. Verse 17 And therefore, when they were come to hit her without any delay on the Morrow, I sat on the judgment seat, and he commanded the man to be brought forth. Against whom when the accuser stood up, they brought none, accusations of such things as I supposed, but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged that these matters. But when Paul had appealed to be reserved under the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. Then Agrippa sat under Festus. I would also hear the man myself. Tomorrow, said he. Thou shalt hear him. By the way, who is this Agrippa? He's called a king here. Apparently it was some honorary title bestowed upon him by the Romans because of certain things. No doubt that he did. Before the Romans. Well, I believe according to history, that he was the great grandson of Herod the Great. Imagine that he's in that line of Harris and he's got a Jewish wife and he understood. These things. I don't believe he had any great responsibilities anywhere, even though he bore such a title as that. So he must have had pretty good understanding of what was going on. Paul seemed recognized this verse 23 and on the Morrow when Agrippa was come and Bernice with great palm and was entered into the place of hearing with the chief captains and principal men of the city. At Festus command, Paul was brought forth and Festus, said King Griffin. All men that are here present with us. You see this man about whom all most people, the Jews, had dealt with me both at Jerusalem, and also hear crying that he ought not to live any longer. Why were they so against Paul? Why did they want to put him to death? Because he was preaching salvation through the Lord Jesus Christ. He was preaching Christ. But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I had determined to send him of whom I had no certain things right unto my Lord. Wherefore I had brought him forth before you, and especially before thee, O king of Griffith. That after examination, had I might have somewhat to write, or seem it to me unreasonable to send the prisoner, and not with all to signify the crimes laid against him. Well, Paul's words here to Agrippa. Let's read on here. Verse. Verse 11. Well verse 10. Verse nine I barely thought with myself that I have to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem and many of the Saints did. I shut up in prison, having received authority from the chief priests. And when they were put to death, I gave my voice against them, and I punished them often every synagogue, and compelled them to blasphemy. And being exceedingly mad against them, I persecuted them even unto strange cities, Whereupon, as I went to Damascus with authority and Commission from the chief priests, at midday, O king, I saw in the way a light from heaven above the brightness of the sun shining round about me, and them were standing with

me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tone, Saul's soul, by persecutest thou me, It is hard for thee to kick against the Prince. And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecute us. Rise and stand upon my feet. For I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou has seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom I now send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins.

And inheritance among them, which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of Damascus, and that Jerusalem, and throughout all the closest India, and then to the Gentiles, that they should repent and turn to God, and do works me for repentance fit for repentance for these causes. The Jews caught me in the temple and went about to kill me, having therefore obtained help of God. I continued unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, called our beside thyself. Much learning does make thee mad. But he said, I'm not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth these things before whom also I speak freedom. For I am persuaded that none of these things are hidden from him, For this thing was not done in a corner. King Agrippa believed to style the prophets. I know that thou believest. Then a grip is sent unto Paul, almost thou persuade us me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds, when he had thus spoken the king Rose, and the governor and Bernice, that sat with me. Really Paul's in command of this situation, and the faithful testimony that Paul gives to this king and to those with him. And Kenya? Griffin knew these things. Paul gave him credit for knowing these things, and they're feeling the pressure of Pauls testimony. Imagine the grace given to that dear man of God being a prisoner of before these kings and men of rank, and he's got command of the situation and giving them. Such a lovely and a faithful testimony. Felix can't handle it. Or rather Festus, I should say he can't handle this testimony. And he makes a loud remark here which was out of completely. For a man in his position, it was a a shameful thing. For him to do. But Paul graciously returns honor to his position by calling him most noble festives. He was giving honor to whom honor was due. And he says, I'm not mad, most noble Festus, but speak forth the words of truth and silverness. Dear ones here tonight, these are words of truth and soberness. This is not something to entertain you. But this is something that pertains to your need if you don't know Christ as your savior. And these men in positions like this, they thought that they had the command of the situation, but it was not so. We see that Paul is the one truly in command. And the King Agrippa undoubtedly knew exactly what Paul was talking about. I believe Felix earlier had understanding of the way, which means the truth of Christianity. And this King Agrippa was in a position that that certainly he cherished, and he knew these things, but he had not personally made it his own. There is the critical thing. King Agrippa believe his style of prophets. I know they can't believe it, but did that take care of his soul? No, it did not. And King of Griffiths feels the pressure. Of such remarks is that, and I believe his answer is a light answer. I don't believe there's there's sincerity in the way he puts it. It's just as though you might say, well, if you keep talking that way, you're going to make a Christian out of me too. Have you ever had people say that? Have you ever through the.

The grace of God been enabled to talk with someone perhaps at work in the neighborhood or some acquaintance or friend. And you seek to bring a little of the Lord before and maybe give somebody a track and they'll make some light remark to kind of cover as it were, there embarrassment. I believe that's the case with this King Agrippa. Paul recognized his understanding of these things, but he had not personally made it his own. And so he tries to pass this whole thing off lightly. It won't do here once tonight. You can't trifle with the things of God. This is a serious question. These men were men of great rank in life, but what good will it do them if they guide in their sins? And where are these men today? We get the thought even that they hardly kept their positions. They would get pressured out of their jobs, and they were always seeking to gain favors here and there, and they were always struggling, as it were, to maintain their positions. And what benefit was it to them if they died in their sins? Where are they? They're lost. If they're in hell for sure. Hold your place here a minute and turn to. Job 14. There are such interesting questions raised. And verse four, it says who can bring a clean thing out of it? Unclean. Not one. But you know, God can cleanse us. It can make us absolutely fit for His holy presence. Amazing. See, there's another question here, verse 10. But Mandaya and waste of the way, Yeah yeah man giveth up the ghost and where is he? They couldn't really answer the question in Job's day, but we certainly can now. We know, for instance, in the Matthew 16, the parable of that poor rich man, that in hell, he lifted up his eyes. He was in torments. The Lord Jesus revealed the other side of the picture. The Lord Jesus, who came in grace and truth, revealed the truth of the matter as to eternity and as to some in blessedness and some in eternal despair. Where is he? We have the answer to that now in the new question in the New Testament. Verse 14. If a man die, or a woman, shall he or she live again? Well, do we have the answer to that? Yes, we do. In the New Testament we do have the answer to that. But that their the death is not the end, end of it all, that there is a hereafter, and we have a soul that never goes out of existence, and the Lord Jesus. Gracious one proclaimed that their worm does not and the fire is not quenched, before warned of the awfulness of a lost eternity. And he also spoke of the realms of those that were saved and then eternal blessing. Well, back here to Acts 26. Agrippa would not expose himself anymore. He's resting now. They're all resting. This is too much. They didn't expect that. What did they expect? A theological discussion? An argument on Paul's part to defend his position? No, they got it right straight. From the spirit of God, By the word of God. And it was too much. It was too much. They can't endure that clear cut message for their souls and they rise up and that's it. And now are they an eternity? Where are they in eternity? That's the question. Where would you be tonight? Later on in the chapter we see at the close of the chapter they were willing enough to let Paul go.

They couldn't find anything, any fault with that message. They were willing to let him go, but there's no thought whatsoever that they reconsidered and made a personal application. But how about you tonight? You've heard these things. I'm sure most if not all agree tonight of this gospel many times. But have you made a person? Have you personally accepted the Lord Jesus Christ as your Savior? Let me leave that question with you. Well, if you receive him tonight as your Savior, you have eternal, everlasting life. You'll not come into condemnation, but you'll be passed from death unto light. That would be true. Tonight. Would be the possessor of eternal life, and you can rejoice in the hope of eternal life to be with Christ forever shall we pray.