

# Paul's Message Rejected & Recieved

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- [ 0 : 00 ] Welcome to our service this morning as we come together to worship God we pray this blessing upon this world to us today.
- We're going to begin our service singing from Psalm 63. Psalm 63 and from the beginning of the psalm.
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- Let us sing these verses Psalm 63 from the beginning. Lord thee my God I rarely see. Lord thee my God I rarely see.
- [ 1 : 42 ] My soul I'll search for thee. My flesh on sin that thy parts of the end of the psalm.
- The psalm. That thy power may behold the brightness of thy face.
- As I have seen thee here before within thy holy place.
- Since the purpose I lost on life. My mercy, praise you.
- I am thy name. I am thy name. I am thy name. I am thy name. I am thy name. I am thy name.
- [ 3 : 04 ] I am thy name. I am thy name. I am thy name. I am thy name. I am thy name. I am thy name.
- I am thy name. I am thy name. I am thy name. I am thy name.
- I will try forever sing praises unto thee.
- When I hear thee upon my bed, remember with divine and where not thee I meditated in waters of the night.
- In shadow of thy wings shall joy for the night of the King.
- [ 4 : 29 ] Thy soul in all those are coming by right hand of such sin.
- Amen. Gracious God, as we continue before the throne of grace that you have set before us, we give thanks that we can call upon your name seeking your help.
- Encourage to believe that that help us there for us. Even when we are in our most distressed condition.
- Even when we find ourselves in straits that are dire. And when all our friends have failed us and all our own physical attributes have proved incapable of meeting the demands that are made upon us.
- when our energies are spent. When our energies are spent. We can turn to the God who is the God of all grace. The one who has supplied us with salvation when no other source was open to us.
- [ 6 : 11 ] We bless your name that the one through whom such a redemption has been accomplished is at your right hand.

And he is the advocate with the Father even Jesus Christ the righteous. We bless you that he is able to articulate our fears.

That he is able to speak on our behalf as the great high priest of his people. The mediator between God and man.

Who understands the frailty of our physical frame. Who understands the limits that are upon our mental faculties.

And even our spiritual dimension when it is at the point of exhaustion. Because he took out nature.

[ 7 : 13 ] He entered into the experience of what it is to be man. And he lived his life here in this world bound with these boundaries upon him.

Limiting resources resources that many mistakenly believe that were his to dispose of at will.

As the God who is ever God eternal unchangeable in his being. He took out frame and he embraced the frailties of that frame.

When he encountered hunger and thirst and when he was destitute of the creature comforts that inevitably met him when he sojourned forty days in the wilderness he could but turn his eye to the heaven to his God and his Father and we give thanks that you did not turn a deaf ear to his pleas we give thanks for the supernatural way in which you chose to meet him in the point at which he was most weak you sent an angel from heaven to strengthen him and you spoke into his need but there came a point in his life where he cried out my God my God why hast thou forsaken me and we cannot enter into that forsakenness because it is the domain of the sinner encountering a holy

God answering for their sin and even though he was without sin that was his love because he chose to take the sins of his people upon himself Lord we marvel at these things as we come into your presence this morning and we pray that even as we hear the word of truth that concerns him preeminently that speaks to him to us of him that we may hear often with glad hearts and that we may rejoice at his name and thankful for his for his ways in dealing with us as individuals and collectively as homes as families as neighbourhoods as our congregation here we pray that you would encourage us to turn our head to him and to have an ear that is stretched out listening for the sound of his voice that we may know what he has to say to us we pray for your blessing upon each and every one gathered remembering us in our need thankful that whatever these needs are that we have one to whom we can go as we said we are mindful once again of being under a cloud as those who are in our midst are grieved and sorrowful as the voice of death has once again made itself heard in our community we pray that you would remember all affected by it and that you would comfort the grieving and the sorrowful we pray for those who are left to mourn the passing of one that was loved and as you take away your own professing people from the scene of time do not allow us to overlook the fact that the day of their death is better by far than the day of their birth that this is a day long for a day when they would have the perfect clarity of vision of lord and saviour that they were denied in this world however often they glimpsed they were fleeting glimpses and we pray that you would encourage your people with that thought that this world which is so much part of our existence this is what we know this is what we enjoy at times this is what burdens us and grieves us and saddens us at other times for your people it is but a sojourn a pilgrimage a journey upon which they are set that will ultimately conclude sooner rather than later and that day will be a day of great joy for them we pray for those who are yet to know that for themselves who are living in this world as if this world was their all in all their enjoyments and their pleasures are what they live for their sorrows and their sadness is what they must endure and they desire to be through them and over them and beyond past them looking for the next experience of joy and gladness however empty and however fleeting it may be enable us with your grace to see beyond time into eternity the thinking and encourage your thinking to understand that while this world is where we must abide until the time has passed there is beyond the present

[ 13 : 10 ] and beyond what lies in the future of time into eternity and every soul must pass from this world to the next and it means a time of separation a time of of experience what it means what it is for the body to separate from the soul the soul to return to God who gave it the soul to be with God who gave life in the ultimate or to experience death as it is written in the scripture the separation from God set eternally we pray for wisdom to understand these things so remember us each one remember the world in which we live we pray for our nation we pray for those who govern us whether it is in

Hollywood or Westminster we remember our own local council as we approach the time of local elections for those who would seek to serve in that capacity we pray for an inclination towards the needs of those that they would serve rather than self-interest to prevail we pray for wisdom in all the spheres of influence that arouse in this world we remember the nations of the earth that are in broiled war we pray especially as we think so often of Ukraine as it is continuing to be the focus of the vicious assault on its territories by the neighbour we pray Lord for those that have been affected by it those who are sorrowing and sad those who have been deprived of property and even those who have been deprived of loved ones through the machinations of the enemies we remember them to you and then remember all such who are found elsewhere in the world that there is civil war ongoing even war against neighbours so here our prayers and petitions as we turn to your word may it be blessed to us remember the preaching of the word here in this place and in the neighbouring congregations and in all the congregations of our denomination and beyond where

Jesus Christ is lifted up before the minds and the hearts of men and women young and old may the seed of his son be fruitful may the glory be yours grant cleansing from sin in Jesus name Amen I'm going to hear the word of God as we have it in the book of the Acts of the Apostles reading from chapter 18 chapter 18 we'll read the whole chapter after these things Paul departed from Athens and came to Corinth and found a certain Jew named Aquila born in Pontus lately come from Italy with his wife Priscilla because that Claudius had commanded all Jews to depart from Rome and came unto them and because he was of the same craft he abode with them and wrought for by their occupation they were tent makers and he reasoned in the synagogue every

Sabbath and persuaded the Jews and the Greeks and when Silas and Timotheus were come from Macedonia Paul was pressed in the spirit and testified to the Jews that Jesus was Christ and when they opposed themselves and blasphemed he shook his raiment and said unto them your blood be upon your own heads I am clean from henceforth I will go and to the Gentiles and he departed thence and entered into a certain man's house named Justice one that worshipped God whose house joined hard to the synagogue and Crispus the chief ruler of the synagogue believed on the Lord with all his house and many of the Corinthians hearing believed and were baptized then spake the Lord to Paul in the night by a vision be not afraid but speak and hold thy peace for I am with thee and no man shall set on thee to hurt thee for

I have much people in the city and he continued there a year and six months teaching the word of God among them and when Galio was the deputy of Achaia the Jews made insurrection with one accord against Paul and brought him to the judgment seat saying this fellow persuadeth men to worship God contrary to the law and when Paul was now about to open his mouth Galio said unto the Jews if it were a matter of wrong or wicked lewdness O ye Jews reason put that I should bear with you but if it be a question of words and names and of your law look ye to it for I will be no judge of such matters and he drave them from the judgment seat then all the Greeks took Sosthenes the chief ruler of the synagogue and beat him before things and

[ 18 : 59 ] Paul after this tarried there yet a good while and then took his leave of the brethren and sailed thence into Syria and with them Priscilla and Aquila having shorn his head in Gentry for he had a vow and he came to Ephesus and left them there but he himself entered into the synagogue and reasoned with the Jews when they desired him to tarry longer time with farewell saying I must by all means keep this feast that cometh in Jerusalem but I will return again unto you if God will and he sailed from Ephesus and when he had landed at Caesarea and gone up and saluted the church he went down to Antioch and after he spent some time there he departed and went over all the country of Galatia and Phrygia in order strengthening all the disciples and a certain Jew named Apollos born of

Alexandria an eloquent man and mighty in the scriptures came to Ephesus this man was instructed in the way of the Lord and being fervent in the spirit he spake and taught diligently the things of the Lord knowing only the baptism of John and he began to speak boldly in the synagogue whom when Aquila and Priscilla had heard they took him unto them and expounded unto him the way of God more perfectly and when he was disposed to pass unto Achaia the brethren wrote exhorting the disciples to receive him who when he was come helped them much which had believed through grace for he mightily convinced the Jews and that publicly showing by the scriptures that Jesus was Christ and so on may the Lord add his blessing to a reading of his word unto his name be the praise we're going to sing now from psalm 34 psalm 34 verse 8 16 o taste and see that

God is good who trusts in him is blessed fear God is saints none that in fear shall be with might oppressed no isn't if it no good not it unto me, Gavir, I shall you teach to understand how ye the Lord should fear.

What man is he that life desires, to see good would live long, thy lips refrain from speaking guile and from ill words thy tongue.

And so on. Down to verse 16. O taste and see that God is good. O taste and see that God is good, who trust in heaven's rest.

[ 22 : 19 ] Ye, God is in some that in fear shall be with want of rest.

The lions, young men, and they will at their foot.

How they are truly sing the Lord, shall not again be good.

O children, who never knew ye come, not now to be healed, I shall you teach to understand how ye the Lord should live.

For man is ye the blind taste, my j jewels, who she could put them wrong.

[ 23 : 56 ] Thy lips ■■■n, no speaking, I plan from them words I come.

Depart from them new good sheep, each virtue eternally.

God dies out on the justice years, but open to their pride.

The fish of God is sent against those that do within me, that he may quite out on the earth, that of their memory.

Amen. I'd like us now to turn to the passage that we read from the New Testament Scriptures, the book of Acts, chapter 18.

[ 25 : 31 ] We can read it in verse 4. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads. I am clean.

From henceforth I will go into the Gentiles. And he departed thence, and entered into a certain man's house, named Justice, one that worshipped God, whose house joined hard to the synagogue.

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. And many of the Corinthians, hearing, believed, and were baptized.

[ 26 : 32 ] And so on. I would be surprised if there was any person present here today who doesn't know who Paul is.

If for no other reason than that the epistles, many of them were written by Paul, the apostle.

The New Testament scriptures tell us a fair bit about him. He is, in many ways I suppose we could describe who he is.

He was a scholar. He was a persecutor of the church. He became an apostle of that church.

And he became a scholar within that church. That is the same person. Paul, who was once Saul, who became the apostle of Jesus Christ.

[ 27 : 52 ] It isn't a surprise that many feared him. It isn't a surprise that many loved him.

It isn't a surprise that many didn't know what to make of him because of his past and because of his present.

It might have been confusing to some having this person who once was intent on their destruction now encouraging them into the kingdom of Jesus Christ.

They just didn't know what to make of him. But whatever we are able to make of him, I would think that the most important thing for every one of us is that we understand that Paul was somebody who loved the Lord Jesus Christ.

And he wanted others to come to know that Christ so that they too could love him. So I want us to say a brief word about the preacher Paul.

[ 29 : 08 ] then a word about the message that he preached how it was received or how it was not received.

Suppose that's a contradiction. There were those who heard him preach who did not receive the message that he preached with receptive hearts.

there were those who heard his message of Jesus Christ in the gospel and who received it gladly. Two kinds of people.

And we have that here in this brief section that we're looking at. And we're just going to say very simple a few simple thoughts about the two groups.

Now there are many things I suppose we could ask about the apostle Paul and many books have been written about him. What drove him to be the kind of man that he was and clearly he was somebody who was an able man.

[ 30 : 24 ] Somebody who was very gifted. Even before he knew the Lord Jesus Christ as his own saviour he had risen to some kind of stature within the Jewish belief system.

He was himself somebody who had status within that body of believing people. A belief system that was opposed to the Christian belief system but they had their own the Jewish system of believing in God.

But what we can say about him as we have it here is simplified just by reading what we have in this chapter that Paul was interested at this point in one thing and that was telling people about Jesus.

In verse 4 we read he reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia Paul was pressed in the spirit and testified to the Jews that Jesus was Christ.

That's in summary what Paul was interested in. That's what he wanted to do. In verse 11 he continued there a year and six months teaching the word of God among them.

[ 31 : 53 ] That was his calling. That was his reason deathly. This was really what drove Paul on. He wanted to speak to people about the Lord Jesus Christ.

And while there may be questions I suppose about how he preached.

You know when I was thinking about this our culture our society is very much a culture and a society that is pictorial.

You know we've got our tellies we've got our computers we've got our phones and it's full of images full of pictures live images and that's the way we think we're thinking pictures more or less.

Now in Paul's day that wasn't true and the written word was partly well established but mostly it was the gift of oratory that was all important.

[ 33 : 12 ] what was said and how it was said. So you know people speculate about the ability of the apostle to speak God's word.

How able was he as a preacher and was that the important factor in drawing men and women to believe in Christ. His gifts as an orator his ability to draw men and women to God through his preaching gifts.

We can never really say whether that was true or not. Certainly God blessed the word that Paul preached and blessed it very much and we have the written word to confirm that.

Where he preached it again may be something that theologians want to ask questions about why did Paul not remain where he was.

His personality his personal fame would inevitably draw people to hear what he had to say. Even those who were his enemies were intent upon his destruction and would want to come and find fault with him and for no other reason than that they would be drawn to him.

[ 34 : 41 ] But what we find is that the Bible describes to us a journey that Paul is on. He is on this journey going from place to place to preach the gospel.

So the where of where he was preaching the gospel invites questions. Why was Paul found in these places?

Why did he purposely set out to go to these places to preach this message that was so important to him that he felt that everybody needed to hear it. And you know this is a question I suppose we would ask bearing in mind the fact that here we have him coming to Corinth with this message.

Corinth and thinking again about the kind of person Paul was historically he was a morally upright person and Corinth would not be the place that he would be drawn to as that kind of person not as a preacher of the gospel in the sense of who he was as an individual Corinth was a moral abyss it was a place that was a cesspit of iniquity there was idolatry and associated practices there that Paul would shun if it was at all possible for him to do that and yet what we find is that Paul made it his business to go to Athens and to go to Cyprus and to go to Corinth some people suggest that the reason for that was very simple because of this desire to preach

Christ to others he went to the centres of power he went to the places where the Jews which he felt burdened to preach Christ to would be gathered particularly to the synagogue and there he would have the ability to speak to the powerful and to the influential about Jesus Christ which is what we see happen here he goes to them with the gospel he goes to speak to them about Jesus Christ because this is how he felt the gospel would best be served this is how best he felt that Christ would be served now thinking again about the person who preached the gospel to them in the place that he felt that most needed to hear this gospel

[ 37 : 49 ] I think we would be quite wrong if we thought that Paul did anything but what he could possibly do to present this gospel to them he used all his gifts his powers of reasoning he used every skill that he had at his disposal in these places wherever these places were to preach Christ to them I think if you look at the life of the apostle Paul it is true of him to say that he was somebody who possessed a tunnel vision he said I resolved to know nothing except Jesus

Christ and him crucified in other words this is what I'm here for so it doesn't matter where I am whether I'm in Corinth whether I'm in Athens whether I'm in Rome wherever it is that I'm present this is what I'm about this is why I'm here at this moment God has placed me in this place to speak to you about Jesus Christ a burning passion you could say to present Christ to them now have you got a picture in your mind I said with people who depend on pictures have you got a picture of Paul let's say Paul was to come to the Calanish communion next Sunday you would have a break from myself what kind of person would he be standing in front of you one thing you would be sure of that this person was zealous for the

Christ who was the saviour he was somebody who wanted to let people know whoever they were about this Christ and they needed to hear what he had to say and nobody who sat under that ministry would have any doubt in their mind but that what Paul had to say needed to be listened to needed to be heard because it was clear from what he was doing how he was doing it why he was doing it the way he was doing it that he had this this calling from God that he had this urgent need to present Christ to a fallen people a needy people who needed to have Christ as their saviour and you think to yourself well surely that's enough each one of you here today you're hearing the message of the gospel and you're saying to yourself if only

Paul was here and if only he was in front of me and bringing this word to me I would listen to Paul I would listen to what he had to say because I would say to myself this man really has got something to tell me this man has got something to say to me that I must listen to and yet I don't think that you ever hear any message different to that but go back to what happened with Paul those who heard Paul preach this Christ to them what do we read well we read of son that they opposed themselves and blasphemed they opposed themselves and blasphemed we're not told what the blasphemy was or what manner of opposition was arrayed against the apostle but commentators would describe it say in this way they hardened themselves against the message of the gospel they heard the message and they despised the message they heard the messenger and they despised the messenger that's what happens very often the messenger becomes so closely acquainted the message that the messenger becomes the focus of the ire and they despise

Paul because of what he has to say to them now I don't think Paul would be at all surprised how quickly so many turned against what he had to say he was used enough to rejection I was reading I can't remember somebody who was writing about the way the gospel spreads the way the gospel affects people and one thing that is plain in every situation is that when that gospel is preached it can only have one of two responses there is either a reception of it or a rejection of it some people may present an apathetic attitude as if they're willing to you know they're sitting on the fence they're willing to be persuaded is what they would say but if you're proud hard enough in the right place you'll find that that sitting on the fence is not really as much as sitting on the fence as a refusal to come down on the right side and out to another refusal to come down on the right side now you would say looking at what

[ 44 : 34 ] Paul did here it's quite surprising they opposed themselves and they blasphemed and he shook his raiment and said to them your blood be upon your own heads I think there's more going on here than we have in these few words I think it's a summary of what actually happened it's a very short pre-say of what actually took place this may have happened over a matter of days but whether it did or not it very often happens and when the preacher encounters rejection it's very much like the way as I said the message and the messenger are so closely acquainted that the way the preacher is dealt with is very much like that in the experience of the preacher himself the preacher and his message when it is rejected the preacher feels that rejection now in the experience of

Paul he was somebody you know some people would think listening or looking at the New Testament and the expansion of the New Testament and the way God blessed his word that it is all a success and it's all you know the crest of a wave stuff and it's all you know powerful cataclysmic evangelism that is productive and results in great conversions everywhere but for every convert there were probably as many if not more who rejected that gospel and Paul if you read his biography which the Bible contains you'll find that there were times when he suffered great grief at the hands of those who were rejecters of the gospel he suffered physical punishment he suffered harm to his body to his mind to his well-being in so many different ways and that's not something that's easy to deal with but Paul had to deal with it like every other preacher has to deal with it you know

I was reading recently how well what what reminded me of it was that some of the commentators alert us to this fact that the effect of rejection which is what happens here can be quite demoralizing to the likes of the apostle and this commentator referred to several characters in the old testament who encountered rejection of their message and rejection of their God ultimately Jeremiah for example in chapter 20 we read I am in derision daily everyone mocketh me because the word of the Lord was made a reproach unto me and a derision daily then I said



I will not make mention of him nor speak any more in his name that's the prophet Jeremiah that's how he feels when his his calling is called into question when his word is the word of God and people are rejecting the word of God from his mouth now if that was the end of the matter shame on him but notice how he goes on there is a bud but his word was in mine heart as a burning fire shut up in my bones and I was weary with forbearing and I could not stay you know he comes to his senses he feels that's no way for a servant of God to behave in Joshua chapter 7 we have the account of God's judgment on Israel and because of Achan or Achan

Joshua said Alas O Lord God wherefore hast thou at all brought this people over Jordan to deliver us unto the hand of the of the enemy to destroy us what to God we had been content and dwelt on the other side Jordan and so on but God does not allow him to stay in that frame of mind he doesn't allow him to wallow in self pity he says go get thee up wherefore liest thou upon thy face get over yourself to use some modern parlance but it's the easy way to respond to opposition to rejection there's a book which all preachers are invited to read Joel Beek as a co-author of that book and he started maybe I've referred to it before he starts it in a very strange way and he says this that in the church in the

[ 50 : 49 ] United States of America the book was written 2013 not all that long ago he says that 1500 pastors leave their churches each month due to conflict burnout or moral failure 1500 preachers is that the way Paul responds well thankfully it isn't but you have to you just can't gloss over it and say oh Paul you're an apostle you're immune from criticism you're you're somebody lifted up by God to serve Paul has to deal with it and this is how he deals with it at that moment he shook his raiment he said to these people who are rejecting the gospel it's your loss

I am not ashamed of the gospel of Christ I'm not embarrassed by the gospel of Christ I am not in any way persuaded by your indifference or your rejection of Christ to believe that there is another gospel to believe that there is another Christ to believe that there is something better than Christ that you need to hear about he shook his raiment and said unto them your blood be upon your own heads I am clean now this is in Paul doing what Pilate did taking a bowl of water and metaphorically washing his hands clean of his own part in this Paul knows what he has done Paul knows that he is jealous for the Lord Paul knows that he has a word to preach and that he has preached it and they must hear it but when people do not listen to the gospel it is not the preacher's fault it is not the person proclaiming the message it is not the message that is at fault the person hearing the word of

God that commends Christ to them must believe that this Christ is the one that God has presented to them as the alone saviour of sinners and if we do not believe in him it will be on our heads Paul insists their blood will not be on his hands but on their own hands and Paul knows where the blame lies God is something that is very important this is something that is very solemn this is something that we cannot escape from because when we sit under the word of God this is a message to you who are here and in a state of unbelief there are dozens of people out there

I'm not speaking to them because they're not here to listen to this message but I am speaking to you who are here and hearing the gospel and choosing not to believe the gospel choosing not to accept that Christ is your savior if you but believe in him while the time has run just as surely there will be some who will reject the gospel there will be those who receive the mercy of God in Christ Jesus and this is really the remarkable thing here because I believe that there are a great many people who have this false notion in their head about the kind of person who hears about

Christ and who will believe in that Christ if you were to choose who the recipient of the mercy of God in Christ Jesus would be they wouldn't be the ones that Paul here speaks to who come to faith we've got Crispus the chief ruler of the synagogue justice one that worshiped God whose house joined hard to the synagogue that sounds as if that name justice is a connection with Rome or with Greece certainly not a Jew by birth but who has some connection with the faith of the Jews because of his close proximity to the synagogue they would hardly be the people you would expect to depart from

[ 56 : 13 ] Judaism to embrace Christianity but they are the people who hear the message that Paul has to preach and believe and then we have we are told many of the Corinthians hearing believed and were baptised many of the Corinthians we've told you the very outset I told you what the word here tells us about this people the Corinthians are a people that are living a life that is so immersed in all kinds of immorality and yet out of that mass of idolaters the gospel draws men and women who would believe in Christ foolishly we ask the question how many how many it's all important isn't it how many would believe some numbers came you know if 60% 70% were interested in the gospel then it's all important because that suggests that people understand what's happening people are indicating that there's something to this and that numbers game is a dangerous game to play because at the end of the day you and

I are going to stand before Christ at his judgment seat and we're going to answer for ourselves we're going to stand in his presence by ourselves and we're going to give account for our actions be they good or bad as individuals not as twenties or thirties or forties or a thousand or whatever one day soon what will matter to you is what Christ thinks of you and what matters to him what do you think of him justice and crisp people who would automatically in our thinking not be interested in the gospel well was it all down to Paul was it his gift as a preacher if it was down to gifts why was his gifts not sufficient to convert everyone who heard the gospel

Paul condemned those who did not listen the word of God commends those who listen and we need to understand that for ourselves it's quite amazing how God's word works just as I was finishing this off I was thinking how often do we think mistakenly about people that the gospel is for them and the gospel is not for others we think so often that there are people that are beyond the pale and the word is not for them the gospel is not for them Jesus Christ came into the world to seek seek and save sinners Paul himself said of whom I am chief he knew what he was talking about

I just came to mind as I was finishing this offer a famous preacher he was actually a preacher in this community whether he preached in I don't know John Macrae was his name big Macrae I think he was the minister in the islands here in the congregation of Lough and Cargway but before he was converted he was a shepherd and as a young man he was looking after sheep and two well known ministers were passing by one day when he was shepherding the sheep out on the hill and he was calling to his dog and his language was colourful and his speech was quite well it was not appropriate shall we say but it caught the attention of one of the ministers and he said to the other why doesn't that young man have a strong voice and the other one said to him well he said if

I'm not mistaken one day and I may not be around to hear it I probably won't be here to hear it but he will be calling sinners to Christ from the pulpits of our land he will grace the pulpit one moment he was a sinner who had no thought of Christ no interest in the gospel and at what point he came to know that Christ for himself God worked in him and God made him an evangelist a preacher of the gospel that's God's doing there and God you and God God is doing that's none of your business what God is doing in the gospel is preaching through men who have been sent by him all men who have missionaries to the cross all over the world declaring Christ to all and sundry that this is the one person they must close in with for the salvation of their soul when you hear that you hear it well if you pay heed to it with your heart and respond to it in faith whatever else you think whatever else you're burdened with put it on one side this Christ is the Christ you and I need and don't delay any longer let us pray most gracious God will you not bless your word to us today will your spirit not remind us that you are our God and that you are working in our lives each one you have given us a privilege once again to hear the word of God to hear the gospel to hear of Christ to hear that he calls sinners to himself may we understand that we are one such go before us each one cleanse from sin in Jesus precious name

[ 63 : 44 ] Amen our closing psalm is psalm 143 second version of the psalm psalm 143 at verse 6 lo I do stretch my hands to thee my help alone for thou well understandst all my complaint and moan my thirsting soul desires and longeth after thee as thirsty ground requires with rain refreshed to be we can sing to the double verse marked eight three double stanzas from verse 6 lo I do stretch my hands O I do stretch my hands to thee my help alone for thou well understand all thy complaint and moan my thirsting so desires and water after thee as the children require with rain refreshed to be

Lord let thy prayer prevail to answer it may cease pardon my strength of fail fight not thy face in me let I be like to lost and do in darkness say not in the dead word close then to that dreadful place because I trust in thee for Lord cause me to hear thy loving kindness free when war did not hear cause me to know the way where my country be for by my soul on high

I do lift up to thee my grace motion and peace of God the Father the Son the Holy Spirit rest and abide with you all now and always Amen