

Sharing the Gospel - Morning service

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- [0 : 00] Let's join together in a word of prayer. Let's pray. Lord, we thank you once more for our time together today. Thank you for the privilege we have of worshipping you like this.
- The privilege we have of serving you. This is a time of service. Help us to understand we don't come here to passively engage in worship. We come here to engage in worship.
- Not to passively sit. Not to passively listen. We're here as an act of worship. Help us then to engage with that worship. Help us to engage our minds as we hear from your word.
- Help us to listen to your word and to seek to apply your word to ourselves. Help us to engage in our hearts as we worship you in song and word in our minds. Help us to remind ourselves that we're here before a holy and living God.
- And you deserve our worship. You deserve every second of praise that we utter. Help us, Lord, then to come before you just now, understanding you're a holy God.
- [0 : 59] You're a holy God. And the whole of creation is yours. But it's not one part of it where you are not reigning supreme. And yes, for a while just now we see the evil one move in our land and move in this world.
- And yes, for a while it seems that he is over all things. But above him, eternally above him, you are in full control. As we're reminded, there's not a single square inch of this universe where our Savior does not say, it is mine.
- Help us, Lord, then to come today with that mindset. A mindset ready and willing to worship you. At one hand, humbling ourselves before you.
- Understanding your majesty and your glory. On the other hand, those of us here today who know and who love Jesus, we're reminded that we have been given free and open access to the throne room of glory.
- Where we can come and worship him freely, knowing that because of his finished work, we are known and loved and accepted in Jesus. Not because of our own merits, but because of what he has accomplished for us.
- [2 : 11] Lord, we ask that it be applied to us today. Help all we hear today, not just to lodge in our minds, but help instead to lodge in our hearts.
- We'd come to know Jesus, not just know about him. We'd come to love Jesus, not just hear about him. We'd come to serve and follow Jesus.
- Help us, Lord, that this day will not be wasted for us. We pray just now today, especially once more for your people here. Help us as we come to be reminded as to the necessity, but also the simplicity of sharing the gospel.
- Help us then with boldness to go out to our homes, our places of work, our places of study, across this village and faithfully, without fear, share the good news.
- As beggars, pointing other beggars where to find bread, help us to use that mindset and to humbly but faithfully carry out our duties. We also pray just now for our friends here today, those perhaps who have come here for many years and those who have joined us again perhaps recently.

[3 : 21] We thank you for their presence. They would know our care for them. They would know how glad we are that they are worshipping and they're coming to this place of worship. We ask especially once more for them today, as we're reminded as to the beauty and simplicity of the gospel.

They would hear that gospel once more and they'd hear the fact it is for them. It is for them that Jesus came. It is for them that he lived that perfect life.

It is for them he died. It's for them he rose again so that they would know for certain what it is to be known and loved and kept by the God who made them.

As we heard just now with the boys and the girls, you made us male and female. You made us from the dust. In many ways just now we feel that.

We feel perhaps our frailty. We pray just now for those who are heavy on our minds, loved ones, brothers and sisters, but also those who are connected to the church and connected to ourselves, friends and family members whose frailty is known and is seen, whose frailty and body is known and seen.

[4 : 38] We pray just now especially for those close to us who are suffering, those whom we love, who perhaps are going through complicated situations, mentally, physically, complicated medical situations.

Lord, you alone know the full scope and the full detail. Lord, we bring these situations before you. Our words seem to fall so short and feel so small, but you are able, Lord, you are able to comfort and come alongside.

We ask that to be the case for those who are on our minds just now, those we love and those we care for who are suffering in so many various ways.

We know that there are many who suffer and often the suffering is so hard but into words. And perhaps we don't even know how to describe it, but you know. Pray the same prayer for any here today who are suffering in our minds, in our bodies.

Lord, you comfort them and draw alongside them. Pray just now the same across our village here. As we remember ourselves, we pray the same for our friends and our brothers and sisters next door.

[5 : 53] We pray for them in our ongoing time of vacancy. Vacancies are difficult. Long vacancies are even more difficult. Lord, give them hope, we ask, and keep them relying on you.

We pray for the wider gospel cause in North Tulsa. That you work with, but also you work outside of congregations and denominations.

You have your people and your people will hear your word. Lord, give us, we ask, the privilege of being involved in that work. Help us this day and help us this new week to seek out opportunities to share the gospel faithfully.

Pray just now for the upcoming meeting on Thursday. Our time of praise, our time of worship together. Also at that short time, just looking ahead as to the plans that we have.

And plans that we have that have been prayed and worked carefully together. Seeking to glorify you and no way to glorify ourselves. We understand that we plan.

[6 : 57] Indeed, we must plan. Indeed, we must sow the seed. Indeed, we must gather the bricks together to build the house. And you tell us to do so. You tell us to labor in the field of the gospel.

You tell us, and we see from your apostles and from your servants, that they expended themselves, that they poured themselves out in effort for the sake of the gospel.

And they worked hard understanding. They worked hard to serve a sovereign God who will accomplish your purposes. Help us to have the same mindset. Help us to seek to pour ourselves out, to work hard the gospel cause, all at the same time understanding that you will accomplish your work.

But you do so through means. Help us then to be willing servants. Help us then to be faithful servants. We pray just now, Lord, for that meeting, we'd have open ears and open hearts.

Remember just now, the wider gospel work across our nation. We bring just now before you Charleston Three Church. We thank you for them. Many years now of that slow growth of a church plant.

[8 : 05] But we see and we hear that they're having great numbers, large numbers of teens attend. We pray for them as they ask us to pray for youth leaders to help with the youth group they're currently working on.

Long time planning, and now it comes to full fruition. Lord, we ask you, bless your word that goes out to the teens and to the youth of that area. We also pray just now for the mission board as they meet this week, as they seek to plan and to work together and to see how they may serve you well, both at home and across the world.

Give them wisdom. We thank you, Lord, for the generosity of your people. Thank you, Lord, for the generosity of your people in this congregation who give to see the wider work of the church completed.

the generosity of this presbytery where there are so many who have been giving for so many years to see the gospel flourish in Scotland. Lord, we ask you would use these pennies and these pounds and use it for your glory.

Use the time given. Use the prayers given. And help us to carry on being faithful servants. We understand you hear our prayers. And for the love that we have for North Tulsa, the love and the care we have of the salvation of North Tulsa, it is not comparable to your care and your love for North Tulsa.

[9 : 29] Help us then to remember that. Come before you confessing sin today. Come before you confessing our weakness and our frailty. Come before you honestly saying that in and of ourselves we have nothing and we feel we can give nothing.

In Christ, in his finished work, we have sure and certain rest. In his finished work, we have all our hope, all our motivation, all our joy.

Lord, we ask that be the case for us going forward this week. Help us, Lord, for this short time together to have our hearts and our minds focused on you.

Pray just now for the many who do not pray for themselves, especially in this area, the homes who are not praying and have not prayed perhaps for years or ever. We pray for them today once more and ask you would cause your gospel to shine into these areas and into these homes and into these families.

Help us, Lord, then, for this short time to listen carefully to your word and not hear the words of man but to hear your words as you speak through your living word to every one of us.

[10 : 39] I ask these things clinging onto a saviour as your word reminds us who holds eternally on to his people. In his name and it's for his sake we ask these things.

Amen. Let's read together from Acts, Acts chapter 16. Acts chapter 16.

We're doing a swap today. Usually we have Galatians, of course, working through in the morning. We've been working through our series of evangelism in the evening. How do we evangelize?

Why do we evangelize? And we're finishing off that series today and we'll say more later on about that. Acts chapter 16. Acts chapter 16.

Forgive me, we've got a pulpit Bible that I didn't take note of this morning off the page in the pew Bibles.

[11 : 37] Acts chapter 16. We can sing, we read, sorry, from verse 16. Acts chapter 16 from verse 16. Acts chapter 16, verse 16.

Let's hear together the word of God. As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune telling.

She followed Paul and us crying out, these men are servants of the Most High God who proclaim to you the way of salvation. And this she kept doing for many days.

Paul, having become greatly annoyed, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. And when they brought them to the magistrates, they said, these men are Jews and they are disturbing our city.

[12 : 50] They advocate customs that are not lawful for us as Romans to accept or practice. The crowd joined in attacking them and the magistrates tore the garments off them and gave orders to beat them with rods.

And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. Having received this order, he put them into the inner prison and fastened their feet in the stocks.

About midnight, Paul and Silas were praying and singing hymns to God and the prisoners were listening to them. Suddenly, there was a great earthquake so the foundations of the prison were shaken and immediately all the doors were opened and everyone's bonds were unfastened.

When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, Do not harm yourself, for we are all here.

And the jailer called for lights and rushed in and trembling with fear, he fell down before Paul and Silas and he brought them out and said to, Sirs, what must I do to be saved?

[14 : 06] And they said, Believe in the Lord Jesus and you will be saved, you and your household. And they spoke the word of the Lord to him and to all who were in his house.

And he took them the same hour of the night and washed their wounds and he was baptized at once, he and all his family. And he brought them up into his house and set food before them and he rejoiced along with his entire household that he had believed in God.

And it was day the magistrates sent to the police saying, Let those men go. And the jailer reported these words to Paul saying, The magistrates have sent to let you go. Therefore, come out now and go in peace.

But Paul said to them, They have beaten us publicly, uncondemned, men who are Roman citizens and have thrown us into prison. And do they now throw us out secretly?

No. Let them come themselves and take us out. The police reported the words to the magistrates and they were afraid when they heard that they were Roman citizens.

[15 : 20] So they came and apologized to them and they took them out and asked them to leave the city. So they went out of the prison and visited Lydia and when they had seen the brothers, they encouraged them and departed.

Amen. We give praise to God once more for his holy and his perfect word. Let's again sing to God's praise this time from the Scottish Psalter and Psalm 116.

Scottish Psalter, Psalm 116. That's on page 395. Psalm 116 on page 395.

We can sing verses 1 down to verse 6. Psalm 116 verses 1 down to verse 6. I love the Lord because my voice and prayers he did hear.

I, while I live, will call on him who bowed to me his ear. Psalm 116 verses 1 to 6 to God's praise. I love the Lord because my voice and prayers he did hear.

[16 : 42] I, while I live, I live, I live, I live, I live, there were to me is the earth.

If records and sorrow still have out may come faster the pains of hell to go down in high grave and will find upon the name of the Lord and did I call and say give a love my soul

Lord other ■■■rivel with women safe for And I thank you, ye gracious, dear God.

God sent me, I was the Lord. Even he has power.

Acts chapter 16 verses 16 down to verse 40. For the sake of a text we can take that famous verse, verse 30.

[19 : 26] Then he brought them out and said, Sirs, what must I do to be saved? We said, of course, we've been doing Galatians in the morning and in the evening, a series looking at what is evangelism.

Again, this is our last section of that series. So for this morning, we're doing, for the Lord's help, a two-in-one sermon. For the Christians here today, those who know and who love the Lord, as we go through this section looking and reminding ourselves as to the jailer's conversion, I want us to be thinking just how evangelism plays out in the real world.

It's one thing us learning how to share the gospel, and we'll do that in classes and courses and together we'll do that to the best of our ability. But in the real world, sharing the gospel is a lot more organic, a lot more natural.

We'll see what I mean in a second. So the Christians, this is a step-by-step for us. In this one situation, every situation is different, in this one situation, we can follow step-by-step and see what took place and how Paul and Silas used that to share the gospel.

And friends, those here today who, as of yet, you can't say you're believers, you can't yet say you're Christians, as we do step-by-step through the situation here, see what it is to be saved.

[21 : 00] You've heard many, countless sermons. This is not just a training session to the Christians. This is a genuine gospel call. You've had plenty before, but please just listen for a short time to one more gospel call today.

Just three very simple headings for us looking at this conversion of this poor jailer. First of all, we see the crisis, then the question, and quite obviously, quite simply, the answer.

So the crisis, the question, and then the answer. Looking at verse, first of all, verse 28, downwards around verse 29, verse 30, we see the crisis.

We read the whole chapter. I won't go over again the situation. Paul and Silas are in prison in the deepest, darkest section of the prison.

And we saw before, a few weeks ago, with Andrew, of course, we saw an image of a Roman prison of the time. It's a cave. It's a dark cave system.

[22 : 07] It's not even, I don't know about yourselves, I always imagined it as some kind of block work, perhaps. But no, the deepest, darkest prison. It's the bottom of a cave. It's a pit. So they're there in a cave, in a pit.

And they're stuck in there in stalks. And that is the context of what's taking place here. And there's nothing that can be done for them. And there they are.

They've been beaten. They'll be sore. They'll be bruised. Who knows what their bodies are like in terms of pain and damage. But we meet them. We meet them how? Verse 25.

Singing and praying and praising God. Now, as Paul reminds us, he is not a super apostle. We see that in Galatians. He's not a super apostle. He was a great man in many ways.

But he was just a man. Paul and Silas, yes, they had privileges. And yes, they were given great tasks for sharing the gospel. And the Lord worked miracles at times through the apostles.

[23 : 07] But Paul is still a man who's been beaten with rods. Iron rods, presumably. Is in a deep, dark prison cell. Whose body is battered and broken and bruised.

He's hurting. They are hurting, we can very much assume. But yet, in the middle of a situation, they are trusting the Lord is at work here.

So much so that they are able to pray and to sing hymns. And this isn't our study today. But just briefly note, at the end of verse 25.

And the prisoners were listening to them. The prisoners were listening to them. Brothers and sisters. There are complicated situations in life.

And there are times when, quite rightly I think. And there's no sin in saying it. At times you're saying, in a genuine way, saying to the Lord. I trust you. I love you.

[24 : 10] But why is this taking place? This is painful. This is hard. This is grim. This is too much. And note that in the middle of their situation.

As they praise the Lord. Regardless of the situation. And they keep praising the Lord. And because they praise the Lord. Those around them. Who are also hopeless. They are seeing the hope of Paul.

And Silas. Now we don't hear what takes place with the rest of the prisoners. It's not a concern for the account here. But we know that they heard the word. Sung. And prayed.

So we leave that with the Lord. But just to say at the outset. In our dark days. We are still called to be witnesses. In our nearly impossible days.

We are still called to serve the Lord. Which is difficult. The Lord uses and blesses even that. So the Lord then of course causes the earthquake.

[25 : 10] And we see here. That the doors are opened. That God causes a miracle. Which is. Which is. Which is again not the point of our account. But the Lord knows his people.

The Lord rescues his people. And here we get our account here. Verse 28 down to verse 29. So the poor prison guard. He comes in. The jailer. And he sees that the doors are all open.

The prison's been in his mind. Emptied. It's dark. And he knows that if the Romans. If his employers come. And they see. Well the prison's empty. The prisoners are gone.

You obviously let them go. You obviously freed them as a jailer. Therefore you will die. I mean he knows his life is over. He knows he won't escape this. So the crisis is such.

But we find him at his lowest moment. Verse 28. But Paul cried with a loud voice. Do not harm yourself.

[26 : 06] For we are all here. Paul meets the jailer. He meets a man. In the middle of his crisis. This is the lowest point we can assume.

The worst point of the jailer's life. His life is over one way or another. There is no hope for him. There is no help for him. And Paul meets him.

In the middle. In the very centre. Of this man's crisis. Now humanly speaking. Paul and Silas could have escaped. They could have run away.

Speaking very humanly myself. I would be gone in a second. I would have waited to see what happens. But Paul and Silas. They follow the Lord. And they wait there. And Paul doesn't escape.

Instead he uses what the Lord has given him. As an opportunity. Paul is always. And we see this all the way through Paul's letters. And the account and acts. With all the new believers.

[27 : 06] Not just Paul. All the early believers. And they are always looking for a chance to share the gospel. They meet beggars. They share the gospel. They meet those who are high and mighty.

They share the gospel. They look for every chance. Every encounter. They find a way of sharing the gospel. As God's people.

That is our calling. To share the gospel. In season. Out of season. Where we feel like it. Or not. In prison cells. In stocks. In bad days. In good days.

In granach days. In granach days. In drach. We are called to share the gospel. Regardless. It is not easy. But it is our calling. And it is our command. And Paul.

Meets the man. In the crisis. And look. The gospel call. That Paul offers. This man. In his crisis. Paul cries out loud voice. Do not harm.

[28 : 04] Yourself. In the English. We have extra words. Put in there. To help us understand. The Greek. It is much more blunt. Don't do it. We can say.

Quite literally. It is really. Don't. Don't. Don't do it. Stop it. As Paul shouts out. Do not harm yourself. The man. Of course. Is in distress.

Of his soul. There is nothing. He can do. To help himself. He can't save himself. It is all over. For him. The power of God. Has opened. The doors. And this man.

Is about to lose. His life. Is about to take. His own life. Now. This exact. Situation. It's. It's unique.

There's not one person. In our village. Not one person. Here. In your lives. Who. Have been. In exact. Situation. As to the jailer. In terms of.

[28 : 59] The situation. Is unique. The. But. The desperation. Is not. Unique. There are many. Here. And not even. To the point.

Of this poor man. But. Up to a level. There are many. Who are desperate. In our families. In our homes. In our village. There are many. Who are desperate.

And we know this. Ourselves. I need not go into it. Too deeply. Because we know ourselves. Our own stories. Our own circumstances. There are many. Who are desperate. Who have. No hope.

Who have. Little answer. To lives. Big questions. Who have. No understanding. As to. Why things. Are the way. They are. And so on.

And so on. And Paul's. Answer. To the jailer. It is the gospel. Answer. To those. Here today. And to those.

[29 : 54] Around us. When we meet. Those. Who are. Fearful. Not perhaps. To take their lives. Although that is. Something we'll meet. And that's something. We know.

Is common. But who are desperate. In terms of their souls. Who say. There's no hope for me. There's no help for me. The Lord. Can't save me. We come. With the gospel answer.

Do not harm. Yourself. Do yourself. No harm. This is the start. Of the gospel call. When everything else. Feels hopeless. Is hopeless.

We can save. Through the gospel. There is hope. When there feels. Like there's no answer. We can say. There is hope. When we're talking to someone.

And they feel alone. They feel abandoned. They feel. X. Y. Or Z. Whatever situation it is. The gospel is broad enough. To take in every single one. Of life situations. We see.

[30 : 50] We say. There is hope. How can we be so sure of that? How can we say. The gospel speaks. To every single one. Of life situation. Because the gospel points.

To a savior. As we heard last week. Who became like us. In every way. Apart from sin. Who is the great high priest. Who suffered. In every way. We have suffered.

Who was tempted. In every way. Who was hated. And abused. And despised. Who is a compassionate. And caring. And close high priest. And because the gospel.

Is all about him. When we bring anyone. To the gospel. We bring them. To him. To Jesus. You share the gospel. To someone. Someone comes to you. Christian.

And they say to you. Perhaps. Just follow the example. Of a jailer here. And we'll say this sensitively. And we admit. And we say. Carefully. That mental health. Is something that affects.

[31 : 47] Christians. And non-Christians alike. We say that clearly. And we say it boldly. But for example. Following the jailer here. Someone comes to you. And says to you. I am having thoughts.

Dark thoughts. Deep thoughts. And I can't help it. I am dark. And I am lost. And you think. I have got no experience of this. None whatsoever.

Or someone comes to you. And says. They have just lost a loved one. And you can't relate. Because that loved one. In your life. Of a similar position. Is still alive. Someone has lost her mother perhaps. And you say.

Well. Your mother is still alive. You can't relate. Someone comes to you. With some diagnosis. You say. Well. I can't relate. In your life. Of health. Our job.

In your life. Of health. Our job. Is not to relate. Our job. To relate ourselves. To the person. We are talking to. We're not counsellors. Or psychologists. But our brothers and sisters.

[32 : 42] We are witnesses. Our job. Is to say. That is awful. That must be grim. That must be hard. Tell me your story. And let me take you. To one. Who can help.

To Jesus. Paul hears the cry of the jailer. And he responds to the jailer, do yourself no harm. Do not harm yourself.

The crisis then leads to the question, the second point here. The question, verse 30. The jailer puts down his sword and he takes out Paul and Silas.

And he says to them, Sir, what must I do to be saved? This isn't important for our text, but just to note, look at the change of tone. We have Sirs here. It's quite hard to put this into English.

The word Sirs, it's there to help us to see the tone of which he is speaking. He is speaking in a respectful tone to Paul and to Silas.

[33 : 47] This is the shoe of Gaelic. This is the plural respective. He is putting himself at their feet and saying to them, you're higher than me.

You're up there somewhere. I respect you. This man's gone from being jailer to now at Paul and Silas' feet.

This is a man who we can presume was there presiding over, at least ordering, at least present at the attack and beating at these two men, of these two men. And humanly speaking, Paul and Silas could have said, no chance.

Look at the bruises. Look at the gashes on us. That's your fault. You did that to us. No. As he grovels to them, which he's doing here, they don't say anything to him.

They do the one thing we're all called to do. They point him to Jesus. Sir, what must I do to be saved? The crisis leads to a question.

[34 : 58] Again, the situation, the specifics of the situation is unique. But the situation itself is something I'm sure we've all faced. Life is going fine.

Life is going quite well. Morning to evening, you're doing whatever you do each day. And suddenly, suddenly there's a crisis.

Suddenly there's a situation. Suddenly the phone goes. Suddenly the knock on the door. Suddenly this or that. Whatever the situation is in your experience.

And your whole life is turned upside down. And it's grim. Your stomach churns. And you have that sinking feeling.

You think, oh no. We're done. Oh no, I'm done. Oh no, the situation is done. We live lives where we do not stop.

[36 : 00] We keep ourselves busy. We keep ourselves going. And if you think about often why, we keep ourselves going. Because if we stop, we end up to think about the big questions.

I keep tidying the house. I keep doing the garden. I keep working hard. I keep doing this and that. All good things. All good things. But why are you doing them to the level you are?

Is it to distract yourself from the big question of, what does it all mean? No stopping. No thinking. Just keeping on. Keeping on. Eternity is far away, out of your mind.

And eventually, eventually, the Lord makes us stop one way or another.

And we're left in a crisis. It's never easy. It's never easy.

[36 : 59] And I say this so carefully because for the bits and pieces I do know, I don't actually know, even those of you who have come to know quite well, and I'm hoping to know everyone here well by not so long.

But the truth is, I don't know your stories exactly. And there are some things, quite rightly, I shouldn't know. But crises are hard.

And they hurt. Again, saying it carefully, but just biblically speaking. God's word is through, and I am not. If the Lord has spoken recently or is speaking, or this week he speaks into your life in terms of crisis, please take that and stop.

You hear so many accounts of those engaged in warfare and engaged in different hard jobs. And they get into a situation. A fisherman whose leg gets caught in the rope and gets pulled into the netting and gets dragged under the boat.

And that second, the prayer goes out, right, Lord, if you get me out of this, when I get back into dry land, I'll be yours. The net gets cut, they get rescued.

[38 : 14] They ponder it perhaps for a week or two or a month or two, and then it's back to normal. Back to normal. Car accidents. Life situations. Loved ones in hospital.

Whatever situation. You think, well, Lord, get me over the situation, and then I'll be all yours. And the situation gets resolved. And life's back to normal. The Lord is sovereign.

And he speaks to us like the jailer. He speaks to us at times in crisis. If we won't listen any other way, at times he takes us to a point where we realize we're at an end of ourselves.

And he says, you can do no more for yourself. Turn to me. If you're being shown today the fragility of your body, the fragility of your mind, if you're being shown the limits of your own strength, then please take that as a clear sign.

If there's one who is over you, who is limitless, whose strength is eternal, who is telling you to come to him.

[39 : 23] Christians, we need to be involved in people's lives. We need to be involved in our community, in our homes, in our situation. We have to be known in our community.

People have to know that when life hits, that we are safe people they can come to. That we are genuine people.

That we are useful people. That we are caring people. If a world, if our village, forget the world, if those around us in North Tulsa view us as safe and reliable and involved and caring as a church of individuals, when life then hits, they will come to us.

And our job then is to say, I am sorry. That is hard. Can I pray for you? How can I pray for you?

Take them to Jesus. Our job, brothers and sisters, we're not counselors. We're not psychologists.

[40 : 39] Our job, quite simply, is to be witnesses. To be neighbors, first and foremost. And as neighbors then, to be witnesses. To bring them to Jesus.

Crisis leads to a question. And crisis leads to a concern. See, the jailer, he knows he's in trouble. He knows he needs saving. Sirs, what must I do to be saved?

He's been brought to this place. As we said, he's been brought to an end of himself. There is nothing he can do. He can't escape the Romans. He can't run away. He knows his end is now.

But also he knows there is hope in these men. What must I do to be saved? That tells us that Paul and Silas were sharing the gospel before the situation happened.

Otherwise, the jailer would have no idea what to ask. But he knows what to ask Paul and Silas. They've been sharing the gospel to him, to those jailed alongside them. In other words, they've been living a life of constant sharing, constant witnessing.

[41 : 49] And now, finally, when the crisis happens, the man knows, well, these people say they know a saviour. These people say they know how to be saved. Right.

Bad situations happened. I will go to them and ask them, how do I be saved? How do I be saved? Bad grammar, but it's what the Greek says. How do I be saved?

How saved be I, quite literally. He's put an emphasis on the salvation bit. How do I do it? How is salvation mine? He's brought to that place.

He's at an end of himself. And because of a conduct, because of a witness of Paul and Silas, he knows that they can tell him. They can help him.

They can show him the way to salvation. So what's the answer they give? Verse 31 onwards. And they said, Believe in the Lord Jesus, and you will be saved, you and your household.

[42 : 53] And they spoke the word of the Lord to him and to all who were in his house. Just a passing fact. How come his householder now there?

Has he run away? No. The jailer. I don't know if you've ever seen it. I'm sure it's common here too. I think of one in Balawan, of course. In Balawan, there's a council house in Balawan. And there used to be a policeman living there.

And the back bedroom was that with a jail cell. I don't know if it's a Balawan-specific thing, but I'm sure a very has had them too. It was so far away, of course, from Stornoway. So here's a normal home that was part also jail, part house, part jail.

And the same situation in these days. The jailer would have lived on or beside the area. So he's in his own home, really. And he's being hopeless, even in his own home.

He has no hope. And the answer is simple. And note Paul and Silas. Paul for his great intellect. Paul for all he knew. The answer is clear.

[43 : 54] And the answer is simple. Brothers and sisters, when people ask us the great questions of life. Questions we can't answer. Questions we have no theological answer to.

And I know what Gordon said a few weeks ago. When you have a question you can't answer, take it to your minister. Brothers and sisters, I'm sure you know this. There's questions I can't answer. Plenty of them. Many of them. There's questions that people ask that none of us can answer.

The question is always, what are they actually asking? The question, why does God let bad things happen? The question is always then, what happened in your life that's bad?

Don't ask them that, perhaps, as bluntly as that. But in your mind, think. If they're asking you, why does God, why does a good God let bad things happen? Unless they're being awkward on purpose, which is a whole other situation.

If they're asking that genuinely, it always means that something hard, something sad has happened in their life. There's always a question, almost always a question behind the question.

[44 : 57] And note, Paul and Silas quite simply bring the gospel to this man. In his crisis, they bring the gospel to him. They have a clear answer. An answer ready to give a simple answer.

Know what they do. Verse 32. They spoke the word of the Lord to him and to all who were in his house. They took him to scripture. They took him back to basics. And showed him from the word of how to be saved.

What it meant to be a Christian. What it meant to be saved. What it meant to trust in Jesus as his saviour. And so on. And note the power of the Lord. This is not today's sermon where time has gone.

This isn't today's sermon anyway. But note the power of the Lord. There's a whole different sermon. But note what the Lord does. The jailer is saved. But also the household.

All his family. Hear the gospel. That takes us to a covenant sermon. A baptism perhaps sermon. We'll get there one day. But just note the power of the Lord.

[45 : 58] Power of the Lord. One man's crisis. One man's cry. Then brings the gospel to his whole family. And they all hear the gospel. And they're all baptized together.

He was baptized at once. He and all his family. And quite briefly and quite simply. That simple salvation brings him then to a new life.

Verse 33 down to verse 34. Look what happens. They're baptized. They believe. Verse 33. And he took them the same hour of the night.

And washed their wounds. He's baptized him and his family. Then he brought them up into his house. And set food before them. And he rejoiced along with his entire household.

That he had believed in God. He washed their wounds and he fed them. He goes from jailer to carer. He could say. He goes from having no gospel understanding.

[47 : 05] To having a very, very simple. And this is a matter of hours. If not less than that. A very simple gospel understanding. But yet he now loves the Lord. And he loves the Lord's people.

He goes from hater of the gospel. To now receiver of gospel mercy. And gospel grace. A man believes his family has changed.

A man who was once so lost. And so distressed. Is now rejoicing. And praising the Lord. Friends. This is an extraordinary story of this jailer.

But also it is the most normal of stories. His circumstances are extraordinary. They are not yours. They are not mine. But the very basic story being told here is so simple.

No hope in himself. No help in himself. He asks the question. How can I be saved? The answer is what? The answer is. Believe in the Lord Jesus.

[48 : 07] And you will be saved. Repent. The gospel is simple. Repent. Believe. Trust. And know. That he has forgiven you.

The gospel is simple. You must first of all come to ask the question. How can I be saved? What must I do to be saved? But once you ask the question.

And hear the answer. And accept for yourself. The answer is that simple. Repent. And believe. Believe. And know. And trust. This man's faith is tiny.

This man's faith is an hour old. A few hours old. But yet. He is precious. And yet. He is known. Brothers and sisters. In closing. A reminder for us.

That the Lord will place us. Daily. At times it feels. In situations where we can share the gospel. We must be ready. And willing. Indeed we must be praying for.

[49 : 04] Gospel sharing opportunities. We say that with certainty. Why? Because there is a church here. God has his people here. And where God has his people.

God gives his people chances to grow. We are not here to maintain. What we have. We are not here as custodians. Of a museum. We are here.

To be witnesses. To be ambassadors. To seek. To grow upwards together. And to reach out together. We are here to serve. And it won't.

Always. Perhaps it won't ever be. Anything as dramatic. As I recount here today. But the basics will always be the same. But there are people in need. Who need a saviour.

And we know the saviour. And we point them to the saviour. We read the bible with them. We pray with them. We live lives.

[50 : 02] Those around us. Like the jailer. He knew to ask Paul and Silas. And our prayer and our hope is those around us know to come to us and say. I'm an end of myself.

I can't go on anymore. Can you help me? And we can say yes. I can't. But he can. Evangelism.

Quite simply. Is pointing to Jesus. Now how we do that. And when we do that. And giving ourselves chances to do that. Is a whole different thing.

But it's very, very root. Evangelism. Is to point. Those around us. To Jesus. Our prayer is this week. The Lord gives us these chances.

And we lay hold in these chances. And we hear soon enough. And perhaps we are joined soon enough. Of those who have asked the question. What must I do to be saved? And have heard the glorious answer.

[50 : 59] Believe in the Lord Jesus. And you will be saved. Let's pray together. Lord thank you once more. For your word. We ask you would bless your word to us.

And help us to. Understand. That you have made it. Made it possible. That all who come. All who come trusting and asking for forgiveness.

All who come trusting in Jesus. All who come with small faith. With brand new faith. With faith of little understanding. But faith who understands the greatest thing.

That there is a saviour who has died for them. That those who come and understand that. Who ask what can I do to be saved. That they will be saved when they hear the answer.

When they respond to the answer. Believe in the Lord Jesus Christ. Help us Lord. That would be our story. For many here today. That come to know the simple gospel. And come to believe in the simple gospel.

[51 : 54] And follow the simple command. Of believe in the Lord Jesus Christ. Of having him as their saviour and Lord. Repenting and trusting in him alone. Give us Lord gospel opportunities.

We ask once more of the gospel to flourish. In North Tulsa. All for your glory. And all in your power. Let's call these things. In and through and for Jesus.

It's precious name's sake. Amen. We can close with. Sing psalms and psalm 40. Sing psalms.

Psalm 40. That psalm we know so well. It reminds us. As to the. Both the desperate situations we find ourselves in. But also the care of God.

Sing psalms. Psalm 40. On page 50. Verses 1 down to verse 5. I waited long upon the Lord. He heard my cry and turned to me. He raised me from a slimy pit.

[52 : 53] And from a mire he pulled me free. Psalm 40. Verses 1 to 5. To God's praise. I waited long upon the Lord.

He heard my cry and turned to me. He raised me from a slimy pit.

And from the night he pulled me free. He said.

Thy sick and solid ground. How blessed is thou.

O firm and broad. It met God's heart.

[54 : 09] We owe only friend. Our best. Oh. Oh. Oh. God, may we will be upon me fear, and on the earth a lonely eye.

Blessed are we who trust the Lord, who shall the crown of the Lord's hand, the wonders you have done, O Lord.

How many have heard me on, your plans for us are found beyond, our parting and our own weakness.

In the grace of the Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, both you now and forevermore. Amen.