

Acts 16: 31-34

SUBJECT: Paul Verus

His Law Jesus

D 7178

GP

Acts 16: 31-34

Believing in Jesus

1. 16: 33 "and washed their stripes"

First thing - before baptizing, anything else "....."  
Before - bondage. Cruel. Hard beyond requirements of the law...  
Now - sensitive to suffering. Touched to see,

An act of symbolic interest - "....." - X) changed the  
centurion, relieving human suffering. <sup>organism, heathen, did not</sup>  
<sup>and says the broken heart, put it</sup>  
<sup>the next, cannot the importance. It is</sup>  
<sup>not moral stripes.</sup>

No home for the orphan  
No hospital for the maimed, diseased  
No house for the poor  
No care for the deranged  
No interest for the aged } before Jesus came.

- of. The Gadarene demoniac... <sup>took, changed</sup> at Jesus feet, "clothed and is..."
- of. The leper... <sup>that with, suspicion</sup> touched Jesus
- of. The travelers on jericho road... <sup>spirit, truth</sup> the good Samaritan

Over the world, wherever the gospel preaches

Hospital  
Orphan home  
School  
Church



(A) Thomas Chalmers 1780-1847.

The most illustrious Scotsman since John Knox.  
Bladstone: "the world can never forget his warrior grandeur, his  
unbounded philanthropy, his strength of purpose, his mental integrity, his  
absorbed and absorbing earnestness, and above all, his singular singularity; he was  
one of nature's noblemen."

Carlyle: "a strong featured man and of a very beautiful character."

Licensed to preach at 19. Pastor of the little church at Kilmarnock. Known  
then young pastor no ordinary minister. Both bewildered. Every Sunday, preached  
to them as if they had spent the week in open slavery. The ten commandments -  
thundered against an enemy then with all the lightning of the calendar.  
Once in a while, an epistle: he would turn aside, the brilliant eloquent  
young preacher, from the line of things in order to discover the design of the French  
tyrant, Napoleon. The people no less perplexed. How the world could make the  
notion of Napoleon they did not know. This sort of thing continued  
without a break for 8 years - from 1803-1811.

Then something happened. The people were bewildered than ever before.  
For the next 4 years at Kilmarnock - until 1815 - the minister was one who  
more, the kind with a plan. Thundered against the grosser crimes no  
more, expatiated on the indignities of the Napoleonic regime no more.  
But Sunday by Sunday something new was said to say about the law of  
God, the cross of Christ, way of salvation. With tears, gladly to regard,  
believe, accept. When was to pronounce the benediction, many times  
continued the appeal. The people saved.

What happened? Chalmers was converted! in his 31<sup>st</sup> year.

(B) of the schoolmaster to his dying nobleman. "But how to better myself  
myself before God. Keep the commandments, I know, but there is no time."  
"Is there enough to draw another breath, time enough to begin?" "But  
how am I to begin? With which am I to begin?" "There is one  
one commandment which includes all the rest" "Which is that?"  
"Believe on the Lord... saved."

Chalmers' great biographer writes of the change. Before, "Do ~~the~~ and  
live." Now - "Believe on the Lord... saved" for 8 years - the 10 commandments.  
The last 4 - the commandments that include all the commandments: "Believe on..."  
Chalmers greatly believed and was greatly saved.

His farewell message at Kilmarnock. Before going to the great city perfect  
in Glasgow and finally to the Union of Edinburgh: Speaks of the change: For the  
young, urging wisdom, but noting reformation, noting change, noting saved.  
The last 4, urging the acceptance, O, the change, the blood, may save.

8/2/28

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H/53

X7 is a religion of suffering and of roy.

(1) Sir Harry Zander who hid my son behind in  
trenches of France. "I found three possible ways, I was

(2) Dred. Show someone in debtors, school

(3) Sweet. Hide my son in the grass

(4) That. Cost all his heart upon his "and I  
found that."

and of roy