

Key:

Purple – Introduction, Conclusion, Main Points, and Sermon Thread

Blue – Explanation/Exposition

Red – Application

Green – Illustration

Brown – Quotation

Yellow – Sermon Notes

With all Boldness and Without Hindrance

Acts 28:17–31

Let's take our Bibles together and turn one last time to the book of Acts, as part of our series, "No Other Name." We're going to do something exciting this morning—we're going to finish our verse-by-verse study of the book of Acts.

Our journey through this book began a little over a year ago in January of 2025. And today we are going to look at the final words that Luke records for us, by inspiration of the Holy Spirit, in this great book of the Bible, which describes the world being turned upside down by the gospel.¹

And as I look back on the book of Acts, there are so many themes that emerge in this writing of Scripture: 1) The work of the Holy Spirit, 2) The spread of the gospel throughout the world, 3) The sovereignty of God, 4) The role of the church, 5) The fellowship shared by believers, 6) Endurance through suffering (that's been a major theme especially in the last few chapters of the book).

But today our book ends on one of the themes that, if not the most prevalent throughout the book, it's at least one of the most prevalent themes in the book. And here it is... Boldness. Bold proclamation of the gospel! In fact this book ends with the statement, this is the title of our message today: "With All Boldness and Without Hindrance."

What we're going to see today is another example in the book of Acts of God's faithful messenger preaching the gospel of Jesus Christ with boldness. The book of Acts began with this kind of preaching. Peter stood up before a crowd of Jews in Jerusalem and told them, "This Jesus, you crucified and killed by the hands of lawless men" (2:23). And then he told them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins" (2:38).

That same boldness was demonstrated by John and the other Apostles, and by Stephen, and by Philip, and by Paul, and by Barnabas, and by Lydia, and by Priscilla and Aquila and Apollos and Silas and Timothy. And this book ends with a remarkable display of boldness by the Apostle Paul as he is incarcerated in Rome and witnesses to the Jews of that city.

And this is what's important for us. That same boldness should be evidenced by us, the followers of Jesus Christ in the twenty-first century, who are called to testify about him to the watching world. When Jesus said, "You will be my witnesses to Jerusalem, Judea, Samaria, and the end of the earth" (Acts 1:8), he wasn't just talking to first century disciples. He was talking to us too. So today's message is about getting your boldness on. Turn to your neighbor right now and say, "You need to get your boldness on." We need to get our boldness on.

So without further ado, let's look at Acts 28. Our passage today is Acts 28:17–31. But before we dive in there, let's quickly get up to speed with what led up to these final verses.

When Paul was imprisoned in Jerusalem, Jesus appeared to him and said, "You will testify about me in the city of Rome" (Acts 23:11). That was a promise to Paul from the Lord. And like all promises from the Lord, there is absolute certainty that this promise will be fulfilled.

And sure enough the promise was fulfilled. But it was fulfilled in a *circuitous* way. The Lord took his time fulfilling this promise. Paul was imprisoned for two years in Caesarea awaiting sentencing. Paul boarded an ill-fated ship as a prisoner that was lost at sea on the way to Rome. Paul had to endure a storm, a shipwreck,

¹ Mohler, *Acts 13–28 for You*, 193: "Wherever Christianity went, it upset everything in that region. Christianity was—and still is today—a disruptive force for those set against it."

a snakebite, and a handful of unsavory sailors and soldiers on his way to Rome. **It wasn't a pleasure cruise that Paul was on, going to Rome. They weren't sipping Mai-Tais and sunbathing on the deck of the ship all the way to Rome.** It was an ordeal.

But God used it. And who knows how many people came to Christ through this little excursion. Maybe some of the soldiers came to Christ. Maybe some of the sailors came to Christ. Certainly some of the people of Malta came to Christ because of Paul's miracles on that island. And God was using this circuitous journey to Rome to accomplish his greater purposes.

Now when we last saw Paul, the soldiers had finally secured another ship and Luke details explicitly their journey up to the port of Puteoli. And after a hike of about 150 miles from Puteoli to Rome, they finally entered the gates of Rome.

Let's take a look at one final map as part of our series through **Acts**. This is Paul's final leg of his journey from the island of Malta to Rome.



Paul's Final Leg to Rome: From Malta to Rome²

Altogether it took Paul almost a year to get from Caesarea to Rome. He probably left in the fall of AD 59, arriving in Rome in the spring of AD 60.³ **I heard a preacher say once that it's a good thing that there were no children on this trip to Rome, because if there were, they would have incessantly asked the question, "Are we there yet? Are we there yet?"** Yes, we're there. Finally!

And **verse 15** tells us that the Christians in Rome were so excited about seeing Paul that they actually travelled a good distance to meet him before he entered into the city. And **verse 16** states:

¹⁶And when we came into Rome, Paul was allowed to stay by himself, with the soldier⁴ who guarded him.⁵

Now here's how this would work. Paul comes to Rome, but he's still a prisoner. He's still awaiting trial before Caesar. And Luke tells us that Paul was allowed to live by himself outside of prison walls, but a soldier would have to be chained to him throughout the day. Actually a group of soldiers would, one at a time, take turns being chained to Paul as he awaited trial in Rome.

How's that for an occupation? That's a pretty interesting gig for a soldier!

"Hey soldier so-and-so! What are you doing today?"

"Well I'm chained to that guy Paul again! All day! And that guy won't stop talking about Jesus."

² Atlas taken from Logos Bible Study, Computer software. *Logos Bible Study Atlas* (Bellingham: Faithlife, LLC), January 1, 2026. Some geographical points added by author.

³ Schnabel, *Acts*, ZECNT, 1059: "Paul arrived in Rome in spring of AD 60 and was a prisoner in Rome at least until AD 62."

⁴ Schnabel, *Acts*, ZECNT, 1066: "Paul was guarded by a 'soldier' (στρατιώτης) rather than a centurion or a larger contingent of soldiers, which suggests that the lighter custody was not due to Paul's social status as a Roman citizen but to the weakness of the case against him, as would have been evident from the *littera dimissoria* and the dossier that governor Festus would have sent along (see on 25:26). The terms of Paul's custody included a chain (v. 20). The fact that the prisoner was bound by the wrist to the soldier who guarded him safeguarded the security of the prisoner against escape in light custody."

⁵ Schnabel, *Acts*, ZECNT, 1066: "The στρατοπέδωρχος is most probably a subordinate of the *praefectus praetorii*, an officer who probably served as the 'head administrator of the *officium* of the Praetorian Guard.' If this is correct, Paul would have been taken to the barracks of the Praetorian Guard, located at the Porta Viminalis just outside the city walls on the northeast of Rome."

Actually were going to see in a moment, that Paul really didn't stop talking about Jesus. And the people who had a front row seat in every message that Paul gave while he was in Rome were these soldiers chained to his wrist. **How many of you think that was a pretty good place to be?**

R.C. Sproul says that, "There were no more blessed prison guards in the history of the world, than those [men] who had the privilege of being cuffed to the wrist of the world's greatest preacher, greatest theologian, greatest missionary, and greatest teacher."⁶

Now why would Sproul say that? Why was this such a great privilege? Well it's because Paul's not the kind of guy that just sits around moping all day because his life had fallen on hard times. **"Woe is me! I'm a prisoner again. God must not love me!"**

No. Neither does Paul say, **"When in Rome, do like the Romans... Let's just live like pagans do!"** That's not Paul. Come hell or high-water, Paul's the kind of guy that's going to joyfully and boldly go after the things that God has called him to do.

Here's an apt statement about Paul, **"He never lets grass grow under his feet."** Look at **verse 17**.

¹⁷After three days he called together the local leaders of the Jews,

Now take note of his methodology here. Paul targets the Jewish leaders first. Does everyone see that in the text? He did the same thing in other cities that he visited for the first time. In this case, he doesn't have the freedom to travel to the synagogue, so he asks the synagogue leaders to come to him.⁷

And this is Paul's method. This is Paul's strategy for reaching people. And it's a reflection of his great heart for his own brethren, about whom he said in **Romans 9:3**, "For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh."

Paul loves the Jews, and he targets them first in this great city. I know that some people have surmised based on Paul's *modus operandi* that all Christians should go to the Jew first and then to the Gentile. I disagree with that. I think Paul's actions are descriptive not prescriptive. But I wouldn't fault anyone, Gentile or especially Jew, who adopts Paul's practice of going to Jews first.

By the way, the population of Rome at this time was approximately a million people. And there were an estimated 50,000 Jews at this time in Rome.⁸ They were expelled out of the city some ten years earlier by Emperor Claudius. If you remember, Priscilla and Aquila were Roman Jews who had fled the city. But after some time, the Jews started trickling back into Rome. And the "local leaders" here that Paul assembled are probably the presidents of the ten to fifteen synagogues that existed around the city.

So, **verse 17** says,

and when [the local leaders of the Jews] had gathered, [Paul] said to them, "Brothers,⁹ though I had done nothing against our people or the customs of our fathers,¹⁰ yet I was delivered as a prisoner from Jerusalem into the hands of the Romans."¹⁸ When they had

⁶ R. C. Sproul, "Paul at Rome (Acts 28:16–31)," sermon, *Saint Andrew's Chapel* (Orlando, FL), hosted on *Ligonier Ministries*, July 31, 2005, accessed March 19, 2026, <https://www.ligonier.org/learn/sermons/paul-rome>

⁷ Mohler, *Acts 13–28 for You*, 192: "We might have expected him to go get a good attorney. After all, he was brought there to be tried for his life. But of course, throughout Paul's ministry, the first place he went to in new cities was the synagogue. Paul could not go to the synagogue in Rome, though, because he remained under house arrest. Paul, therefore, did the next best thing: he called the Jewish leaders to his house. He brought the synagogue to himself (v 17)."

⁸ Schnabel, *Acts*, ZECNT, 1066: "A Jewish community in Rome is attested as early as 139 BC. When Pompey conquered Jerusalem in 63 BC, he took thousands of Jewish prisoners and brought them as slaves to Rome. Since the Jews later supported Julius Caesar, they were exempt from the prohibition of the associations, a fact that allowed them to meet regularly in synagogues. In the first century about 50,000 Jews lived in Rome. The edicts of Claudius of AD 41, banning meetings of the Jews, and of AD 49, ordering the expulsion of the Jews from Rome, were probably connected with the missionary activities of believers in Jesus as Israel's Messiah in the city of Rome."

⁹ Bock, *Acts*, BECNT, 752: "He addresses them as 'brothers' (ἀδελφοί, *adelphoi*). He still sees himself as a part of the Jewish community."

¹⁰ Polhill, *Acts*, NAC, 539: "The Asian Jews in Jerusalem might quibble with this statement because they had charged him with exactly the opposite (cf. 21:28). Paul, however, had constantly pointed out that these charges were false and that he had been a law-abiding Jew in the strictest sense (cf. 22:3; 24:14; 26:4f.)."

examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case.¹⁹ But because the Jews¹¹ objected,

We already know all this, right? Because of the trials that have transpired recently, we know that Paul was falsely accused and is being persecuted by Jewish leaders in Jerusalem.

¹⁹ But because the Jews objected, I was compelled to appeal to Caesar—though I had no charge to bring against my nation.¹²

In other words, **“I’m not after them; they are after me.”**¹³ Look at **verse 20**.

²⁰ For this reason, therefore, I have asked to see you and speak with you, since it is because of the hope of Israel¹⁴ that I am wearing this chain.”

Can you see Paul lifting up the chain at this point? Can you see Paul showing this group of Jewish leaders the literal chain that is attached to a Roman guard? When I think of Paul in this setting, I just marvel at the absurdity of Paul talking to these men while simultaneously being chained to a Roman soldier. And who knows what that Roman soldier was thinking!¹⁵

Now what is Paul doing here? He’s doing two things: **1)** He’s trying to neutralize any false accusations against him that might have circulated to Rome already. He’s not talking to the church here. Paul doesn’t have to prove himself to the church. They already love him. He’s speaking to unbelievers. He’s speaking to Jews who have not yet embraced Christ as their Savior. So he’s defending himself, so that he can gain an audience with these Jews and deliver the gospel.

2) And that’s the second thing he’s doing—He’s prepping them for the great unveiling of the message concerning the messiah! He’s whetting their appetite for the good news of Jesus Christ.

Look again at what he says in **verse 20**:

²⁰ For this reason, therefore, I have asked to see you and speak with you, since it is because of **the hope of Israel** that I am wearing this chain.”

What’s the hope of Israel? What longing in the hearts of this people is he addressing here? The Messiah. **“The Messiah has come. Salvation is here. And I’m here to tell you about it.”** Paul wants to let them know that the Christ who they’ve been anticipating for thousands of years is finally here. The hope of Israel has come!¹⁶ And Paul says, **“I’m going to tell you about it.”**

Go ahead and write this down as the first point from our message. The key word today is boldness. And I want to give you three statements about boldness... three answers to the question: What does boldness in sharing the gospel look like?

Here’s the first answer:

1) Boldness means not **letting grass grow** under your feet (28:17–21)

That means for you, church, that when you get a chance to speak about Christ, you take it. **That means when you are asked what you believe, you don’t say, “Uh, all roads lead to heaven?”** We don’t give

¹¹ Bock, *Acts*, BECNT, 752: “When the Jews, by which Paul means the leadership, objected to the claim that he was innocent, Paul appealed to Caesar.”

¹² Polhill, *Acts*, NAC, 539: “Paul’s statement in 19b is a new emphasis and a new angle on his innocence: he had no charge to make against his people. He was a loyal Jew in every respect. Just as he was not guilty of any crime *against* the Jews, so he was innocent of any ill intent *toward* them. They had falsely accused *him*. He would make no accusations against *them*.”

¹³ Schnabel, *Acts*, ZECNT, 1068: “In the upcoming trial before the imperial court, Paul will appear as a defendant, not as a plaintiff against the Jewish people.” Bock, *Acts*, BECNT, 752: “Paul has no desire, however, to charge his own nation with anything, only to be declared innocent. He has no ill intent toward his nation. The Jews should not see Paul as not caring about the nation or its promise; nor should they suspect that he is some type of informer. He is a faithful Jew.”

¹⁴ Fruchtenbaum, *The Book of Acts*, 541: “If Yeshua really was the Messiah, then He has become the hope of Israel, and it was for this hope that Paul was now chained.”

¹⁵ Sproul, *Acts*, 424: “The guards changed shifts every four hours, so in a twenty-four-hour period, six different guards were chained to the Apostle Paul. Surely they did not appreciate that guard duty because by it they were restricted to Paul’s activities and company. Yet there were no more blessed prison guards in the history of the world than those six men who had the unspeakable privilege of being cuffed to the wrist of the world’s greatest preacher of all time.”

¹⁶ Schnabel, *Acts*, ZECNT, 1069: “Luke’s readers, who knew about the scriptural promise of hope and resurrection (cf. 24:14–15; 26:6–8), about the fulfillment of the promise in Jesus’ resurrection (26:22–23), and about the resurrection of Jesus as Messiah who is ‘the first to rise from the dead’ (26:23), connected the ‘hope of Israel’ with the final resurrection of the dead, which is a principal component of God’s covenant promises, and with the resurrection of Jesus which is the key fulfillment of God’s covenant promises.”

mealy-mouthed, politically correct answers about salvation. We don't tell people that there are many roads that lead to heaven, because there *aren't* many roads that lead to heaven.

Listen, there is only one hope. There is only one Messiah. There is one way. Jesus said himself, "I am the way the truth and the life and no one comes to the Father but by me" (John 14:6). We read it earlier in Acts 4:12, "There is salvation in no one else, for there is no other name under heaven given among men, by which you must be saved." That's it! That's the way. And when you get a chance, you tell people that. Boldness does not allow for any equivocation on this issue.

So boldness means that when you get a chance, you take it. And it also means that you don't just sit on your hands and wait for the opportunities to come to you. Paul didn't do that. Paul went after the Jewish leaders in Rome. Paul wasn't in Rome for more than three days and already he's making headway for the gospel.

By the way, Paul probably would have gone to the synagogues if he could. That is typically what he would do when he entered a new city. But remember, he's chained to a soldier. He's under house arrest until his trial.

Paul could have very easily said, "O I guess I can't go anywhere, might as well just sit this one out and wait until my trial is over. Maybe I'll catch up on my reading!" No, he says, "I can't come to you, so you come to me. This news is too good. You got to hear about this." *Boldness means not letting grass grow under your feet.*

Now watch how this group of Jews responds. Their initial response is surprising. Their ultimate response is not. In fact it's quite typical. At first they respond to him:

²¹ And they said to him, "We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you."¹⁷

This is pretty surprising in light of the ruckus that Paul has caused in Jerusalem. There was some serious enmity towards Paul that was displayed in Jerusalem. And it's surprising that that enmity hasn't spread to Rome.

But if you stop and think about, this makes sense because Paul probably boarded the last ship out of Caesarea. And he travelled late in the shipping season.¹⁸ So even with the shipwreck and all the delays that he experienced, he's probably the first ship to arrive in Rome after the winter months.¹⁹ So it's probable that word hasn't yet reached the Jews in Rome about Paul.²⁰

Another possibility is that the Jews just abandoned their case against Paul.²¹ They know they don't have a case against him. They don't want to look like fools in front of Caesar. So they are just content to get Paul out of Judea. "Glad to be rid of that guy. Let's hope he never comes back this way again." And then they just let the case go.²² Whatever the case, these Jews in Rome don't know anything about the accusations against Paul.

¹⁷ Fruchtenbaum, *The Book of Acts*, 542: "It does not mean that these Jewish leaders had never heard of Paul. They were merely saying they had heard nothing about this particular case."

¹⁸ Schnabel, *Acts*, ZECNT, 1069: "This may be less surprising than some commentators think. The envoys from Jerusalem might have traveled on a ship with more prudent captains than the ship the centurion Julius had chosen for the journey to Rome, so they could still be on their way to Rome."

¹⁹ Polhill, *Acts*, NAC, 540: "It may well be that because of winter travel conditions, no one from Palestine had arrived in Rome prior to Paul. It is also possible that the connections between Jerusalem and the synagogues of Rome were not very strong anyway."

²⁰ Sproul, *Acts*, 425–6: "So far, no one from Jerusalem had shown up, not because his adversaries had lost their zeal but because of the bad weather at that time of year. Paul barely made it to Rome due to the winter conditions, so probably the elders in Jerusalem were waiting for better weather before coming to Rome to present their case against Paul."

²¹ Hughes, *Acts: The Church Afire*, Kindle Edition, chapter 41 thinks their comments disingenuous: "Their claim to know nothing about Paul was undoubtedly untrue. Christianity had been known among the Jewish community for many years, and there had been such division over it that Emperor Claudius banished all Jews from the city of Rome."

²² Schnabel, *Acts*, ZECNT, 1069: "In view of the troubles of the Jewish community, which had been expelled from the city of Rome on account of disturbances only a decade earlier (cf. 18:2), they may have decided to abandon the case, realizing that the accusation of a Roman citizen who had appealed to the emperor, accused by non-citizens of charges that were linked in one way or the other with questions of Jewish faith and practice, would likely not succeed."

Now Christianity on the other hand... they know all about that. Look at **verse 22**.

²² But we desire to hear from you what your views are, for with regard to this sect

They're talking about "the Way" here (**Acts 9:2; 19:9; 19:23; 22:4; 24:14; 24:22**). They're talking about Christianity.

we know that everywhere it is spoken against."

In other words, they are like, **"We need to hear from you Paul about this sect called Christianity."**²³

Paul's like, **"I thought you'd never ask! I'd love to tell you about this 'sect' which in actuality is 'The hope of Israel.' I'm about to tell you the greatest news that you will ever hear in your entire life!"**
"Hey Roman soldier guy! Are you listening? This is for you too."

²³ When they had appointed a day for him, they came to him at his lodging in greater numbers.²⁴

So this wasn't the Jewish leaders or the synagogue presidents. This is a large number of very curious Jews who want to hear about the hope of Israel that has caused Paul to be chained and brought to Rome.²⁵

From morning till evening [Paul] expounded to them,

You might think to yourself, "Pastor Tony preaches some lengthy sermons." Yeah, well you ain't seen nothing. Paul could preach all day. Paul would preach so long that people fell asleep and fell out of a third story window (Acts 20:7–12).

From morning till evening [Paul] expounded to them, testifying to the kingdom²⁶ of God and trying to convince²⁷ them about Jesus both from the Law of Moses and from the Prophets.²⁸

If you remember, when Paul was in Athens, he didn't use the OT to reason with those pagan philosophers (**Acts 17:22–31**). They had no background in that. He had to contextualize the gospel for his audience.

Well, that's not a problem for these Jews. They had studied and memorized the OT from their youth. And so Paul uses that knowledge of theirs to show them that the OT points to Christ. **"This is that!" "This OT Scripture is fulfilled in that aspect of Jesus's coming."** Jesus is the fulfillment of the Law and the Prophets.

What are some things that Paul probably taught during this time? Well let me give you a quick list of possibilities.

²³ Schnabel, *Acts*, ZECNT, 1070: "They know (γνωστὸν ἡμῖν ἐστίν) about the movement of the followers of Jesus, which they designate a 'party' (αἵρεσις; see on 5:17). The usual translation as 'sect,' if maintained, should not be automatically interpreted in terms of a disparaging remark of the Jewish leaders. Since Luke has described both the Sadducees and the Pharisees as a αἵρεσις (5:17; 15:5; 26:5), the designation of the believers in Jesus with this term (cf. 24:5, 14) places the movement of Jesus' followers within first-century Judaism as one of several 'parties, schools, or factions' among the Jewish people."

²⁴ Hughes, *Acts: The Church Afire*, Kindle Edition, chapter 41: "Large numbers came to the apostle's lodging — the most exciting home Bible study in history!"

²⁵ Polhill, *Acts*, NAC, 541: "There is a close correspondence between the narratives of Paul's interaction with the Jews of Pisidian Antioch (13:14–50) and with those of Rome (28:17–28). The former occurred at the beginning of Paul's wider mission and the latter at its close. Both scenes involve an initial positive response from the Jews who heard Paul's testimony and a request to hear him further (13:42; 28:22). In both accounts a second hearing occurred on a subsequent day (13:44; 28:23). In the course of the second meeting with Paul, strong Jewish resistance to his witness developed (13:45; 28:24)... At Pisidian Antioch the text was from Isa 49:6 and pointed to the divine imperative for a mission to the Gentiles (13:47). In Rome the text was Isa 6:9f. and highlighted the Jewish rejection of the divine message (28:26f.)."

²⁶ Fruchtenbaum, *The Book of Acts*, 542: "Because this was a Jewish audience, it was necessary to explain why the Messianic kingdom had not been set up if Yeshua really was the Messianic King. So, Paul explained God's kingdom program to these men and persuaded them concerning the role Yeshua has in this program."

²⁷ Schnabel, *Acts*, ZECNT, 1071: "Paul 'explained' (ἐξέτιθετο), 'witnessed' (διαμαρτυρούμενος), and 'tried to persuade' (πειθὼν)—terms Luke has used repeatedly to describe the process of the proclamation of the good news of Jesus as Israel's Messiah and Savior."

²⁸ Bock, *Acts*, BECNT, 754: "All day he speaks to them about the kingdom and Jesus. One of Paul's topics is the rule of God that arrives through Jesus. This major theme of Jesus appears twice in the climactic scene (see v. 31). Although it is rare elsewhere in Acts (1:3; 8:12; 14:22; 19:8; see the discussion at 1:3), the idea is a part of key speeches throughout Acts (2:17–36; 3:12–26; 13:32–39). The fact that the idea begins and ends the book is also important; this is a literary *inclusio* that underscores the idea's associations and significance."

- 1) How about the OT sacrifices? Paul could have shown them that the blood of bulls and goats cannot take away a person's sin. Those sacrifices pointed forward to the once-for-all sacrifice of Christ on the cross.
- 2) How about the Law? Paul could have shown them that the Law pointed out their sinfulness... And how Jesus the spotless sinless Lamb of God, came to accomplish something that the Law could not, namely the removal of their sins.
- 3) How about the bronze serpent in the wilderness? Paul could have shown them how that serpent foreshadowed the death of Jesus Christ. **John 3:14-15**, "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."
- 4) Paul could have shown them Isaiah's prophecy in **Isaiah 53**, "But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and [by his wounds] we are healed" (**53:5**).
- 5) Probably Paul talked about **Psalm 2** to describe Christ's deity and his identity as the "Son of God." "Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him" (**2:12**).
- 6) Probably he used **Psalm 16** to explain Christ's resurrection. "You will not let your Holy One see corruption" (**16:10**). Paul and Peter both have spoken in the book of **Acts** about how it was necessary for the Christ to suffer and to rise from the dead (**Acts 2:25-31; 13:34-37; 17:3; 26:22-23**).
- 7) Perhaps Paul quoted **Jeremiah 11:19** in reference to Christ, "But I was like a gentle lamb led to the slaughter."
- 8) Perhaps Paul quoted **Zechariah 12:19**, "They will look on him whom they have pierced." Or **Zechariah 13:7**, "Strike the shepherd, and the sheep will be scattered."
- 9) How about the Virgin Birth prophesied in **Isaiah 7:14**.
- 10) Or Jesus's birth in Bethlehem, prophesied in **Micah 5:2**.
- 11) Or Jesus's betrayal by a close friend, Judas, which was prophesied in **Psalm 41:9**.

And on and on and on Paul went...

²³ ... From morning till evening [Paul] expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets.

And so Paul takes his time to build an irrefutable defense of Jesus's identity as the "hope of Israel," the Messiah that would save his people from their sins. Who could deny this? Who could walk away after hearing this good news? **This is the greatest message, the greatest news-flash, that the world has ever known.**

And praise God, look what happens in **verse 24**:

²⁴ And some were convinced by what he said,

Hallelujah, they get it. They believe. Salvation is here! The angels on high are rejoicing at the salvation of these new believers.²⁹

But... But... and this is the story of the book of **Acts**. This is the story of the church for 2,000 years.

This is our story at Messiah Bible Church in San Antonio, Texas.

but others disbelieved.

What's interesting is that Simeon, the old man who saw Jesus after his birth in the temple, he was so happy when he saw Jesus the Messiah (**Luke 2:22-34**). He echoed Isaiah's prophecies that Jesus would be a light to the Gentiles and glory to the people of Israel (**Luke 2:28-32**).³⁰ But he also prophesied in that moment that Jesus would bring division into Israel. He said to Mary, "Behold, this child is appointed for the fall and rising of many in Israel" (**Luke 2:34**). And that was true. Some in Israel rejected Christ to their destruction, and some embraced him for their own salvation. And that pattern still continues today.

²⁹ Bock, *Acts*, BECNT, 754: "The few who respond positively remind us that God always keeps a remnant."

³⁰ See Isaiah 42:6; 49:6; 52:10. See also Psalm Pss. 67:2 [66:3 LXX]; 98:2; John 8:12; Acts 13:47; 26:23.*

That's not just true in Israel, it's true in all of humanity. Some believe and some reject. Some Jews believe; some Jews reject. Some Gentiles believe; some Gentiles reject.

Remember Paul's statement in **2 Corinthians**: "For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance of death to death, to the other the fragrance from life to life" (2:15–16).

Listen up people, to some your bold, gospel testimony will be the most wonderful aroma that has ever wafted past their nostrils. It is the fragrance of life. To others your testimony and your boldness stink like death. The same sun that melts wax hardens clay. Paul gets that. He gets it.

And so he's not surprised when in **verse 24**:

²⁴ *And some were convinced by what he said, but others disbelieved.*

Write this down as a second point in your notes. Boldness means not letting grass grow under your feet. Also,

2) Boldness means not **fearing rejection** from your listeners (28:22–27)

Let me just emphasize this a little bit. There is nothing more discouraging for a messenger of the gospel than to have his or her message rejected. It's painful. And I've been preaching now as a Senior Pastor for about eighteen years, so I know a little bit about this. It's painful. It's painful to preach your heart out and have people reject you.

But if you are going to be faithful to what God has called you to... if you are going to be a witness for him before the watching world... you're going to have to push past your fear of rejection. You have to be bold. Boldness means not fearing rejection from your listeners.

Now watch in **verse 25** how rejection takes shape in Paul's meeting with these Jews. What's interesting is that even in their rejection... even in their disbelief, Paul sees the fulfillment of Scripture. So if Paul is discouraged by their rejection, he at least has perspective.

Paul takes all this time to explain how Christ fulfills Scripture. He preached all day. Some believe and some disbelieve. Yet even in their disbelief, Paul says that Scripture is fulfilled.

Look at **verse 25**.

²⁵ *And disagreeing among themselves, they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers³¹ through Isaiah the prophet."³²*

Notice, if you will, how the Holy Spirit speaks through the prophet.³³ Everyone see that? Dual-authorship of Scripture emphasized right here.³⁴ That's as true of the OT as it is for Paul's letter in the NT.³⁵

³¹ Polhill, *Acts*, NAC, 543: "Note that at this point Paul began to 'distance' himself from the unbelieving Jews. Earlier he had addressed them as 'my brothers' (v. 17). Now he spoke of 'your' forefathers (v. 25b). Paul had not ceased being a Jew, but his faith in Christ sharply separated him now from his Roman brothers who refused the gospel message."

³² Schnabel, *Acts*, ZECNT, 1072–3: "Paul quotes Isa 6:9–10 according to the LXX, with a slight change of word order in the introductory phrase 'go to this people and say.' The LXX is an accurate translation of the Hebrew original, with the following changes: (1) The imperatives 'keep listening, but do not comprehend' and 'keep looking, but do not understand' (lit. trans.) are changed to emphatic future indicatives ('you will indeed listen, but never understand' and 'you will indeed look, but never see'), which express what will happen. (2) The command that Isaiah is to make the people's heart dull ('make the mind of this people calloused') is changed to a statement of fact ('the mind of this people has become dull'), which seems to tone down the agent (Isaiah, Paul) of the hardening process. (3) The passive voice 'be healed' is changed to the future indicative ('I will/would heal them')."

³³ Fruchtenbaum, *The Book of Acts*, 544: "This statement shows the biblical teaching of dual authorship of Scripture. The divine Author was the Holy Spirit, but the human author was Isaiah the prophet. The message was originally for Isaiah's generation ('your fathers'), but now Paul applied it to his own generation."

³⁴ Sproul, *Acts*, 427: "When the Holy Spirit speaks, He always speaks rightly. The Holy Spirit does not know how to speak wrongly. Paul, in a sense, was rebuking them. They believed that the Scriptures of the Old Testament were inspired by the Holy Spirit, so when these people left in unbelief, Paul told them that the Holy Spirit had been right. He had spoken through the prophet Isaiah saying exactly what these people would do."

³⁵ Polhill, *Acts*, NAC, 543: "The inspiration of the prophet's word is stressed through the reference to the Spirit's mediation. The Spirit is described as speaking the word of the prophecy. In every instance in Acts where a scriptural quote is introduced by a reference to the Spirit, the Spirit is described as having spoken (cf. 1:16; 4:25). In this manner the written Word is shown to be a dynamic, 'living' Word."

And what did the Holy Spirit say through the prophet Isaiah? Look at **verse 26**.

²⁶ “Go to this people, and say, You will indeed hear but never understand, and you will indeed see but never perceive. ²⁷ For this people’s heart has grown dull,³⁶ and with their ears they can barely hear, and their eyes they have closed;³⁷ lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.”³⁸

Paul is being pretty insulting of these Jews that came to hear him teach. More insulting than you realize! He’s saying you are just like them. You are just like the people that Isaiah spoke against.³⁹ I’m like Isaiah and you are like Isaiah’s hardhearted listeners.⁴⁰ **That’ll get your dander up if you are a Jew in Paul’s day!**⁴¹

What Paul is describing here is the universal condition of hardheartedness. The passage that Paul quotes, **Isaiah 6:9–10**, is the go-to passage when a NT preacher wants to describe a hardhearted condition. Jesus used it (**Matt 13:14–15**). John used it (**John 12:39–20**). Paul alludes to it on another occasion in the book of **Romans** (see **Rom 11:8**). It’s a description of hardheartedness.

“You hear it. But you won’t listen. You see it. But you can’t perceive what’s going on. You receive the information. You’ve taken down the facts, but you won’t exercise your faith and step out and believe the Word of God!”

You come to church, because you know there’s something different going on here. You know you should be here. You listen to the words. You entertain the possibilities. But that’s where it ends, you don’t cry out to the Lord in desperation. You won’t turn and repent and receive the healing that God offers. It’s hardheartedness. It’s quite common in our world.

And by the way, one of the implications of this verse is that willful blindness can often lead to sovereign blindness.⁴² Willful disobedience and hardheartedness can often lead to a sovereign hardening of the heart. Do you remember Pharaoh in the OT? Pharaoh hardened his heart, and then later God hardened Pharaoh’s heart.

John MacArthur says the following about Acts 28, “Willful unbelief is turned into sovereign unbelief. What began as willful blindness turned into sovereign blindness; frightening... He who will not believe may find some day that he cannot believe.”⁴³

You might say, **“That is frightening, Pastor Tony.”**⁴⁴ **What do I do about that? How do I prevent that?”** Here’s what you do. **Hebrews 3:7** says, “Today if you hear his voice, do not harden your hearts.” Today if you hear his Word, don’t you harden your heart! You believe!

If you’re not a Christian this morning, don’t harden your heart! Believe in the Lord Jesus Christ and you shall be saved. If you are a Christian this morning, and the Holy Spirit is bringing conviction in an area of your life, don’t you harden your heart! Receive that conviction. Repent. Change. Not because you need to change in order to stay saved, but because change is what saved people do. When you feel the Holy Spirit’s conviction, then receive it, turn from sin, and walk in newness of life.

³⁶ Bock, *Acts*, BECNT, 755: “The verb ἐπαχύνθη (*epachynthē*) in verse 27 literally means ‘has grown fat’ or ‘thick’ and pictures a heart so full that it is unresponsive (BAGD 638 §2; BDAG 790). Nothing can penetrate it to its core.”

³⁷ Schnabel, *Acts*, ZECNT, 1073: “They ‘listen but never understand’ (ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε; lit., ‘with hearing you will hear and you will never understand’), and they ‘look, but never see’ (βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε; lit., ‘looking you will look and you will certainly not see’).”

³⁸ JOHN CALVIN: “He distinctly states both things, that God is responsible for their blindness, and yet they have closed their own eyes and are blind of their own accord, since these two agree with each other very well.” Quoted in Chung-Kim et al., eds., *Acts*, RCS, 369.

³⁹ Polhill, *Acts*, NAC, 544: “The Jewish rejection was a reality and a riddle. To a great extent it remains so—how the gospel of God’s salvation which was foreshadowed in the Jewish Scriptures, fulfilled in a Jewish Messiah, and first proclaimed by Jewish heralds like Paul would ultimately be embraced not by the Jews but primarily by Gentiles.”

⁴⁰ Bock, *Acts*, BECNT, 755: “Paul is like Isaiah, and the present Jewish community is like the ancient nation.”

⁴¹ Polhill, *Acts*, NAC, 544: “In Rom 11 Paul suggested that perhaps the hardening was temporary, a time allowing for the message to be taken to the Gentiles, that finally in the mystery of God’s plan of salvation there would be a great turning of his people to Christ.”

⁴² Sproul, *Acts*, 428: “If you hear the Word of God again and again, and it continues to fall upon a stony, recalcitrant heart, God may give you over to that heart forever. That is the warning Paul gave these people.”

⁴³ John MacArthur, “*The Story That Never Ends*” (sermon, *Grace to You*, February 2, 1975), accessed March 19, 2026, <https://www.gty.org/sermons/1802/the-story-that-never-ends>

⁴⁴ Sproul, *Acts*, 428: “Some say that it doesn’t seem fair. Why would God close ears and shut eyes and then punish for not hearing and seeing? He does so because the closing of the ears and the eyes is God’s judgment upon people who, in the first place, did not want to hear and did not want to see.”

R.C. Sproul says that “It’s impossible to hear the word of God and remain neutral. You’re either moved in the direction of your sanctification, or you’re moved in the direction of the hardness of your heart.”⁴⁵ That’s your choice every Sunday morning.

Now after quoting **Isaiah 6:9–10**, Paul makes a fundamental statement in **verse 28**.

²⁸ *Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen.*”

This is the fulfillment of Isaiah’s prophecies as well. Isaiah prophesied that the salvation that was made particular for the Jews would eventually be expanded to the world. Even in the book of **Genesis**, God told Abraham, “through your offspring all nations on earth will be blessed” (**Gen 22:18**, NIV).

In **Romans**, Paul wrote that the gospel is the power of God for salvation ... to the Jew first and then the Gentile (**1:16**). Paul has done his part to reach the Jew first, and now he is broadening his message, as God intended, to the Gentiles.

And speaking of that broadening message, look at **verse 30**.⁴⁶

³⁰ *He lived there two whole years at his own expense, and welcomed all who came to him,*⁴⁷

It didn’t matter if it was a Jew or a Greek.⁴⁸ It didn’t matter if they were male or female. It didn’t matter if they were the lowliest of slaves in Rome or Emperor Nero himself. God is not a respecter of persons, and neither is Paul. **“You want to get saved. You want hear the gospel. Come on in, I’ll tell you all about it.”**

³¹ *proclaiming the kingdom⁴⁹ of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.*

Do you remember how the book of **Acts** began? Do you remember in **Acts 1:6**, where the disciples asked Jesus, **“When’s the kingdom going to come?”** Paul’s right here proclaiming the kingdom! It has come in part, but not fully. It still awaits full culmination with Jesus’s return. But we can start talking about it now. We can proclaim it now.

Paul was in the Roman capital, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness. And as an extra measure of God’s grace, he did it “without hindrance” in Rome.

Write this down as #3 in your notes. Boldness means not letting grass grow under your feet. Boldness means not fearing rejection from your listeners. And thirdly,

3) Boldness means not **hesitating to share** with any who will listen (28:28–31)⁵⁰

⁴⁵ Sproul, “Paul at Rome.” Sproul, “Paul at Rome (Acts 28:16–31).”

⁴⁶ Acts 28:29 is part of the Textus Receptus tradition including the KJV and is probably not part of Luke’s original writing. Bock, *Acts*, BECNT, 760: “This verse is not well attested for the original text of Acts. It is missing in \mathfrak{B}^{74} , κ , A, B, E, and Ψ , and so it is excluded from the translation. It has the Jews disputing among themselves as they depart from Paul’s place. The reading is in Byz and in the Itala MSS.”

⁴⁷ Fruchtenbaum, *The Book of Acts*, 546: “Philippians 1:12–14 describes his ministry during those two years as even extending to the Praetorian Guard, an elite unit of the Roman army whose members served as personal bodyguards for the emperors.” Hughes, *Acts: The Church Afire*, Kindle Edition, chapter 41: “Some of Rome’s imperial elite came to know Christ! And that is not all — they led some of their privileged friends to Christ. In Philippians 4:22 Paul writes, ‘All the saints send you greetings, especially those who belong to Caesar’s household.’”

⁴⁸ Fruchtenbaum, *The Book of Acts*, 544: “Just because some Jews did not believe (v. 24) does not imply that the Jewish community was now totally rejected. Paul simply declared that the Gentiles would also hear the gospel. The Jews heard, and some believed. Now the Gentiles would hear, and some of them would also believe.”

⁴⁹ Fruchtenbaum, *The Book of Acts*, 541: “Paul firmly believed that Jesus is the Messiah of Israel who will return someday and establish Himself as the King of Israel and Lord of the nations (cf. 1:6).”

⁵⁰ MacArthur, *Acts*, vol 2, MNTC, 376: “Because Acts is preeminently a book about evangelism, it is appropriate to conclude by drawing several principles of evangelism from Paul’s example. First, Paul preached the gospel whenever and wherever he had opportunity. Under house arrest (vv. 16, 20, 23, 30), he nevertheless continued ‘preaching the kingdom of God, and teaching concerning the Lord Jesus Christ with all openness’ (v. 31). Second, Paul’s message was clothed in humility and graciousness. In vv. 17–20, he was tactful, respectful, and conciliatory to the Jewish leaders at Rome. Third, Paul preached biblically (v. 23) and doctrinally (v. 31). Fourth, Paul never wasted opportunity. He began his evangelistic outreach only three days after arriving in Rome (v. 17). Fifth, Paul preached tirelessly (v. 23) and incessantly (vv. 30–31). Sixth, Paul preached to everyone—both Jews (vv. 23–27) and Gentiles (v. 28). Finally, and most important, Paul preached Jesus Christ as Lord, Savior, and Messiah (v. 23).”

That last statement in **Acts 28:31** is informative. God allowed Paul to preach “without hindrance.”⁵¹ We know, because we’ve seen it repeatedly in the book of Acts, that Paul has not always preached “without hindrance.”⁵² Oftentimes there were lots of hindrances.

But for whatever reason, under the rubric of God’s sovereignty, God allows Paul to have two years of reprieve in Rome to preach the gospel, “without hindrance.” What never changes with Paul is his boldness.⁵³ Paul was bold *with* hindrance. Paul was bold *without* hindrance. That’s clearly evident in **Acts**.

And here’s what I can say about us and our situation. Sometimes we have hindrances and sometimes we don’t as Christians. Either way, we need to be bold. Praise God we live in a country that allows for religious freedom. That has not been the norm throughout human history. And to the extent that we’ve been allowed to preach Christ and share Christ and live for Christ boldly without hindrance, we should take that! But even if the hindrances come... even if persecution and opposition tick up in the years ahead, we cannot dial down the boldness. May God give us boldness no matter what in our proclamation of the gospel and the coming kingdom.

Now some of you after I read that last verse were thinking to yourself, “**That’s it! That’s how the book of Acts ends! What happens to Paul? What happens with his trial? What about Caesar? When does he die?**”

Also you might ask, “**What happens with Peter and the other disciples? They just kind of disappeared in this book? What happens with the churches? How can you just end the book with Paul preaching the gospel while incarcerated in Rome? That’s so anti-climactic! Is anyone feeling that way right now?**”⁵⁴

I heard one pastor say that if this was a modern novel, and it ended like this, then most of us would write a letter to the publisher and say, “What gives? How could you finish a book like that? I invested all this time and energy reading this book and it just ends so unceremoniously! Where’s the climax? Where’s the resolution? It feels so unfinished.”⁵⁵

And you know what, here’s my answer to that. It is, in a sense, unfinished. The Scriptures are complete, but the story of the church goes on.⁵⁶ **The story of the Holy Spirit’s work in this world continues, and it’s still going on 2,000 years later in a place called San Antonio, Texas.**⁵⁷

⁵¹ Polhill, *Acts*, NAC, 547: “The final note of Acts is a triumphant one. The word of God has triumphed—but not Paul. Paul was still in chains, still a prisoner. Throughout Acts the triumph was never with the bearers of the gospel. They were rejected, beaten, reviled, imprisoned, and killed for their witness. But the gospel was unfettered, triumphant.”

⁵² Polhill, *Acts*, NAC, 546: “[The term] ‘without hindrance.’ This is perhaps a quasilegal term, meaning that the Romans put no obstacle in the way of his testimony to the gospel. This in itself would be significant, an implicit evidence to the fact that the Romans found nothing dangerous or subversive in his message.”

⁵³ RUDOLF GWALTHER: “He did then the same in bonds which he had done before being at his liberty, because he understood he was now the apostle and servant of Jesus Christ, as well as before. And he did not only preach but also sent letters, now to one place, and then to another, and both instructed and comforted the congregations abroad, insomuch that if we considered those times, we shall confess we have received more profit and benefit by Paul’s bonds than of all his doings and sayings beside, while he went at liberty over all the world.” Quoted in Chung-Kim et al., eds., *Acts*, RCS, 370.

⁵⁴ Bock, *Acts*, BECNT, 750: “It seems curious that the story ends without mention of Paul’s fate. There is no evidence that Luke intended to write a third volume or that Luke died before he finished. The account comes to a rounded-off ending. Some scholars argue that he wrote before the trial of Paul had met in the early sixties, but this also seems unlikely given the probable origin and dating of the Gospels.”

⁵⁵ Sproul, “Paul at Rome.” Sproul, “Paul at Rome (Acts 28:16–31).”

⁵⁶ Mohler, *Acts 13–28 for You*, 195: “Luke’s conclusion of Acts brings the book to a climactic end, leaving us exactly where the Holy Spirit wants us—ready for the next chapter. That chapter continues to be written today.”

⁵⁷ Bock, *Acts*, BECNT, 758: “Luke chose to end his book here because his point was the arrival of the word to the highest levels of Rome. The book’s ending is open-ended with respect to the future of the Jewish nation because the church is still preaching the word to whoever will hear it (Witherington 1998: 809). This was Luke’s key point, even if Luke knew of Paul’s eventual demise. This is the best explanation for the ending of Acts.”

Charles Spurgeon said this about the end of the book of Acts, “What was begun with so much heroism ought to be continued with ardent zeal, since we are assured that the same Lord is mighty still to carry on His heavenly designs.”⁵⁸

Some might wonder what happened to Paul. When did he die? And what else did he do during those two years in prison?⁵⁹ Well, he wrote Scripture from prison—the so-called prison letters: **Ephesians, Philippians, Colossians, and Philemon**. But after that, he was released and traveled around the Roman Empire again before eventually being imprisoned again by Emperor Nero and beheaded. That took place probably in AD 67 or thereabouts.

But Luke doesn't record that in **Acts**. Luke ends this book with Paul, in prison, testifying about the kingdom to the people in Rome—Jews and Gentiles both. And I think that there's a definite theological reason that the Holy Spirit didn't inspire Luke to finish this book with a statement about Paul's death. Here's the reason—this book is ultimately about Jesus Christ, and maybe secondarily about Christ's Spirit that he gave to the church.

This book of the Bible is ultimately about salvation through “No Other Name.” His death and his resurrection are preeminently significant, not Paul's. And not Peter's either, or any of the other disciples.⁶⁰ This book is about Christ and the ministry of the Holy Spirit in the church. And so, I think an in-depth description of Paul's death and final days would have taken away from that emphasis on Christ.⁶¹

And so, the book ends with a statement about Jesus... and with a statement about the gospel.

³⁰ [Paul] lived there two whole years at his own expense... proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

And the story goes on. And the proclamation of the kingdom continues. **And the teaching about the Lord Jesus Christ with all boldness carries on into the twenty-first century.** And the gospel of Jesus Christ prevails in our world. It *prevails*. And the beat goes on.⁶²

Now let me close with this. I assume that there are two kinds of people in this room right now. There are some who need to hear the gospel proclaimed boldly, so that you can respond in faith and believe. If that's you right now, let me just say as *boldly* and as *unobnoxiously* as I can that you need Jesus Christ. You need to turn from sin, admit your sinfulness before a righteous God, believe in Christ's work upon the cross, and confess him as your Lord and Savior. You need to do that right now.

There is no other way to have peace with God other than through Jesus Christ. Jesus is the Way, the Truth, and the Life. So believe on him. Accept the free gift of salvation that he gives. Tell him, “I'm a sinner. I need your grace, Lord. I believe that Jesus is the Messiah. I believe that he died on the cross for my sins. And from this point forward I will live, to the best of my ability, in obedience to King Jesus.”

Others in this room, need an exhortation to be more bold in your witness for Christ. If that's you... Don't let the grass grow under your feet. Don't wait for people to come to you, you go to them.

⁵⁸ Charles H. Spurgeon, *Morning and Evening: Daily Readings*, evening meditation for November 13, on Acts 28:30–31, accessed March 19, 2026, <https://www.study-light.org/daily-devotionals/eng/mae.html?date=11%2F13>.

⁵⁹ CHRYSOSTOM: “Why did you want to know what happened after this? There followed such things as before: chains, tortures, battles, imprisonments, treacherous plots, false accusations, deaths day by day. You saw a small part of it. Whatever you saw is what the rest is like.” Quoted in Martin and Smith, eds., *Acts*, ACCS, 319.

⁶⁰ Polhill, *Acts*, NAC, 548: “Whatever may have been the outcome of Paul's Roman imprisonment, Luke seems to have deliberately chosen to end his story where he did. He ended not on Paul but on the gospel, on the message of the kingdom. The word of God in Christ—not Peter, not Paul—is the real hero of Acts.”

⁶¹ JOHANN SPANGENBERG: “For Christians, because they have been buried with Christ through baptism, are prepared to die—any year, any day, even any hour and moment. Death, as grisly, as terrifying, as traumatic as it may be, can do them no harm; rather, it sanctifies them. For it helps them out of this wicked world, yes, out of this valley of misery into eternal life...” Quoted in Chung-Kim et al., eds., *Acts*, RCS, 371.

⁶² MacArthur, *Acts*, vol 2, MNTC, 376: “The church in Acts faithfully carried out Christ's charge ‘Be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth’ (Acts 1:8). The church has passed the baton through many hands down through the centuries to us. Will future generations find that we ran our segment of the race faithfully?”

Don't let a fear of rejection keep you from speaking the truth. And don't hesitate to share the gospel with any who will listen to you.

Jesus said in the beginning of the book of Acts, "You will be my witnesses in Jerusalem, Judea, Samaria, and the end of the earth" (Acts 1:8). That's us. That's not just for first century disciples. That's for us. We, as disciples of Jesus Christ, should be his witnesses in this city of San Antonio.⁶³ In southern and central Texas, and wherever else God gives us opportunities. Amen?. Let's go do that, church. Let's be his witnesses.

⁶³ Mohler, *Acts 13–28 for You*, 195: "Luke ends his narrative with an implied question: Peter preached the kingdom in Jerusalem; Philip proclaimed Christ in Samaria; Paul announced Christ around the Roman Empire. Where will *you* go? Will the church today fail in its divine mandate, or will we, like the apostle Paul, march forward in faith, with zeal for God, and hold on to his promises?"