

Do You Understand Your Situation

by Robin McKeown

God is reaching out to the entire world to save sinners, and we can be saved through the Gospel.

Duration: 27:06

Scripture: Jeremiah 29:13, Luke 5:31, Luke 7:34, Acts 8:26, Acts 8:29, Romans 3:23, 1 Timothy 1:15

Topics: "Situation"

Description

In this sermon, the preacher emphasizes that the message of the Gospel is for everyone, regardless of their race, religious background, or geographic location. He highlights three remarkable conversions from the book of Acts, which represent the three lines of the Sons of Noah, to illustrate God's reach to the entire world. The preacher emphasizes the importance of being saved and shares his personal experience of needing the Savior. He also discusses the role of a servant of God in carrying the Gospel to people and encourages the audience to seek God with all their hearts.

Transcript

Now turn with me tonight, please, to the Acts of the Apostles and Chapter 8. Acts of the Apostles and Chapter 8. And we'll commence our reading at verse number 26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down, from Jerusalem unto Gaza, which is desert. And he arose and went, and, behold, Now I want you to notice this expression, please.

A man of Ethiopia, a man of Ethiopia, an eunuch of great authority, under Candace, the queen of the Ethiopians, who the charge of all her treasure, and had come to Jerusalem for her worship, was returning. And sitting in his chariot read Isaiah the prophet. Then the spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I? Now I want you to notice this expression, please. Except some man. Now we're reading from the Good Authorized Version.

Some modern versions don't quite give this sort of terminology. But you'll remember in verse 27, we have the first man. A man of Ethiopia.

Now we come to verse 31, and we have the second man mentioned in the passage. And he said, How can I? Except some man should guide me. And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this. He was led as a sheep to the slaughter. And like a lamb done before his shearer, so opened he not his mouth.

In his humiliation his judgment was taken away. And who shall declare his generation? For his life is taken from the earth. And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? Of himself.

Now notice these words, please. Or of some other man. That's the third man in the passage.

Of himself or of some other man. Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water.

What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still.

And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. And he went on his way rejoicing.

But Philip was found at Azotus, and passing through, he preached in all the cities till he came to Caesarea. Now, that's our reading. And may God bless it with what you will hear later in the meeting.

Now, you will have noticed that with some deliberation on my part as we read the passage tonight, I have emphasized three men in this passage of scripture. The first one we read about in verse number 27 is called A Man of Ethiopia. Now, that's the first man.

Then we have read together in verse number 31, where this Ethiopian eunuch said to Philip, in answer to Philip's question, Understandest thou what thou readest? Well, he says, How can I accept some man? That's the second man. That's Philip. That's the second man in the passage.

And then we read together in verse number 34, the question of the eunuch of whom speaketh the prophetess of himself or of some other man. There are three men. And I want to speak to you about those three men tonight.

Now, there are preliminary things we could say, I suppose, about the passage. I reckon that Philip must have travelled about 60 miles from where he was in Samaria to get down to that Gaza road. And now, he wouldn't have been travelling in a four-wheel, well, he wouldn't have been driving in a Range Rover or anything like that.

It just wouldn't have been as simple a journey as it is today. But there's a number of basic things that we look at first. Here's the first one.

This is the first of three very remarkable conversions. Chapters 8, 9 and 10 of the Acts. And these three cases of conversion come from the three lines of the sons of Noah.

Showing us that God in the gospel, and here's the point, that God in the gospel is reaching out to the entire world. That's a wonderful thing. I want to tell you that means everything to me.

Because wherever I go in the world, I know this message of the gospel is for all mankind. You know what I love about it? The colour of the skin doesn't matter. And the religious origin doesn't matter.

And whatever the geographic background, doesn't matter. Doesn't matter. God through the gospel is reaching out to the entire human race.

For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. Now here's the thing that I want to stress from the Bible. The Bible is very clear that you need to be saved.

But the Bible is clear about something else. Hope you're clear about it tonight. You can be saved.

You can be saved. For these three stories of conversion and these three successive chapters, God is showing he's reaching out to the entire world, to the entire human family, so you can be saved. Then something else that I notice is very important from this passage, because Philip was a very busy man.

And he was in a very, very fruitful field of Samaria. There was much joy in that city for many got saved through the preaching of the gospel. But God said to him, I want you to come away.

Leave all that behind. There's one man. And I learned from this passage the value of one soul.

The value of one soul. Do you know that if there was ever only one individual in this world, the Lord Jesus Christ would have had to die on the cross for that one individual to get them into heaven. And to save that individual from going down to hell.

And I learned from this passage the value of one soul. Now here's what I want us to notice about these three men. See, the first man.

Well, we'll take a look at him in a moment, but you know who he is? He's the sinner. He's the sinner. The man, not because he's from Ethiopia, by the way.

I come from Ireland. I'm a sinner too. I'm a sinner saved by grace.

But the first man, he's a sinner. And he needs to be saved. And then we come to the second man.

Who's he? Well, he's a servant. He's God's servant. Well, he is saved.

Otherwise he wouldn't be preaching this message of the gospel. So this servant, this man called Philip, he's God's servant. And as a servant, he's a saved sinner who wants to see other sinners saved.

And in the third man in the chapter, in the passage, you know who he is? You know of whom speak of the prophet, this of himself or of some other man? He's the Savior. He's the Savior. So that first man who's a sinner, he needs the Savior.

He needs the third man in the passage. And if you're not saved tonight, I want to tell you too that you need the Savior. Make no mistake about it.

Whoever you are, whatever your background, I want to tell you, I discovered in my life that I needed the Savior. It was the greatest discovery I ever made. I would have gone to hell if it hadn't been for the Savior.

I would never have been in heaven if it hadn't been for the Savior. So we have a man, and he's a sinner. And the last man, he's the Savior.

And you see that servant, you know what his burden is? To see the first man, the sinner, linked to the third man, the Savior. And that's our burden in these meetings. If you're not saved tonight, oh, would we go home happy tonight? I tell you we would.

And when my wife would phone me, as she usually does about ten o'clock or a little after, I would tell her we've got great news from the tent tonight. There's a man in the tent tonight. He's got saved.

He's trusted the Savior. And if anybody's got saved and you haven't told it, you make sure you tell us for we'd like to rejoice with you. Let's come to the first man, the man of Ethiopia.

You know Moses, God's noble servant in the Old Testament, he married an Ethiopian woman. He got into trouble with Miriam and Aaron because he did it. They speak against him because of the Ethiopian woman he had married.

You read about that in Numbers chapter 12. For he had married an Ethiopian woman. So this man was all the way from that land that lies a way down to the south of Egypt.

You see, the Bible shows there's a big connection between Egypt and Ethiopia. So he had come a long way to Jerusalem to worship. I take it he was a seeker.

A seeker after truth. But he left Jerusalem and you know what I'm going to tell you? He was empty hearted. He really didn't get what he was seeking for.

But he wasn't empty handed. He came away with the Scriptures. You know it's a great thing to have the Scriptures because through the Scriptures as we'll see tonight, you could get saved through the Scriptures.

We're told here he was a man of Ethiopia. And then we're told that he was a eunuch of great authority. So he was a man of immense influence in the land he came from.

Immense influence. And under Candacy, Queen of the Ethiopians. We would say today he was the Chancellor of the Exchequer of that noble country of Ethiopia.

But that doesn't matter. That doesn't matter. The man's a sinner.

You see, he's a sinner and he needs to be saved. And every sinner needs to be saved. And the Bible says all have sinned and come short of the glory of God.

You know, God used Luke to write the book of the Acts as well as the Gospel by the same name. The name of Luke. Well, you know what's very interesting when you come to the Gospel of Luke.

Do you know what you learn about the Lord Jesus Christ? He said, I came not, Luke 5 and 31, I came not to call the righteous, but sinners. He came to call sinners. Oh, that's good because this man's a sinner and he needs to be saved.

And Christ Jesus came into the world to save sinners. And He came to call sinners. And if you take your place as a sinner tonight, for that's what you are, you could get saved.

Make no mistake about it. We stay with the Gospel of Luke and we come to chapter 7. And verse 34. Do you know what it said of the Lord Jesus Christ? He's the friend of sinners.

I tell you He is. Someone tonight understands in the Gospel tent at the Plattfields Park, I'm a sinner and I need to be saved and I'll go to hell if I'm not saved and I can't get into heaven if I'm not saved. You take that place tonight, my friend, and I want to tell you, sure Christ Jesus came into the world to save sinners.

In that same Gospel of Luke, chapter 7, there's a woman and the Bible says she's a sinner. And the Lord Jesus Christ said, her sins are many. Is there any hope for a woman like that? A woman whose sins are many? It was the Savior who said that and He doesn't exaggerate.

Her sins are many. Can that woman be saved? Did you not know that it's only sinners who get saved? And what did the Lord Jesus say? Her sins, which are many, are forgiven. She was a forgiven woman, a forgiven sinner.

This man's a sinner. He needs a Savior. We stay in the Gospel of Luke and we come to chapter 15.

This man receives sinners. That's why I asked Mr. Raggett tonight to make our opening hymn. Sinners Jesus will receive.

Sound this word of grace to all. The man of Ethiopia, he's a sinner and he needs a Savior. We stay in the Gospel of Luke.

There's joy in heaven over one sinner that repented. Now, let's just pause for a moment. I wonder, is there someone here tonight and you're going to face up to this reality? No matter what your birth is, be it a high birth or a low birth, no matter what your upbringing is, whether it is an upbringing of nobility or down near the level of a gutter, it doesn't matter in God's sight.

Psalms 49 says both low and high, rich and poor, together, together, because in God's sight there's no difference. Would you like to acknowledge tonight that you're the sinner who needs to be saved? I stay with the Gospel of Luke. I come to chapter 19 and that man Zacchaeus.

They complained about the Lord Jesus Christ, those critics of his. Why did they complain? Because he's gone to be guests with a man who's a sinner. You know he had, and do you know what he'd do tonight? He would become a guest to you if you would trust him.

Just trust him tonight. Here's what the Bible says. God commanded this love toward us and that while we were yet sinners, Christ died for us.

Do you know something? If you weren't a sinner, you would never die. Do you ever think of that? If you weren't a sinner, you would never die. Where do you get that? Well, I get it in the Bible.

By one man, sin entered into the world and death by sin. And so death passed upon all men for all have sinned. So if you're not a sinner, you'll never die.

It's appointed unto men once to die. Why? Because we're sinners by nature and by practice. This first man, he's a sinner.

But do you know what I like about him? He's seeking, it seems to me, he's seeking peace with God. He's searching. Who are searchers in the tent tonight? Some who are looking earnestly and seeking.

Do you know what the Bible says? Ye shall seek me. This is what God says. Ye shall seek me and shall find me when you shall search for me with all your heart.

This man's searching with all his heart. He's a sinner. Then we have another man in the chapter.

He's an interesting character called Philip. Very busy man. He's seen a lot of people saved in Samaria.

I want you to learn some things about the servant. Well, first of all, he's saved. That's a very important thing about all God's servants.

They shouldn't be preaching if they're not saved. But there's some things we learn about a servant in this passage that are very important. The first thing is, this servant gets a message from an angel of God.

And here it is. Arise and go. The servant of God has got to go.

And he goes with the Gospel. And he carries the Gospel to the people. And that's why the Lancashire Gospel Tent is here in the Plattfields Park to bring the Gospel near to you.

The servant has got to be willing to go. Do you know, in 1793, that's a good while ago, a young man of 32 years of age called William Kerry left these shores and he went with the Gospel to India. In the mid-19th century, on a ship called the Dumfries, docked at Liverpool, another young man left these shores.

And he went with the Gospel to China. His name is Hudson Taylor. In 1910, December 1910, a man 50 years of age, he had a little help for 50 years of age, he had a little help for 15 years.

His wife didn't want him to go. His doctor said, Don't go. And he had no money.

And he had already been to China. And he had already been to India with the Gospel. And his name is C.T. Stubb.

And in the year 1910, he left from Africa because the servant has got to go and take the Gospel. The Lord Jesus Christ said to the disciples, Go ye into all the world and preach the Gospel. And this man, Phillip, he's a servant.

And when he heard the word, Go, he arose and went. The servant has got to go with the Gospel. You know, it's a great honor for us.

It really is. To come over here with the Gospel. I love it with all my heart.

I'll never forget when a man, two or three men, brought the Gospel to where I live. I'll be indebted to them for all eternity to bring the Gospel. That's why Paul said in Romans chapter 1, I am debtor.

I owe the people the Gospel. And I am ready to preach the Gospel to you that are at Rome also. So he had to go, but he had to do something more.

The servant. We discover here that the Spirit said to him in verse 29, Go near. Go near.

So he's got to go and he's got to go near. And you know, preachers who are standoffish are no good. They've got to be willing to go near.

You know, don't be afraid of me. I won't bite you. I hope you won't bite me.

But I am very happy to go near. Do you know why? Because of such confidence in this message of the Gospel. I know it's exactly the message you need if you're not saved.

And we're willing to go with it. And we're willing to go near. Right near.

Tell you the sweetest story that ever was told. See, that's this second man. He's a servant.

To earth's remotest regions go. And preach to every child of woe, impartial, who are what they be, the rich, the poor, the bond, the free, that Christ on their behalf has died, that God with Christ is satisfied, and now is ready to forgive. The simplest terms.

Believe and live. But you see this second man. There's something about him now.

That first man, the sinner, needs to be saved. But the second man, the servant, can't save him. He can't save him.

We would never try to save you. Because we can't do it. Oh, we'll go and we'll go near.

But we can't save you. I have never ever led anybody to the Lord. I've been involved in talking with people when they've got saved.

But I never led them to the Lord. Oh, I might have told them about the Lord. It's the Holy Spirit that does that work.

And so this servant can't save him. But he wants to see him saved. Now I want you to notice something else about this passage.

You see, the Scriptures are involved. The Scriptures are. In fact, four times we read the verb to read.

He was reading Isaiah the prophet. Understandest thou what thou readest. And the place of the Scripture which he was reading was this.

And so on. So in other words, here's a man seeking. And you know what I'm going to tell you? He turned to the Bible.

The Scriptures. I don't know whether he had the whole of the scroll of the prophecy of Isaiah or not. I don't know.

We know now it was in chapter 53. It wasn't divided into chapters. The Bible wasn't divided into chapters in the 13th century.

It wasn't divided into verses in the 16th century. But isn't it very significant that just when Peter drew near. Where's he reading? He just happens to be reading what we call Isaiah 53.

Do you know what he's reading about? He's reading about the sufferings of the Lord Jesus Christ. And he didn't even know who he was reading about. And he asked the preacher who's he speaking about? Of himself or of some other man? It's that's the third man.

He's the Savior. And you know the job of the servant? The job of the servant is to tell the sinner about the Savior. And it gives us just such joy in my heart to tell you about the Savior.

Let me put it to you like this. The Savior has purchased thy freedom. But priceless the ransom he paid, then trust in the blood, all atoning of Jesus, the mighty to save.

Philip opened his mouth. See that's the thing about when you're saved and you're a servant. You have something to tell the people.

Some boys before better never do. They open their mouth but have nothing to tell them anyway. We have plenty to tell you.

But we have good news to tell you about the Savior. You know here's a servant. He opens his mouth.

And he opens his mouth to tell this sinner from Ethiopia to tell him of the man who opened not his mouth. You know I preach sometimes out in the west of the province in Northern Ireland. I stay with a man and his wife.

He's a big farmer. And if you want to see beautiful, beautiful pastoral land, you could go there. The river Morne flows.

He's got fields a bit like the poem. On either side the river lie. Well I'm not saying long fields of barley and of rye.

But on either side of the river you have beautiful green fields. And he has sheep and cattle. One day I was driving down his laneway to go out and do some visits, preaching the gospel there.

And I saw him leaning on the fence at the bottom of his laneway. And he was looking into a field just full of lovely little lambs. So I stopped the car and went out and leaned on the fence beside him and he was so preoccupied with what he was looking at, it didn't register with him that I had stopped the car or even that a car was coming.

I got up out of the car and I went and leaned on the fence. I said, Jim, what's going through your mind? He says, Robin, I'm just looking at these lambs. He says, Do you know what their lifespan is? I said, No.

He says, 12 weeks. And at about 12 weeks of age those little lambs will be taken to a slaughter. Do you know that's the picture that the Bible uses of the Lord Jesus going out to die on the cross? Robert Cleaver Chapman wrote the beautiful words, The Lamb of God to slaughter led, The King of Glory seen, A crown of thorns upon His head, They nail Him to the tree.

I want to do what Philip did. I want to tell you of the man who died on the cross. You know when I was here two years ago over at Brombera? One Saturday in the Ribble Valley we stopped and got out of the car because there were sheep being sheared.

I said to Brother John Barnes and his wife, Can we just wait here for a moment? I want to observe this. There were two men with electric shears shearing sheep. And we watched while they sheared 12 sheep, about six each.

And I was particularly interested in this. Do you know when they had sheared the 12 sheep which we stayed to watch them do, there wasn't one bleat from one sheep. My Bible says of the Lord Jesus, As a sheep before its shears is dumb, He opened not His mouth.

You think of the Lord Jesus Christ in His deep humiliation. You remember even what they did in the judgment hall. They put a purple robe of mockery on Him and a mock crown of thorns on His head and they put a stout rod into His hand and a mock scepter and they bowed the knee before Him and they mocked Him and the Bible makes it clear He didn't open His mouth.

And then according to Matthew's Gospel He took that stout rod from His hand and they beat Him on the head and it's a continuous tense. They kept beating Him on the head that was crowned with thorns. But we don't read that He said anything.

And He went forth to die for you just the way a lamb is led to the slaughter. I wonder what He saw in me to suffer such deep agony. This is the third man.

He's the Savior. And that first man needs a Savior. And if you're not saved, you need the Savior.

And Philip opened his mouth and he began the same scripture and he preached unto Him Jesus. That's the Savior. Thou shalt call His name Jesus for He shall save His people from their sin.

But you know what the good news of the passage is? The first man got linked to the third man. The sinner gets connected to the Savior in this passage. And here's his own confession.

I believe that Jesus Christ is the Son of God. No doubt in Jerusalem he heard about the imposter. Jesus of Nazareth.

He would have heard about His death on the cross and that's the end of his story. But he also obviously heard from Philip a different story. He says, I believe that Jesus Christ is the Son of God.

On the cross they taunted him and said, If thou be the Son of God, come down from the cross. Here's a man who puts his faith in Christ. And that's how you get saved.

I wonder would someone do it tonight? Only trust Him. Only trust Him. Only trust Him now.

He will save you. He will save you. He will save you now.

May God bless His Word.

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