

Saturday, July 29, 2023 • Read Acts 24

Questions from the Scripture text: How long after 23:35 does 24:1 take place? Who come down from Jerusalem? To do what? How does Tertullus begin (v2-4)? What sorts of words does he use to describe Paul in v5? What accusation does he actually make in v6? Whom else does he accuse (v7)? What claim does he make in v8-9? How does Paul's beginning in v10 compare to Tertullus's? How does he make his case in v11-12? What does he claim in v13? What does he say that he does and that he believes (v14)? What hope does he say that he has (v15)? Whom does he say shares this hope? What does this tell us about the "elders" in v1 (cf. 22:8)? How would this have sounded to many Gentiles (cf. 17:32)? What does Paul say proceeds from his hope (v16)? What does he state as his purpose in Jerusalem? And how was he conducting himself (v18)? Who are both the accusers and the only other eye-witnesses (v18-19)? What does he suggest is the only thing that present company could testify about (v20-21)? What did Felix know about (v22a, cf. 9:2; 19:9, 23; 22:4)? For whose testimony is he waiting (v22b, cf. 22:26-30)? What does he do though, for Paul, after this first hearing (v23)? Whom does Felix bring in v24? What do they want to hear about? What three things does Paul reason about, when he tells about faith in Christ (v25)? How does Felix begin to feel? But what does he do? What was he hoping for (v26)? What does he do "more often" out of this motive? For how long does this occur (v27)? Who follows Felix? What does Felix now do, and why?

When a believer is on trial by unbelievers, who is really imprisoned? Acts 24 looks forward to the morning sermon on the coming Lord's Day. In these twenty-seven verses of Holy Scripture, the Holy Spirit teaches us that **believers have liberty in Christ regardless of circumstance, while unbelievers are imprisoned by sin regardless of circumstance.**

We have already noted that 23:11 is the controlling reality behind all of 21:34 (after the prophecy about Paul being bound has been fulfilled) through 28:31. Within that section, chapter 24 gives us a study in contrasts. Paul is free by trust in providence as free in his conscience, as well as free in his purpose to proclaim Christ. But the Jews are slaves of man-fear, and Felix and Drusilla are slaves of their sin, while Felix is also a slave of political conditions from which he does not have a gospel-founded providential hope.

The believer freed by trust in providence and purpose in Christ. Tertullus's syrupy over-the-top flattery (v2-4) and despicable word choice about Paul (v5-7) may seem intimidating, but they actually betray a weak position. He has no actual position, no actual content to deliver. Paul's simple, forthright speech is quite the contrast (v10ff). The law and the facts are on his side.

But there's something even more than that here. He sees the providence of God (v10a) that is increasing his cheerfulness (v10b). He has a clear conscience before God (v16b) that comes from hope (v15) and obedience (v16a). He's not a slave to the pressure to make the situation turn out for himself, because he knows that God Who has given Christ for him is giving all things together with Christ (cf. 23:11; Rom 8:32).

At the end of the passage, Paul is still in the same place after two years. We know from Roman histories outside the Bible that Felix is in hot water with Rome because of Jewish complaints against him. This explains the gift that he wants to give them in v27. He has no hope that all things are working together for good, so he is doing whatever he feels that he needs to do to save his own skin.

But Paul does not need to save his own skin. Providence protects him. He is immortal until his work is done. He can live with purpose. He can keep telling of Christ for two years. He isn't in Rome yet, but he is sure to go there, because that is the good work that Christ has prepared for him to walk in (cf. 23:11; Eph 2:10). And every believer is sure to get to every good work that the Lord has prepared for him. He is freed not only by providence, but also by purpose. He knows why he is alive. He knows why he is in every situation. He knows what his life is about.

The unbeliever a slave of sin. Felix, for his part, is a slave of sin—even though in this passage he has an accurate knowledge of Christianity (v22), desires to hear about faith in Christ (v24b), and gets to hear the gospel from Paul often (v26). We know from Roman histories that Felix and Drusilla were both serial adulterers. They were slaves of their lust and unfaithfulness. And we can see that Felix was a slave of greed, hearing the gospel in hope for money (v26). But he was also a slave of the fear of guilt and danger that weighs upon those who are in their sins.

"Faith in Christ" may be a desirable thing to hear about (v24b), but there is no "faith in Christ" apart from "righteousness." We must hear that we are guilty before a God Who demands total and perfect righteousness. We must hear that God's righteousness would rightly destroy us. And there is no "faith in Christ" apart from "self-control." That is to say that there is no Christianity without sanctification. Christ does in believers, by union with Him ministered to us by His Spirit, what believers cannot do in themselves. And there is no "faith in Christ" without "the judgment to come." Christianity isn't just a better-life-now in God's favor and God's help, but perfect life forever over-against dreadful torment forever.

What is the difference here? The difference is that Felix's aim in hearing about Christ is not Christ Himself. He doesn't have the relief, the release, the encouragement, the joy of someone who actually has the Lord Jesus Christ. O, dear reader, be careful not to take comfort in simply liking to hear about faith in Jesus Christ. Felix had that, but he was still a slave to his sin. There are so many motives other than Christ Himself for which you might like coming to church and hearing gospel sermons: money, others' esteem, feeling good about yourself, enjoying ideas like a novel or a show, atoning for yourself by right things, maintaining habit for a sense of equilibrium...

Dear reader, seek from Christ to hear the gospel of Christ from a desire for Christ Himself! Hear about righteousness to hear Christ as your righteousness. Hear about self-control to hear Christ as the strength and motivation and certainty for sanctification. Hear about the judgment to come to hear Christ as both your safety in that judgment and your reward in that judgment.

And if ever you should find yourself alarmed, do not repeat Felix's error in the end of v25. Yes, it is difficult to hear the preaching of Christ if you do not yet have Christ. But don't avoid hearing sermons. And don't avoid engaging your heart and mind in the hearing of those sermons. For it is this very preaching, which you are tempted to avoid, which is the means by which Christ gives Himself to sinners. Press on in hearing, and look to Him even to give you His Spirit and His life by which to lay hold of Him!

Why? How do you see yourself susceptible to fearing men or craving their help or approval? How do you see yourself being free from these things? From where does this freedom come? What use are you making of your opportunities to hear the gospel of Christ? How does your desire to hear it proceed from motives that cast out fear?

Sample prayer: Lord, we thank You and praise You for giving Christ to be our righteousness, and Christ to be our self-control, and Christ to be both our safety and our reward in the judgment that is to come. Give us to love to hear about faith in Christ and to tell about faith in Christ. Give to us to have such confidence in Your providence, and to have such a conviction of serving You as our purpose, that we live our life as those who are free in Christ, regardless of our circumstances, which we ask through Christ Himself; AMEN!

Suggested songs: ARP46 "God Is Our Refuge and Our Strength" or TPH231 "Whate'er My God Ordains Is Right"

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Acts 24. These are God's words. Now after five days and an honestly high priest came down with the elders and a certain order. Named her tollis. These gave evidence to the governor against paul. When he was called upon. To tell us again, his accusation say, Seeing that through you, we enjoy great.

Peace and prosperity is being brought to this nation. By your foresight, we accept it. Always, and in all places, most noble Felix with all thankfulness. Nevertheless, not to be teaches to you. Any further, I beg you to hear by your courtesy a few words from us. For we have found this man, a plague a creator of dissension among all the Jews throughout the world and a ring leader.

Of the sect of the nazarene's. Even tried to profane the temple. We seized him. And wanted to judge him, according to our law. The commander Lizzie has come by and with great violence. Took him out of our hands. Commanding his accusers to come to you. My examining him yourself.

You may ascertain all these things. Of which we accuse. And the Jews. Also, ascended, maintaining that these things were so Paul, after the governor, had nodded to him to speak answered. And as much as I know that you have been for many years, a judge of this nation, I do the more cheerfully answer for myself.

Because you may ascertain that it has no more than 12 days. Since I went up to Jerusalem to worship, And they neither fan me in the temple. Disputing with anyone nor inciting the crowd. Either in the synagogues or in the city north and they prove The things of which they now accuse me.

But there's a confess to you that, according to the way. Which they call a sect. So, I worship the god of my fathers. Believing all things which are written in the law. And in the prophets, I have hope in God, which lead themselves also accept. That there will be a resurrection of the dead that the just and the unjust.

This being so I myself always strive to have a conscience without a fenced toward, God and men. Now, after many years, I came to bring homes and offerings to my nation. And the midst of which some Jews from Asia, found me purified in the temple. Neither were the mob, nor with two molt.

They ought to have been here before you to object. If they had anything against me, Or else, let those who are here themselves. Say if they have Found any wrongdoing in me while I stood before the council. Unless it is for this one statement, which I cried outstanding among them, Concerning the resurrection of the dead.

I am being judged by you this day. But when Felix heard these things, having more accurate, knowledge of the way, He adjourned the proceedings and said, when Lizzie is the commander comes down. I will make a decision in your case. So he commanded this interior to keep Paul. And to let him have liberty and told him not to forbid any of his friends to provide for or visit him.

And after some days, when Felix came with his wife Drizella, It was Jewish. The extent for Paul and heard him concerning. The faith in Christ. Now, is he reasoned about righteousness self-control and the judgment to come? Felix was afraid and answered go away now. When I have a convenient time, I will call for you.

Meanwhile, he also hoped that money would be given him by Paul. That he might release him. Therefore, He sent for him more often. And conversed with him. But after two years Porcia's festus, succeeded Felix and Felix. Wanting to do the Jews a favor. Left Paul bound. So far the reading of God's inspired and Territory.

So we've already noted that chapter 23 verse 11 is Really the controlling idea for the rest of the book of Acts. That Paul must testify of the Lord Jesus. In Rome. And so that's where all of this is going. Paul knows this. This is one of the reasons why his trust in.

Uh, Christ's providence that The Lord Jesus rules and over rules all things and particularly His identity there, his identifying Christ's purpose. For him that he would testify for Christ that the reason he is alive. This to serve and his service has been planned. And, This trust in providence, and the sense of purpose.

Give him. Freedom. It frees him from being a fear of men. Or an appeaser or pleaser of men? You see here turtles and the way he talks. With all of his. Um, Therapy flattery. In verse two and three. And Um, And his nasty kind of. Not presenting any actual evidence, but Just words, like, Plague.

And Creator. Dissension ring leader. And so forth. Paul is freed from having to be a verbal manipulator because he knows Uh, truth is on his side. The Lord has ruling it over ruling all things. He has. The good works, the Lord has planned for him. Uh, prepared. Do you just asked to walk in them?

And so there's a great liberty in the way that Paul answers, you can even hear it in the word cheerful. He just gives him a couple of facts. I know that you've been many years of judged to this nation. Neither more cheerfully answer for myself. Then he just get starts giving data his 12.

It was 12 less than 12 days when I went up. I committed the purification ritual before I went in. There was not a mob. And he's just giving the the facts. But, He's freed to be. Simple and forthright in his speech. By his confidence in the Lord's providence and his Conviction or sense of the Lord's purpose for him.

And you and I can just be free to be cheerful and forthright. If we know that the Lord Jesus you saved us as the one who rules and overrules all things. That we know that the Lord Jesus you saved us. Has planned for us. The good works that we are going to have to do today and tomorrow.

And then for as many days as we are going to remain in this world, Our time here. We'll soon be done. Uh, we're coming next week and Timothy passage to when Paul has finished, his course. Well, and so we can as it were run one step at a time.

Uh, the race that is Laid out for us. Because of the Freedom, the liberty that we have. And heart and mind that comes from the providence and purpose. Of Christ. This gives us the way of life. Verse 16. This being so I myself always strive to have a conscience without offense.

Uh, towards God and men. And so, we just Live conscientiously. Many people worry about many things, but we Not so much worry, but we may just be Concerned with or focused upon is maybe a better word. Making sure that we live in the manner that pleases God. And that keeps God's law.

As far. As other men are concerned that we would love our neighbor. And keep God's law. And Um, in the loving. Of our neighbor.

Poll is. Free. By his clear conscience, then Two argue that. He is just living according to the word of God. Verse 14. This, I confess to you that according to the way which they call effect. So I worship the God of my fathers believing All things which are written in the law.

And then the prophets. This is both. The the way that Paul left. And the way that if we live, according to the word of God, which does include honoring authorities and such But if ever obedience to God's word, puts us, At odds the authority. With the authority, we will have done.

So with a clear conscience. And we will. We will tell them that we have to obey, God. And if man, Wants us to obey them and just I don't come in things that God forbids and don't forbid things that God commands. That because we are going to worship, God rightly.

And the great thing that God had, Commanded was that when the great prophet and forever priest and forever, king the great high priest and the forever king. When he came, they were to hear him. And they were to come to God. Uh, through him. They were to submit themselves to him.

Jesus is the Christ, the anointed, the prophet priest came. And so, His service to Christ and his believing. Everything about Christ is just to keeping of the Bible. The problem with the Jews, they weren't keeping their own Bible. Well, this is an argument that That Paul makes, for instance, at the end of Romans 9 beginning in Romans 10, And we'll get there not too long from now.

In our studies. In ramens. But not only. Then there's this living with a clear conscience and according to the word of god, which we trust in god, and this is our great concern and we can Uh, we can commit to him, what comes of us. You know, there's great liberty in that there's great liberty.

Then when it used by men, To. To be able to say this is just according to Uh, the word of god and you should follow it, too. That's the implication, right? When he says the worship, the god of my father's believing all things which are written in the law and the in the prophets, obviously, the elders and the chief breach should have been doing that too.

And we should be able to do that when we come under accusation, And we should be able to not be ashamed even before pagans would say. Um, i am just believing and living according To the word and the will, and the Mercy and salvation. All those, you know, there are many other things we could say i'm just living according to the word of the god who made you and the god before whom you will stand you told us That he would redeem us in christ and then he redeemed us in Christ.

And this is what he redeemed us for. Uh, to cheerfully, follow the lord jesus christ. According to all his word and you should too. And that will give us good opportunity, but we have to live that way first in order for us to be able to testify that way so there's great freedom, not just in the providence and purpose of christ.

Uh, but there's great freedom in maintaining a clear conscience of living according to the bible. It's a wonderful. Uh, liberating thing. The other thing that it does for him, as far as Roman legal system is concerned, is Judaism, was a A legalized religion. They were Officially recognized and permitted by roman law to practice Judaism.

And so, paul was saying they're calling it a sect, but Uh, you know, even if there are more of them and he doesn't get into whether or not they're more than, but it's not a sect. It's actually the real, the true. Um, It's the true religion of the Old Testament.

The that i follow, i am. I'm following a worship that roam protects. Now, not everywhere. It's Christianity protected. By law, supposedly. It's predicted by law in america, but we know Um, that is much less and less case. But that's also another reason that he was able to say. It even if even if christianity wasn't legal though.

It's very liberating to be able to say I have a clear conscience toward god, i'm living according to his word. And you should too. So paul. Paul is free. To serve the lord in particular. Uh, we see a contrast. Between him and felix and then he doesn't need to save his own skin.

This is what's actually behind. Um, Felix wanting to do the Jews a favor. At, at the end of the chapter, We know from Uh, from roman history outside the bible. That Felix was being called to Rome to stand trial himself or at least to give an answer for. Uh, some supposed mistreatment of the jewish people.

That he was. Being accused of. And one of the reasons why he continued to be addressed towards paul, not just because he wanted money. Um but because he was afraid of what was going to happen to him in rum, so he wanted to do them a favor. He wanted to give them a gift.

There's a There's a quid pro quo in exchange of this for that that is behind. That action at the end of the chapter. But paul doesn't need to save his own skin. If a skin needs to be saved, jesus will save it. He's supposed to die then. He will die for jesus.

The unbeliever. However, The unbeliever. As a slave of sin. And this comes out. And felix. Not just, Uh, because He doesn't have a hope in christ that will Uh concur, whatever happens to him in Rome. Uh, and that is more important to him than money. You see as a slave also it's greed.

That's one of the reasons why you get them all in prison because he was hoping for a bribe But you can really see. His slavery to sin and how He responds to the gospel. Uh, he knew. That the way as it were, Having a more accurate knowledge of the way verse 22.

He knew that what paul said was true that it was based on the law and the prophets. That christians preached christ. From the old testament. And that that christianity is the truth, theology. Of genesis to Malachi. Um he had a more accurate knowledge of the way, but he did not savingly.

No. Jesus christ. And so his, his wife ducilla is a jew. And felix knows that christianity is the true jewishness Uh, he brings Uh, paul as a teacher from Uh, from her own culture. Now problem. Is. Drizella is like felix's third or fourth wife. And felix is drzillas like third or fourth husband.

This too, we know from roman history. Uh, so here's like okay, you preacher of the true judaism Come and tell us about this faith in christ that you get from the law and the prophets. And it's going to be like a nice thing that he does for. You know, this most recent wife of his is jewish and they've got a jewish teacher.

And apparently, he's better at the jewish teaching thing than all the other jewish teachers. And so there's this great opportunity in common. Tell us about faith in christ. Verse 24. However, in order to hear about faith in christ, You have to hear about righteousness. There's no such thing as faith in christ, apart from the righteousness that we lack.

And the righteousness that he has And the imputation of his righteousness to be our righteousness, if we believe in him, that's what faith in christ is all about. Belonging to Christ being united to him. And the great thing that we need first and foremost, is the righteousness that is from god by from faith.

And, and for faith, just like paul wrote to the Romans, Because already the wrath of god is revealed from heaven against all our unrighteousness. Okay, so Felix has come. Tell us about faith in christ. Paul says, all right. Well. And tell you about righteousness. I have to tell you about, Uh, self-control.

That not only does being counted righteous happen. In the lord jesus christ but he actually changes the way we live. If you believe in jesus, you're going to stop being a serial seventh commandment violator. And getting divorces and committing adultery and Um, Your you'll have have to live. Good enough.

Holy way. There's no christianity. Uh, without Christ's righteousness, counted for us. And now there's no christianity without self-control without sanctification. It's a fruit of the spirit. If you have the spirit, if you have Christ, you are going to have and you're going to grow in self-control. And so, Uh, those two things aren't quite favorable.

The third subject. The that paul moves on to and talking about faith in christ to be counted righteous before. God faith in christ union with him. His life in us as his spirit, working in us. As the only way to start living in a holy manner with self-control among other things, he moves on to the third subject, the coming judgment, And how?

Uh, those who Have been joined to jesus in. Uh, In our our justified. In christ, their justification being joined to him and you have lived out of their union with him and sanctification. There's going to be a day coming. When he welcomes them into his rest. And there are going to be others on that day.

Who say, lord, lord in your name, did we not in your name? Did we not in your name? Did we not? But they were workers without the law, they were workers of lawlessness. And they didn't have the fruit of the spirit. They didn't walk the holiness, they didn't have self-control.

And jesus say i never knew you. And they will be, he will cast them. Into the other and outer darkness. Like a fire where there's We've been gnashing of tea with a flame, is not clenched and the worm does not die. And paul is not telling this like some kind of jewish myth.

Here is Explaining the felix. The truth in reality of life. In this world in the next. Now, felix is Sadly, a slave of sin. Even in how he listens to this breaching. So verse 25 says, now as we reasoned about righteousness self-control and the judgment to come Felix was afraid.

And answered go away for now. When i have a convenient time, I will call for you. And so felix's aim and hearing about christ. Was not to get christ. Himself. And so, as he listens, he listens not to someone who By the spirit's help is looking. To know jesus as his solution.

For righteousness. As his resource. This is source for. Sanctification as a safety. In the coming, judgment. He wants to hear about christ as a religion. Not as, as His god and savior. And, True christian preaching. Uh, Will scare. Those who come as slaves of their sin, not Looking to christ.

Not looking to believe. Then the lord jesus christ. There are many motives other than desiring christ himself. That people have as they listen to preaching. They may. Like, coming to church and hear gospel sermons because somehow They get some money out of it, feel like certainly had that. That goal here, is he continued to ask Paul but apparently.

Uh, he had an increasing immunity. That to his fear, as his conscience was seared. We don't know that for sure, that just Seems to be implied by the end of the chapter. And there are those who You have a? Paid position in the church or who are on the role being supported by the church.

Or maybe there are people in the congregation. With whom, they need to maintain good relationships for business reasons. Money can actually be A reason. I mean, there are children who Uh don't want to be on there on their own. They leech off of mom and dad still. And, Not that.

Yeah, mom and dad taking care of you is necessarily teaching, but They just come to church because that's what mom and dad expect. And if they don't the money might dry up, or they might get That kicked out or fall out of favor. Where people who like to come and hear?

But certainly appear to pay attention because of others esteem. Others, this team and seeing them there all the time. In being able to interact with others, who do value. The preaching of the word. Um, maybe even for Other general reasons like themselves but then you can interact about it.

Each of you esteemed the other Have a nice pad on the back. Warm fuzzy, feeling fest. With each other. Or just feeling good about yourself, i really, you know, i'm so glad they're like, The, the pharisee, and the Pharisee, and the public. And i, thank you, lord, that i am not like these other people.

That you have given to me to attend worship services. To enjoy hearing sermons to pay good attention. And sermon hearing becomes not. An opportunity to receive and grow in and benefit from your union with Christ. But the sermon hearing itself becomes a work That you that you feel proud about.

Then there are others who just enjoy. Hearing theological things. It's Entertaining stimulating to the mind. Or maybe the the arc, or the manner of the presentation is inspiring or entertaining like, like a show. Some people just get into the habit. And it maintains their sense of equilibrium. To go to the same place at the same times every week with the same, people hear the same sort of thing, and And it's just what we do and it's part of the rhythm.

Of life. There are many, many motives. For which someone can Be a desire to hear, gospel servants. And, We need to. We need to each examine ourselves. Is there a lot of people who don't even hear gospel sermons, don't even desire to? I mean if there's a gospel preacher at their church, they go somewhere else but they don't like they don't do it at church at all.

And so, for matthew 7, For. Um, 21 and 22, which is the lord, lord passage to which we were referring earlier or To make application here. Those who desire to hear about faith in christ. From the lord's preacher like felix did to make good application. It's really only those Who enjoy attending and hearing gospel sermons.

Who are targeted? By these passages. By the holy Spirit. So each of us, Need to seek from christ. To hear the gospel of christ. Out of a desire for christ himself. That having him. And living out of our union with him enjoying our fellowship within Would be the great reason that we go here.

His word preached Because we love him and depend upon him. I want to live in fellowship with him. And, For him. And as we listen, we may because of our remaining fleshling. That's We may find ourselves alarmed like feelings did? We may hear about righteousness that we need counted for us.

We may. Be anxious in the moment. Not certain. That we have that righteousness. But instead of giving interfere and you know, either stopping attending altogether, or just not not listening. Well You're paying attention to other things, or Uh, giggling with friends. Uh, writing notes back and forth, whatever will relieve, the pressure light and the pressure.

Of having to deal with the reality that's being preached. You know, that's a felix response. That's, you know, don't don't engage me with this. But if you are afraid, I don't respond the way Felix did. Responded by laying hold of the christ, his being preached to you. That's the whole point of it.

Mr. Get you to rest in him or if you find that you lack self-control is not the point to preaching christ as the source of self-control. Not so that you may stop at being afraid and say, well, i don't like hearing about holiness in the fruits of the spirit and obeying the law, and all of these things, it makes me feel badly.

Well, who cares about how you feel? You have in Christ preached to you. Use those bad feelings. And turn your heart to him again and say in you is a holiness and you there's all life for my obedience and you Is the is The, the life that the spirit produces that will give me self-control, Help me lord give to me that i would live by faith in you.

It will not be by myself will live, but you who live in me? Or if the coming judgment sounds frightening to you. And you remember that the lord jesus comes as the savior. He's the safety. Of his people, new claim to him. Lord keep me as yours when you return return for me.

Not against me. And so, There may be times in the preaching where you hear things. That frighten your like felix's frightened. But remember that, what is being preached to you as christ? And respond to the fear. Not by Tuning out or resisting. Engaging god and what you hear from his word respond, to the fear by laying, hold of christ.

Whom god is holding forth to you. In the preaching of his word.

It's so let us Press on and our hearing the gospel. And look to christ to give us his spirit. And his life. By which we mainly hold on himself. Let's bring. Father, we thank you for giving your son. Come into the world, not the the world. Would be condemned by him.

But that through him, it might be saved. We know that the day is coming. When he returns to judge and to condemn, And so we praise you for your mercy for your patience. And what you continue to preach faith in Christ. By means of your servants. We pray. Lord that you would give us to Pay good attention.

And that your spirit. Um, would give us this paying of good attention and for the great goal. Of receiving and belonging to. Living out of fellowship with Your son, our lord jesus. That we would receive in. That we'd belong to him. Who would live at a fellowship with him?

That we would even love his appearing. Because he will be our safety. In that last great day. Lord, we do. Pray that wherever necessary. You would indeed, frighten us. With the preaching of your word, but that it would be That sort of frightening that drives us to. And that you wouldn't let us respond the way felix did.

By tuning it out, or Resisting to hear. Help us lord, we ask for the sake of your love. And for the sake of your son, when you gave In that, love to be ours. And so we ask it in his name, amen.