

This man receives sinners

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[0 : 00] Return with the answer to the Gospel according to Luke, and to Chapter 15, in the Gospel according to Luke, and in Chapter 15.

Then will the earth enter in all the judgments and sinners for two years, and the Pharisees and scribes murmur and say, This man perceives sin, and eateth with sin.

But it is not always that I need to read the text, but soon said in one of the common things, Old and young, the Lord's people of those who have not.

The last of them saw the day. There isn't anyone in this combination from a group of servants who is not included in this one text, and who is not suited.

By that something is it not to be heard. And we ought to give them all an insight to what we are going to hear.

[1 : 44] And all of them hear is just a plain, simple Gospel on what is applied by His words.

They were spoken, first of all, in the Middle of Christ. They were spoken, first of all, in the Middle of Christ.

But surely no slander was ever so true, no completely, for ever so exhorting.

Of these words appeared. To this man, when they contemptuously, perceived sin and friend. He was given with them.

They did not include themselves in that category. But he included themselves in that category. And that is why they are so sweet to us.

[2 : 44] And so wonderful today. Now, we will be more of doom and not wasting time on introduction. We have discussed all the parties that are spoken at the moment.

One of them is called this man. And the other party is called sinner. And we have also considered what is safe concerning them.

That is, that they come together and this man receives sinners. But we have considered the same cross, very required.

And I say, the cross uses this man. A terrible contemptuous. And to us, it is not a terrible contemptuous.

We stand in the greatest door. At the very mention of his name. This man.

[4 : 04] And the man without this man was distinguished from all other men. All other men were merely human. But this man was more than human.

This man was the deity. This man was all over the deity. This man was not part of the deity.

For the deity can't be denied a deity to pronounce. He must see all of God. But the Jews, the Pharisees, did not see them.

But we see them. This man is the man that from Paul says, God blesses for ever. Amen.

What was this man of whom he saw? He was a man with inscrutable compassion. That is, a compassion far exceeding.

[5 : 18] But you, no blind, you must believe. He was a man of infargmental love. To those very people. Whom these Jews would not acknowledge or know or touch.

He loved them. And a pity on them. So did you find them when you will speak and he spoke to me. Because he was a man. Who was a man. And a pity on them.

So did you find them when you will speak and he spoke to me. Because he was a man. He was a man. He was a man. He was a man. But this man chose us what things, let me mention in history. And pass over one. This man chose us what things the deity could speak.

And he said, Friends, if you had no more thoughts during the day, the school Saturday, but that I know, it would fill your mind, more than one fellow, to occupy all your intelligence, and all your understanding and will, and remove the parts.

[6 : 40] And remove the parts. I say that, this man whom he spoke, is the revelation, of how low, the what-takes God foods to.

where it is. Where it is. It is a God. It is a God. It is not a believer. It is a believer.

It is a believer. To reason, but not faith. You can't believe it. But by faith. God eternal, A mortal mocter and instincts, the upholdor of human blood, the creator, the eternal thought.

What's contained? In this man. I'm going second- trick, trouble memorize about revelation of how infinitely God had learned the lost. It was an infinite love, not a measure of love, not a doubtless love but a boundless one that does not have towards the lost.

It was a love without beginning, a love that could have known a dimensionless love, a love that could challenge all comparison, a love that could challenge all missionaries.

[8 : 27] That is the man that he had in his heart, this man of whom they spoke, so God can choose.

And that is the bold way to save God in him, that this man came to show us how majestic any God can save.

And this of course is the climax of the wonder of the dawn. How can God save a sinner? By his absolute power. No, not by his absolute power. He created the heavens and the earth by his absolute power. He created the whole universe, the soul of the universe, the universe that we don't see, the universe that we don't see, the universe that we don't see.

Should we share his appropriate power. He created the earth by his absolute power. And he set it down, and Hare with death. But not the salvation of the lost was standing like that. pancakes will stand by this man, having dapat Jesus sacred and becoming a peteer than the dead, even the dead of the cross. That is where the majesty of God shines most resplendently in the poverty and in the weakness and the sufferings and in the content that the Jews to which the Jews held is none. In the forsaken of God's hand, that is where the majesty of God is seen. Then this man, then, is a revelation of God.

[10 : 27] And when we want to speak of this man at the other times, they can move away the compass of earth than that.

As far as each is distant from the West, much further is the compass between this man and you and me.

After all we are sinners, he was no sinners. After all we are men, he was more than none, he was God.

The compass, my friends, there is no similarity to it. There can be no illustration of it in this world. He was as far moved and further moved from us. This man, although he was man, he was as far moved from us as the beed.

He is her manhood absolutely considered. And yet, there was a manhood so close that there never was a union like, but a manhood is not like.

[11 : 41] I am not speaking to you, just now, of the union that was between this deity and manhood. But I am speaking of theology, and the other that was between him and us, between him and these people.

But I will not be that, of course. Who is a man who is seen as sinners? There was never greater friends than Jesus Christ and those that he came to say. Never.

There was never such uncloseness, such a nearness as that. Husbands unwise, spirits uncloseness. There is our relationship between them. But not like this relationship.

This relationship bothers all understanding. Not over the relationship that they have to live, but the relationship that they have to live.

Where is power in this family? I would like to go into the little bit of this friend.

[12 : 56] I have talked recently too, and in the form of our conversation, we will talk about our relationship with the Lord Jesus Christ.

What does he mean to us in life? She is not married. Then I said, if you are a gay married, you would not have to let the Lord Jesus Christ form a beloved husband.

Oh, she said, that is terribly hard. But at all I said, it is not hard. I said, it is difficult to understand and possibly impossible for you to grasp at the present time. But this is the case.

I said, that once you act in it to this close relationship with the Lord Jesus Christ, not only would you have no physical need putting it first.

You love your husband more because you love him so much. This is a strange thing in the end of this life.

[14 : 08] I said, that you don't live in the end of this life. But you never live more because you love him so much.

Well, that is the relationship with the Lord Jesus Christ. But then it is in the second party, this man who sees the sinner Jesus Christ.

Well, he doesn't say, this man who sees the sinner Jesus Christ. But he doesn't say, this man who sees the sinner Jesus Christ. And then the man says to you, I better have people say it, that this man who sees the sinner Jesus Christ.

But he doesn't say that man who sees the sinner Jesus Christ. But he doesn't say anything. But he doesn't say anything. But he doesn't say anything.

But he doesn't say anything. But he doesn't say anything. But I can't believe in there that we're going to say righteous, who thinks something of himself, who thinks he sees something, but I better think he doesn't do badly because of the church in a sound of form, for example.

[15 : 31] But that's good enough. Jesus Christ doesn't receive it. No one who thinks he doesn't receive anyone who puts anything before himself.

Jesus Christ doesn't receive anyone who trusts in his own works to save him. Who trusts in his giving service, prayer, or deserts.

And he thinks that he's going to be able to save himself, but at least to have a hand in the man who Jesus Christ does not receive him.

And I may say to you too, my dear friend, that if Jesus Christ has not received your sins, it may be for that very reason that you want to have a new finger in himself.

Well, you won't. Remember that? You won't. You won't have anything to do with a little man of numbers, he has anything to do with raising himself from the dead. He has nothing to do with it.

[16 : 41] It was all Christ's being. That Christ that said, love is from forth, he needs it. Because love has nothing to do with it. When you are just around living, you need to do with the salvation of life.

God saves you. No, and he doesn't receive being penitent. He doesn't receive everybody.

You will have to tell you that you are sinning against God at your hand. And your heart is in repentance. And if you are after sin, and you look back upon sin with pleasure, rather than with dread, Jesus Christ will not receive you.

And don't you delude yourself. He won't. And it tells you that. No sentence, he says, let the weary forsake his way, and the uprightest man's arms. And let them return unto the Lord, and he will have mercy upon them. And to all God, for he will abandon and depart.

And depart. The depart. The depart. After the weary forsake his way, and the weary forsake his way, and the weary forsake his way. Not until then. Not until then. And the weary will come. And the weary forsake his way to come. And ■. And able to set you apart to the Lord Jesus. And that he will open his door and take you in as you are.

[18 : 23] you are, he will not take you in. He will never take them and prevent everyone and he will bring them similarly to his son. He will not take me and believe in him. If you don't believe in him, he will not take you. That doesn't mean if you don't believe that he lives or you don't believe in his present existence, but if you don't believe in it to him. In the New Testament when we are told to believe in all these truths, strangely that, or translated did not seem to give us the proper words then. What the words means, what the word means is, in most cases, to believe in to the Lord, he describes. Not to believe in that gives, that may give, and encourage them pleasure. To believe in to him, to go out into him. That's something.

And that implies what he did before. And it has the law of self-trust, and trusting only in him.

Well then who are these people? Sinners, people who are based in truth of the man of God. People who are based in truth of obedience, people who are based in truth of all good toward God. That's what this term means. People who are enemies to God by wicked works in their lives and in their minds. That's who the sinners are. But there is something else when you will not, by punishment must apply. Jesus receives them. And when you must receive it. He receives them for that he becomes conscious of their ruins and lost state, and that their own absolute intelligence to save themselves. And never into.....

and never in today. Oh my friends, some of us know what this means. We noticed that some of you know today that we are streaming with all that we want and made to save ourselves and we thought we would be successful.

And then the time came when we saw that we were absolutely through it, that we had destroyed our own souls. And that we were absolutely hurt as the same as we just could not do.

[21 : 18] And we saw service going all along into hell. And there was nothing to do about it. But then Jesus came to the rescue.

I will let you put pictures of one of the prophets of this day. He that is the sinner to a new born child. He was nearly born.

Not polished. And this new born child was cast only to an open field, defying the children. He hurt his death.

And what could be more helpless than a new born child cast only to the open field? And the Lord says, I am not in the grass.

Some of us know I can see you. They did. They must die. They were no wrong to pity you. And there was no wrong to save you.

[22 : 18] But what could be more helpless than a new child? If you ever tried to serve in that situation, with the Lord of Christ. And the Lord says, I am not in the world like God, I can't die.

And I look upon you. And I am compassion upon you. And I said to you soul, live it. Don't cry. Live it. And your soul lived.

And the time was the time of man. That's the teaching. So there must be this consciousness then, of hopelessness and ruin and nonsense.

And there must be what I mentioned already. There must be repentance unto that. Oh then, if Christ is going to receive you, you will crumble your sins as in your heart will break that you have ever sinned against Him.

All the burden of repentance. Because you have sinned against God. The burden of repentance. Many a time we wish that we have never been born rather than have sinned against our God.

[23 : 32] Many a time we wish that we have been born a dog or a cat or a cow or a huff. Father than be human beings of rationally sinning against our God.

But we weren't born huffers and crows and cats and dogs. But human beings who deliberately had been hired in sin.

And it brought our heart to penitence. And so we came to Him with that regret, with that repentance, flowing out into tears before Him.

And this man was healed of sin. By pain and humility. And in the season of all ages, of all kinds, of all swamps, of all paths, of all paths, of all situations, of all persons, of all sin.

See there are numerous kinds of sins here today. It would take us all moment even to glance briefly over the various kinds of sins that we have.

[24 : 42] In fact I took an oath from somebody who refers to that and he says that in the New Testament all kinds of sins are saved.

And all crowns of sinners are saved. Just to show that Jesus saved. What did he try to save? He said he saves the rich, Joseph Arambee, and he saves the poor, Lazarus's city, after each man's state.

He saves people at a limit rate of protection. He saves fishermen, he saves apostles for the fishermen. He saves soldiers, the Romans of Chile was a soldier.

He saves doctors, Luke was a doctor. He saves copier, the idiotic human was a copier.

He saves the learned, Dionysius, the Aralemian, who was a learned soldier, one of the worried men of Greece.

[25 : 57] And he saves the dishonest. So, he saves the dishonest. So, he was a dishonest man, that could not be trusted.

He was a broken and dead of people's man. And God saves them. And he saves the thieves, the pedigree thief of a cross. He was a thief. And he saves the thieves.

And he saves the harbors. The woman was a sinner, was a prostitute. And he saves her.

And he saves adultery, adulteresses. The woman of Sadia was an adulteress. The man that she lived to it was not her husband.

And he saves her soul. And we will go on and on. He saves the murderer and the persecutor. All the murderers and the persecutor.

[27 : 02] And he saves him. And it will not be that kind. If you are not in that category, it doesn't matter what category it is. Shul God and praise his own.

And he saves them all. He saves them all. To show that this is representative of what he has. He saves them all.

And then he gives the riches of his grace to them all. I was going along the road to some kind of road. For quite a long time ago. For quite a long time ago.

And I saw one in a public house. The dark is passing. I saw this is an open house. And I didn't know what that meant.

But it meant that the door was open. All those are dark. I had to contemplate this idea. But I knew it might be that I felt.

[28 : 02] And I felt that this means that the open house means that they are not confined to one kind of wood or one kind of whiskey.

Or anything like that. They don't need to bring to any company they like. All companies, crude I suppose. They are not open house.

And I said to myself. There are not things that happen in the kind of house that Jesus keeps. Are no open house. He keeps the door open for everybody.

And for everybody that he goes in. Not when anyone goes in. Then he gets everything he needs. Everything he wants. He gets the riches of heaven without any exclusion.

He doesn't confine himself to one particular type of thing. He gets all from it. Oh yes friends. Our Lord Jesus has a no good house.

[29 : 04] For complications and sin. And when I go before you go further. I want to tell you. That there isn't a person today in Grey's Irish Church who is not that sinner.

As poor someone who is thinking to yourselves. Well Jesus says sinners. But you've got more of my speech. You see. Prepare to me.

You've got more of it. You're not of sinning anymore. Oh yes my friends. I am a sinner. I am a big sinner. But do you know this is what the sweetness of the Christ comes in.

And this is our answer here at the beginning that the text suits us all. Jesus Christ was he but sinner. And I can tell you honestly. And I am coming to the end of my day.

And I can tell you honestly that there is nothing in the Bible. More encouraging to me and more sweet to me that Jesus Christ was he but sinner. But he is me and he receives me.

[30 : 16] And I bring my hope on that. Yes friends. He receives us sinners. And when we come to die. And we are trying to reflect.

When we are fighting the last fight. Our hope and comfort and encouragement will be found in this. This man will see well not saints.

Not many have preached the gospel for 4 years to 50 years. Not many have been successful in the ministry. But this man will see no sinner.

Oh there is no one to that. The eccentric English preacher of all I'm saying. Who was one of the successful men of this day.

One of the great preachers of all the time. And I think it was himself that composed these words. That he always hold it and he died with an unspeak.

[31 : 19] And he said there the great man. This is as far as he would get. And one of the time he died. Receive me I cried.

For Jesus I loved me. I cannot tell why. But this I can find we too are so joy.

That he cannot be in glory. And leave me behind. For enough of the strong as the great old one could get.

Enough of the strong as he can get. Enough of the strong as he can get. Enough of the strong as he can get. My friends I can't understand particularly I don't want to get any further than this.

As long as I will. This man will see well so good. And that's me. That's me. Well then. What kind of assertion does he give him?

[32 : 19] He gives a assertion of God's land. And he gives a assertion of extravagant mercy. And I can use no other word for it.

It is a holy extravagant mercy. In the mercy of God. It is like the jewel of the anointing upon Aaron's coat that runneth down even to the sky.

The fringes of the sky. And when the mercy of God comes. It is like all the aches of our lives in the mercy of God. You remember how the disciples found fault. Maybe. Because of all extravagants and poured out the argument on Jesus' head. And that the sisters is extravagant. It could have been sold and given to the poor. Oh but my friends. When Jesus poured out the argument on his

grace and to mercy.

He did it so extravagant. He shed his own blood in the cross. And he gave in the mercy of God. In the mercy of God. You remember how the disciples found fault. Maybe. Because of all extravagants and poured out the argument on Jesus' head. And that the sisters is extravagant. It could have been sold and given to the poor.

Oh but my friends. When Jesus poured out the argument on his grace and to mercy. He did it so extravagantly that he shed his own blood in the cross. And he gave himself and redeemed him unto God by himself.

[33 : 34] By all he knows. No you never gave all you are. I knew it would be possible to give all you are. Unless you suffer not in trouble.

I doubt it would be possible for you to do it. But Jesus in all he knows. There is the extravagant of his mercy. And he receives an intimate friendship and fellowship.

Communion and protection and guidance. And when Jesus Christ receives you. There is nothing left out. There is nothing lacking.

You are not in the right. Right. No human humanity. But what Jesus Christ receives you. You receive it as it were into his home. Into his heart.

And he embraces you and gives you communion. And gives you guidance for the rest of your life. And gives you protection for the rest of your life. You merely receives you.

[34 : 33] And puts his arms low to you. And then places you and makes you so. And he receives you. And he receives you to complete sanctification.

Not in this life. But there is a life in time. So in this life he receives you in order that you might sanctify all your mental properties.

Your intelligence, your will, your affection, your conscience. Everything up to him. See what Paul did. The most intelligent man of his age.

And see what he did. And upon Christ received him. He made every grain of his intelligence under Peter Christ. And he said, no, what we felt I needed to do.

And see he said, here I am. With all my education and intelligence. Take me unused. Do you remember what he did to me in my dream when she came to him?

[35 : 36] But he received her. She had seven dead. And she gave all her affection unto the Lord Jesus Christ. The affection of her soul.

And she showed it afterwards. She loved him dearly. She blessed him with all her heart and soul and strength and mind. She was sanctified by him.

And remember the efforts of John. Jesus loved more than the rest of the future. Remember how he loved him. He gave himself in his jateness and debilability.

He gave himself to the Lord Jesus. See how he loved him. When he would receive him at last into his glory.

This man would receive a sinner into his heart. Until you know what he said tonight. And the necessary prayer of the Lord. And I am going to give you the words and think of him.

[36 : 39] Think of Jesus in the upper room. And think of him. Jesus, a little bit of the house unto heaven. He didn't close that and starts to know.

He looked at the guards up to heaven and said. Father, I bring a great Lord's energy with me for I am. That they may behold my glory.

Until us receive you need to be soft in this place of life. He will receive you where he is. For this life comes to an end.

I will bring in conclusion. How do I pray to come? To Jesus Christ. Oh, he is the most approachable for him. Whatever the wars, or ever will be.

There is not more anybody in India. We know what he will come through the door. But we know that the fears are absolutely in fact.

[37 : 45] We also were suffering. I was suffering. And my friends here. My Christian friends who came to say. We were afraid what day, what weeks and months.

We were afraid today, George Jesus. That he would not receive. We never heard that he would receive other people. But he would not receive us. But when we came home, we saw our own people.

We were. Our fears were unfounded. I have not prayed today that he would not receive me. Because of everything you have done. Because of some wicked misled out.

Oh, I have met people. And I have told them about your confidence. They told me, where is not for that? I will come.

I will come. I will come. And if after that there would be some hope of me. My friend, that is such a devil. It makes no difference. If they are committed to that thousand times over.

[38 : 46] If they are willing to die so. It would make no difference. This man who seems to me. Regardless of what they have done. They are not done. When I am a temple.

If they are willing to die. Come, when you give prayers. And the sounds of groans. Do you know what the key is to the heart of Christ. If you want to come to Christ.

And if you feel that Christ is not just listening to you. That he doesn't regard to me. without you, do you know what the key is to open the door? It is a groan or a sigh, deep from the heart. And the Lord Jesus will not say it, no more than that. He will receive you, even if you will grow, if you are loving it or when you suffer. And then, do you believe that He will receive you? Ah, that's a random question. If you come, do you believe that He will receive you? Well, He says Himself, come unto me all here at labor and I will be blessed. My friends, take not my words on the door. Go to your Bibles and read His own words, promises and invitations. And surely you can't disbelieve none. This man who's seen as a sinner, he's given his words. And surely you can't ask for more. Let's pray.

Lord, Lord, we thank God that thy words suited unto us. We thank God the encouragement it gives us. That we can come now boldly to the throne of grace to ask for me in time of need. Bless us all. Bless us thy life, spirit, and thy grace flow into us. For Jesus' name. Amen.