

Felix

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[0 : 00] When Christ was brought to trial, it was Pontius Pilate who was the governor. Well, by this time, it was a man called Hebris who was in Pilate's place.

Now, this time Hebris, according to a Roman historian, he was a slave.

He and his brother found great favors, for some reason I have heard, in the eyes of the mother of Claudius Caesar.

And she placed them to eminence in the hope of all, and indeed they became the shadow of the emperor of the Caesar.

So, by and by, one of them, this man, this one called Helix, was sent to Jibia to be the governor of the Roman occupation force.

[1 : 18] The historian that I refer to me, say often, that he had the heart and mind of a slave, although he was in an exalted position.

He was a cruel, inscrupulous, apricious man.

He would never scrupulous to share innocent man. He would take bribes. He would have left on this chapter. He thought that he would have been given him of Paul.

He called the boy to the war of him. Because of that, he was a queen in his life. He took Drusilla, a Jewess, a great granddaughter of King Agriza the Great, and she'd be the sister of the King Agriza, of which we live in chapter 25 and 26.

There were places that she was the youngest by then. She had married a king. And through Helix's seductions.

[2 : 54] She left her husband and lived Felix. She wasn't his daughter of the king. She wasn't his daughter of the king. In fact, one of the commentators makes the expression on this stuff.

He says, He says, For Felix came with his wife, Drusilla. And he points out that that should not have been translated to his wife.

That he should have been translated when he came with the woman to Silla. She was his wife because he admired her according to the law of the land.

But he had taken her away from the law of the land. So that was the situation in which Paul, parent, and sin.

Now, there are four parts that I want to speak about simply this evening. First of all, we have the preacher.

[4 : 06] First of all, we have the preacher. Four, he preached, I said. And then we have the preacher. And then we have the congregation.

That message. And thirdly, we have the self, the carton dog. And last of all, we have the head that we have.

The result of the issue. And these are four very single parts. First of all, then we have the teachers.

It was a strange case. The teacher was Paul. Well, I'm sure you would go a long way, welcoming hands and knees, if you have an opportunity to go and hear the Apostle Paul.

But of course we have a background of knowledge concerning him. But these people did not care. It's a very thing to know a contemporary and to know a man who lived one hundred or one thousand years ago.

[5 : 32] We have the background, the historical background concerning Paul, who put us around the interest of the interest of the people. And after he knew that he had a man who was who would go along with him.

But had we lived in his own day, perhaps we would never even have heard very much of it. And what we would have heard might not have been very complimentary, I heard it.

So here was the teacher then. And he was speaking in a strange situation. I don't know if he was standing in a city.

Probably after the manner of the Jews. He was being sitting down. They didn't stand up to preach the side. They kept sitting down on the bridge.

And he was bound to two soldiers. Now it was a strange situation.

[6 : 44] A man who was killed, chained by the poor man, to two soldiers. This is a situation, of course, that we never saw.

It happens, indeed of course. It happens sometimes in Russia, or officially people. I am taking into these mock trials.

But the dirty test, more or less, who may be in a right in the earth. And these men, know technically what is going to happen to them.

Take the advantage of preaching tests in the military to the capital. That happens, it's only a treasure today.

It happened in Judea at that particular time. It was to preach. But, although his body was bound, his spirit was free.

[7 : 52] Now take that thought, will you? And, when you need of it, you will know what you say.

But, I am responding and be quite free to go very nice, and to do what else. And, this spirit may be an object's slavery to save.

The spiritual part of man can be in bondage, while his body has spent it, freedom.

There are many people here. Many people in good professions, highly behaved, prescribed in community. And yet, their students are in bondage to sin.

But, whatsoever a man is taken in bondage with, he is the self of the manly.

[9 : 03] But, Paul's spirit was free. For he had a clean, argued conscience. There was nothing.

And, his conscience, he sees that himself. In another, in one of these, the seven of the least five years earlier. But, because he knew, he had to rise again at the last day, at the resurrection.

Because of that, he said, I will exercise thyself to have all the functions wide of our things. toward God, and toward him.

I know, this is, that I want to rise, from the dead, on the day of the resurrection. Therefore, I try to have a good conscience toward God and me.

So, we have, a clean, a good conscience. And, of course, that gave me peace, the always peace is peace.

[10 : 08] There is no way, in this life, more acute, than the pain of conscience. There is nothing to be compared with it at all.

The level you are a religion in the night, with some terrible physical pain, it doesn't matter what kind of pain it is, or where it is.

The day it keeps you awake, and you toss on your bed, or maybe you're not able to stay there, to be costly, and you walk about the room.

when, you go to your knees, and thank God, that the pain is in your leader, or in your life, or in your chest, or some of the things, are not in your conscience.

I am not sorry, or you are, as I said, anybody who is in blame, but I am not sorry for you, if the pain is not in your conscience.

[11 : 19] And Paul had no ability with that, so that his spirit was free, as the kind of creature, we have to consider.

Now, Paul wasn't that great doctor. According to the implicitly Corinthians, the Corinthians said to him, not all of them, but those who didn't like him, they said to him, his words are heaven, but his speeches, or his letters are weak.

They said, he shouldn't get right, he writes, hopefully, as scaly, but, his speech is deep, so that even if we have the chance, to go into control, apart from the Holy Spirit, at mine's words to us, we wouldn't think any kind of creature, he wasn't that right, he wasn't that good at right at all, the massive mind that we had.

So then, it wasn't easy to listen to him, from that kind of view, that he was to change in this particular situation.

And the last thing I've heard you mention was, that he was utterly in the same issue. He never asked heroes to listen to him.

[12 : 56] He never did. He never said, well, I should be bound. He said that he was innocent. He obtained his innocence, but he left himself in the hands, what was then by the command, as the law.

He never asked for his own reason. That was the least of his conservatives. He had to have sin in the hands of God.

Also, my friends, by the institution, we'll now turn to the convocation. And the convocation was made by both, the clarinet men and men in high heat, men of ending state.

There was first of all, in the 90s, the high priest at that time. Do you remember when Christ was crucified?

The only one who carried us was the high priest. For he must have died, in the middle of an Ananias, and then take his grace.

[14 : 06] For he was the Jesus. And a more complete admission, it is last, he could not have been missed, than Ananias.

Ananias was to be Jews, what the Pope is to the Roman Catholic Church. What the Archbishop of the Catholic Church is to the Church on the Aaliyah.

It was the most important effort connected with the Jewish Church. And it was then by the elders of the Jews, the Sanhese, the 70 men, who had ministered the Jewish in the Aaliyah.

They were married. So there was really a very alienate complication.

And there was a sort of difference. He came specially to accuse Paul. And we have learned how he, how he, how he tried to, put the case against Paul.

[15 : 19] To the government. And there was the governor's thing. For this woman to see that. The governor who had his life in his hands.

Who with one word, could have sent him to death. Every single temptation is more.

Temptations are both face people, their face ministered figure, not faithful. Temptations are free.

If he had just done a little bit of light. Perhaps he would have got free. Yet, he plotted Helix, as much as Tertanus did.

Who knows where that Helix might have set free. But there was no light at all. It's a tender temptation to, to treat certain people in a congregation.

[16 : 30] If somebody is very rich. If somebody is very rich. Or if somebody has a certain job. They are tempted not to say anything, but might defend these people.

Well, it gives the temptation that, more than with it, very well, and he exhorts to not rich. To be aware of that sort of thing.

Christ never considered a harm. In his audiences, there were the great powers of the dead. And at last he came to face the Roman governor, to his honest parents.

But he made no flattery. It made no difference to him, who was present, and who was not. He said, what he had to say.

He spoke the truth. Now, Paul did that, although this audience was seen before. And I spoke of these, and I don't want to see that.

[17 : 39] So I don't need to do this thing. Well, that was the common question. And of course, the philosophy of the law, that they put down. So then, in a good place, we can't be saying.

Paul spoke. And we are told, earlier on in the chapters, that he preached, the huge person, concerning the cave in Christ.

The same one in that said. That was the content of it. The certain matters, concerning the cave in Christ.

And then, we read, as he reasoned, on righteousness, and temperance. And just into how, he is tempered.

But now, there is something here, that I need to, to say, about it. He, had this, as a subject matter. The cave, in Christ.

[18 : 51] The work of salvation. What it is to be converted. What it is for men to be saved. How God saves the lost.

That's the cave in Christ. What it means to be justified by a key place. That was what Paul, preached to Felix, and to Drusilla.

And Felix was longing, as he was one years ago, to know the way, that it is to teach. Having no perfect knowledge of that way, he knew what about the teaching.

He was a Christian. And of course, Drusilla was herself a Jewess. And she would know, the promise, and the law, as every Jew, and Jewess did.

And so forth, when he was talking about the human text, he preached, concerning, righteousness, and temperance, and judgment to him.

[19 : 57] to him. In other words, he preached after the situation, denied it. He didn't preach after his audience.

He preached through the audience, according as the education required. But no response to this one, in the history. The passing reason to concern these things.

And no one was more able to reason. That poor. And most of all, you can see, that he did not try to show himself off, to show his ability.

Thus hinted, that he was a good person. Now, man tries to show off, in a good way, how much he knows.

Thus absolutely thinker. You don't get that very often. But you sometimes do. Many use deep words, and give the impression to some people, that of course they do, that no one can take it, than other people.

[21 : 10] Many try to, put the gospel in an, an obscure, metaphysical way. You see, theological terms, that are not known to become man, or woman.

And, in no time as for, the people just don't know, what they're talking about. And when some people go, and say, well, wasn't he good?

Wasn't he marvelous? What a very, a great man. He was, he knew so much. You know, we couldn't understand it. There's a story about that, and he had a nice, who was very neat, in his teaching.

He was by no means, civic. And many used to come to hear, the proverbial eyes. I heard this story, from Principal McLeod, when I was in his class, the coach.

And the principal never, uh, really became, that wasn't a big deal. that wasn't a big deal. He had to know that he was straight, before he would say it.

[22 : 24] But these two men were making that way across from the table, across by part, the lives on the cross to the table. And one, they began talking to him, and one said to the other, he said, did you understand what, uh, the preacher was saying, about such and such a thing?

And the other man said, what do you understand? He said, God forbid, he said, that I should understand the Godly man. Which is it, you see, he didn't expect to understand, he didn't understand.

But he thought it was marvelous. Just because he didn't know what he was talking about, then Paul didn't do nothing about the people. I should preach. This is it.

And then, he did not speak for the entertainment of these people. He did not tell you jokes.

He did not speak like, he did not speak of talking like subjects. He did not say to himself, no, I must be careful what I say, because if I offend feelings of the sinner, he will be too bad.

[23 : 44] And so, I make myself, I make myself, easy, and light, and maybe heart-fuckless, and I put in, and I am using anecdotes, or telling interesting stories, and regretting the terrible things of missionary journeys, and then you do talk about it.

This man had been few missionary journeys, and he normally mentioned it, that he was a missionary people. that he was going to leave. That's what happened when that great man, from America, went home from Burma, after an island death.

He was one of the earliest men who were the leaders. And he was for several years in Burma. That's where he died.

But he went to the USA on earth. And I had to go, and I had to go, but he was going to speak, the first time he was going to speak, thousands of people got to visit.

And that an island death, and that had to speak. And I told them that he was answering, and they knew that. And I had to come to hear and talk about this work on the Mitchell field.

[25 : 14] And he said, I'm not going to say a word about it, I'm going to preach Christ to you. And he went down and preached to them, just the same as he preached to the Bernays.

Well, that's what happened. Not a word about these escapes that we had, and they were children, but they must do this, should hear the talk about that.

But no, he taught the reason of the faith, and he didn't translate it. And then again, there was another thing. How do you speak to the Appetitions so many people?

You know how to do that. Speak nearly to the Appetitions. Oh, dear Preacher, and the speaker both feels, no way up.

You're like this, and you're like that. And so on, and the one thought that would be used, and the next people listen. I'd like to listen to this happen, open an eye.

[26 : 19] The handker to stem out, and the eyes are blind. And the telephoto this, and the telephoto that. The corner of the sphere is charged with emotion.

And people come open. They've never heard the link of that in all their lives. The teacher was doing to the affections.

Well, that's easy. You can tell my stories about his mother, or his father, or his friends, or people. And keep on like this, and put on a certain tone of voice, and you'll have the audience as you see there is.

Now be called. But more grace, and more grace. Now what does this mean? It means that the proper preaching of the gospel, is that presentation of it to a man.

That's what it means. And I can't put it soon in a man. You see, a man is made up of mental faculties. He has affections. He has a good cause.

[27 : 32] The gospel appeals to men. He has a conscience. And the gospel appeals to it. And he has a mind. Now, the mind is the window of the man's soul.

And if you go into a house, and there are dark blinds drawn over the windows. And if you're watching this house, they want you to create.

They want you to find out certain deeds. And the windows with the blinds are still dark. And not that the inner of the light gets through. But what would be the best thing you would need to do?

Try and put out the blinds to the light. Now that's the way with man's mind and the gospel. The gospel is that reason to the man's mind.

To the light. The mind is, as it were, not from the window, but the mirror. In which I prefer to see himself. And for reason, and to send the gospel in this way, to the minds of those people who are there to hear it.

[28 : 54] Now when you come to think of what preaching really is, and your questioner says about preaching. What is the preaching that is most profitable to you?

It is the preaching that you understand. The preaching that has enriched your mind. That has got through to your mind.

It makes you think. It makes you think. It makes you see things in a vivid light. To what you saw in before.

That is the part of the preaching. Not the preaching that sort of overcomes you with its mind and power.

And you say it was marvelous and wonderful. And it was almost a wonderful segue. And it appeared to your old things.

[29 : 54] But not to advance things. That won't profit you very much at all. And when you come to think of it, this was the way which the promise finished.

You leave it. And you see, you just take note of what I am seeing. And this is the way Christ preached. You take these chapters with John, chapters with John, and 6, and 7, and 8.

And you see that Christ, when he preached to the people, he preached to men as to or reason to rush their men. He preached to their man.

Not childish people. He didn't tell the family stories. He didn't tell the family stories. He didn't tell them. He didn't miss his words on them. He talked to their minds.

And so-called reasoned of his people. And same with Peter at Pentacles. That's the Nephilim adopted when he preached that, he was said, when he preached to them.

[31 : 01] He preached to them. He preached to them. He preached to them. He preached to Christ, that they crucified him, and he was the Prince of the Land, that they were murderers. and he put the form of the cross in his proper force and had spit his sword in his right light.

He preached to their minds. He said to them, Do you remember what happened a few days ago? Fifty days ago. Do you remember what happened at Calvary? And you did it.

You nailed it to the tree where that was the son of God who nailed it. And we know that he was dead and we know that he rose again with sin. And we said concerning these historical age and he said, Let's go to the minds.

And then he would turn to the person. Men and brethren, what shall we do? So the mind then is the soul of the mind. If God commanded the light to shine out of darkness and shine in our hearts, says the Apostle, to give us the light and the glory of God in the days of Jesus Christ.

And so my friends, I want to say to you, before I read this particular part, I want to show you, to tell you, that it is difficult for you to listen to one cell that really opens your mind, that takes a bit of the shadow of you, that puts a bit of the blind, so that the light can see you.

[32 : 42] If you listen to a cell and you go home and you keep going to yourself or talk to your wife and ask for this, and say, Well, I never understood that like that.

He put it in a new way. Well, that's really preach. But if you take it to your hand, and keep dying to tears, and say, Well, that was mostly mushed.

I was almost crying in my, was almost speaking to my, I know. Fount us in us, in the morning, into a lot of corner.

Just a memory. But not even. It's this. So then, he made this application, the reason for practitioners, temperance, and gesture.

So he made this application, a poor place to the people who inherited it. The reason for their rights. And he said as it were to these people, you know, the first thing that man does is, to be arrived with God.

[33 : 50] It is not here, you and the sinner, I have it yet. It is not that you're sitting on a river's throne. But the name here is, are you arrived with God, or are you not?

And he used it to practice this. And as we have told these people, that unless they were right with God, they were all wrong. And they were all in the way of destruction.

He used it to practice this. So my friends, I say that I wasn't going to do a particular ceremony, and I said, I don't know. that I have to ask you this.

I want to ask you tonight, are you arrived with God? Are you or are you not? And never mind anything else.

Never mind what you're doing. Never mind what you have or don't have. But this is the question. Are you right to be God?

[34 : 53] Wait not. Things are not the way to destruction. That's the point. That's what I call it again. Are you right? You're God.

Some people that must come to the church not to get righteousness, they come to the church because it's respected. But they come to the church because it's testament.

Some come to the church with no desire to be converted at all. And some come with no desire to be converted. I'm looking at you and asking my question.

Do you be in church twice a day? Do you? No changes. Do you really believe that God this morning?

That you would be converted today. Did you say to God, Oh Lord, I've been going to this church for many a long day.

[35 : 56] I've heard many sermons in my life. Hundreds upon hundreds and thousands of days. And I am not right to be God. And I pray that something may happen to me today that never happened to me before.

Lord God Almighty, I want to be converted and I want you to do something to the future that will speak to my soul and mind and heart. Did you ask for that?

Do you want to be converted? And then why do you come? The church is for the converted people. That's what it's in God.

We have no function unless people are converted. We might as well keep the doors closed. If we don't have people converted in it, that's where it's far. That's what you're coming here for.

If you're not converted or anything, you're coming here to be converted. The Bible not to cause the church to come, not because we like the church and the church, but I want you to come in order, after prayer, in order that the arm of God might open your soul and that you will be contrite with God.

[37 : 11] and then the reason that that and the reason that tempers moderation not keeping a little drink.

It doesn't mean that here. But it means of making a clean life. The reason that that and there were two people before who were making a clean life.

Three years and the true most important and how we think today. Now, some of them say, now, look here for the careful what you say. Yes, in case they open these two mighties.

Kings and Dussema. Don't say anything about living a life on three minutes. Don't say anything about that. Don't say anything about what happened in the case of Dussema.

What happened between her and kings. Leave that alone. Keep away from God's subject in the meantime. He reasoned of tinnitus.

[38 : 16] He reasoned of a life of cleanness between a man and his God. And then he reasoned of judgment to count.

Right? He means of course the judgment of the judgment of the judge. He reasoned enough. He said although people might escape the punishment of God in his life yet after they die and they come to rise again.

They will rise to be just and unjust. everybody shall rise when God comes again, when Christ comes again. Everybody will rise to be judged.

That's what they're going to rise for, to be raised from their graves to be judged. And reasoned for that. But I might tell you that that requires more courage and happiness.

And I might tell you that it's exhausting work. It's really exhausting why. And my friends, I will tell you that taking that which time was it.

[39 : 27] I have spent days working for ten, eleven, twelve dollars a day until I made my box take down and suck.

It's not that many day even on the shirts. And I don't do enough all days much as people do in a half an hour sometimes actually. Well, nobody can say anything.

These days were different. And I can honestly say to you that I find much more exhaustive nature than anything I ever did in my life.

I can say to you coming towards the cross of my ministry that if I were a young man I would choose the ministry before anything else in this world from one point of view as the most noble culture of occasion in this matter.

But from another point of view I would try to do anything in this world that suddenly exhaust you to make that exhaustion and burden of preaching faith to souls.

[40 : 44] You have no idea how much it accepted. You have no idea how much it because the difference was the word. But I tell you if you think that it is nothing to me to preach to the faith for me to mention things that are right to rebuke sin more than if you turn the tap on or turn the knob of the radio to make them stay of your life.

Years and years ago when there was a strong as a thing that was I could help you take myself and stay to head. I went away from this church over and over again hard to exhaust to leave the back and anger and unfortunately that was too exhausting.

It was exhausting work. Part more difficult for thought than a situation that was the result at all. when we know that he was in chained it.

In chained the time to know. Now for this man to chained was a thing that he was at once. If you think about preaching in this culture and there is a disciple and if you shoot him actually he is friendly at the pinching of the man.

In fact the way of his pinching is getting to start like by un clever words to hear objections to counter to know that one day he has to go to the church receipt of God.

[42 : 28] The man is friendly in how he received from. He is friendly. And absolutely he could believe that he might possibly mean that he was inside which showed no important indication of the scenes might come back.

But his conscience was aroused. phoenix tempered. What he demeaned to a certain extent.

Nobody tempers at what he thinks is alive. But what he believes is alive. If you are going to this church tonight and somebody said to you well you better not go home you better stay what you want across the town I were loose to have a wide peace piece that came from the wide part of the land or it loose in the town but if you were not better to be a lover you and that food you can but if you believed him you would be a parent so can he believed the truth that he was saying but that sort he was scared he can not because he believed for his sins but he can but because he healed the punishment of sins and it's the word that

I gave you to the two years I spoke about earlier on the hands of conscience well if we were seen there is a kind of conscience but my fellow my dear friend I want to tell you this if you believe you can go tonight before God grieve for your sins grieve that you have out handed God by your sins I tell you as sure as God is you will never be lost you will never suffer the punishment of any hell no you will never live if you grieve for your sins that know until you know that God will be unsecret you will never be lost because you will you should not have sins but you want to go to punishment that whole sin you