

Two (Quality: very good)

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Preacher: Buss, Charles (1913-1997)

[0 : 0 0] dear children and young people I feel to lack ability to speak to you this evening but the Lord can be our helper and I do trust that it may be so both in what one may be able to bring before you and also that you might be given an ear to hear and a heart to receive and for these things we depend upon the Lord alone who can grant us grace and I feel I may do well to keep close to the word of God in what I may attempt to bring before you this evening and so I may ask you to look up several references of this evening possibly six or so as you follow me into the word of God concerning some certain things and I desire this evening to give this little address around the word two and we often notice in the scriptures that there are the two's which the Lord speaks of in his word characters in some cases we have instances of those who were sad to say very evidently the ungodly but on the other hand we have records of those who were beyond all dispute made manifest as his dear people and through his grace and through his grace we are called to tread the narrow way that leads unto life eternal and it is our heartfelt desire dear young people and children that God may bless you with that same grace and that there may be brought in your heart a concern to look into his word from time to time which alone can be a lamp unto your feet and a light unto your past and now with regard then to these two

I will take you first to the book of Ruth the first chapter and I will read to you verses 8 to 10 and then 14 to 18 the book of Ruth the first chapter verses 8 to 10 where we read and Naomi said unto her two daughters-in-law go return each to her mother's house the Lord deal kindly with you as you have dealt with the dead and with me the Lord grant you that you may find rest each of you in the house of her husband then she kissed them and they lifted up their voice and wept and then going along to the 14th verse we read this and they lifted up their voice and wept again and

Orpah kissed her mother-in-law but Ruth clave unto her and she said behold thy sister-in-law is gone back unto her people and unto her gods return thou after thy sister-in-law and Ruth said entreat me not to leave thee or to return from following after thee for whither thou goest I will go and where thou lodgest I will lodge thy people shall be my people and thy God my God where thou diest will I die and there will I be buried the Lord do so to me and more also if ought but death part thee and me when she saw that she was steadfastly minded to go with her then she left speaking unto her now here are two sisters-in-law and doubtless in the Sabbath school you have had this lesson brought before you on different occasions but how it stands out in the scriptures with regard to these and a distinction that was made between these two sisters-in-law

Orpah and Ruth and they were both Moabitish damsels and you know the history around these two young women these sisters-in-law how that Naomi and her husband went into Moab at a time of famine and there Naomi lost her husband and her two sons but they had married these two daughters of Moab Orpah and Ruth and the Lord dealing with Naomi as you know she is constrained to return to her own country to Bethlehem and she has these two daughters-in-law all that she now possessed and she bid them return to their own homes and now we have read concerning

Ruth and there are two outstanding features which we have read concerning Ruth which I would mention to you and all that those features might be found in many a young heart before me here this evening you've sometimes heard the dear pastor pray for you dear young people that from amongst you there might be many a Ruth and now Ruth was favoured of God she was made manifest as one who was a child of grace and is that a question with you ever as you have your thoughts and quiet moments it may be as to whether you do possess that same grace now there is one outstanding feature to notice how that she did cleave to

[7 : 45] Naomi we read that she was steadfastly minded to go with her and although Naomi had reminded them of their position and she had not anything to offer them as it were there was not much prospect in them continuing with her and yet there was something secret in the heart of Ruth that caused her to cleave to Naomi and that she was steadfastly minded to go with her and here is the lesson for you to consider and oh that God in his great mercy might bless you with that same mind a steadfast mind with regard to continuing with God's people and you see as she claimed and to

Naomi there is that love that welled up in her heart toward Naomi and Naomi was a child of God also she proved to be a mother in his ways and there were things with regard to Naomi and her religion that Ruth was given eyes to see and her heart to realise was so desirable and so we read concerning these two Arthur went back but Ruth continued with Naomi and it proved to be a great blessing to her as she so did and even though the prospect did not look in any way whatever promising yet she did cleave and she had that in her heart to cleave to

Naomi and therefore to her God for if you read farther on in your leisure time how that when at length she comes into the field of Boaz there to be a gleaner Boaz speaks about her as one who had come to be under the shadow of the God of Israel under whose wings thou art come to trust he said and you know how she was abundantly blessed in this we do not read any more about Orpah only that she went back and that presents us a sad picture but you see the word of God makes manifest that

Ruth was blessed of God indeed and oh that you might be blessed with that same grace and so then these are the first two which I would remind you of these two sisters-in-law with that lesson to learn from this in cleaving to the Lord's people and that with a steadfast mind you see there is so much in these days and one realises that in life's pathway and as you leave school you who are a little older and go out into life and have to mix with the world it is not easy for you but oh what a great mercy if God is pleased to implant deep in your heart that same grace and that same love that

Ruth was blessed with and that there might be that evidence of it for grace will be made fruitful and these things we look for dear children and young people that you might cleave to the Lord's people there is a word elsewhere in the scriptures like this hold fast that which is good yes and cleave to these things even though it may mean the scorn of the world but oh to being able to cleave to the Lord's people for there is unspeakable blessing in this and to be made manifest as a recipient of that grace who can begin to describe the blessing of it and so then these two sisters in law but now we will turn to two friends and for this you will turn to the first book of

[13 : 19] Samuel chapter 23 first book of Samuel chapter 23 and I will read verses 14 to 18 and David abode in the wilderness in strongholds and remained in a mountain in the wilderness of Zith and Saul sought him every day but God delivered him not into his hand and when David saw that Saul was come out to seek his life and David was in the wilderness of Zith in a wood and Jonathan

Saul's son arose and went to David into the wood and strengthened his hand in God and he said unto him fear not for the hand of Saul my father shall not find thee and thou shalt be king over Israel and I shall be next unto thee and that also Saul my father knoweth and they too made a covenant before the Lord and David abode in the woods and Jonathan went to his house now here is a lesson of two faithful friends we have not here the distinction between two as in the case of Orpah and Ruth but here we have two blessed of God blessed with the same grace and this being so there was a bond of love and friendship which was formed and existed and continued between these two dear young men

Jonathan and David and it is very instructive to read this record that we have in the scriptures here concerning Jonathan and David and how their hearts were knit together and the love that was shown one to another and the sympathy and especially with regard to Jonathan in how he treated his friend David and the lesson here is a faithful friendship a faithful friendship because later on and other times before David had had some who he thought to be his friends but they proved to be unfaithful but here we have a faithful friend and David proved that Jonathan was indeed a faithful friend to him and especially so in his time of danger which as you know was through the jealousy and it was in the heart of Saul toward David and how he did all he could to bring

David to an end day to kill him but the Lord watched over him and the Lord blessed him with this favour in that he had Jonathan for a friend but now there is a deeper meaning not that I want to be too difficult in what I may say there is a type in Jonathan of another he who is indeed a faithful friend to all his dear people and that is Jesus Christ oh he is an ever faithful friend and there is much in the scriptures that proves this and his dear people prove this and whether old or young or if they are brought to look to him and to trust in his dear name they will prove that he is a faithful friend to them and very much so in times of particular need just as

David proved it was so with Jonathan here he was hiding in this wood surrounded with difficulties and dangers but Jonathan comes to him and it is good to read how he strengthened his hand in God and so then two faithful friends here Jonathan and David but now I'll pass on and we'll go over into the New Testament concerning one parable that the Lord Jesus Christ speaks concerning two men which is found in the 18th of Luke the gospel according to Luke chapter 18 and verses 9 to 14 which I will read to you and he spake this parable unto certain which trusted in themselves that they were righteous and despised others two men went up into the temple to pray the one a Pharisee and the other a publican the Pharisee stood and prayed thus with himself

[19 : 55] God I thank thee that I am not as other men are extortioners unjust adulterers or even as this publican I pass twice in the week I give tithe of all that I possess and the publican standing afar off would not lift up so much as his eyes unto heaven but smote upon his breast saying God be merciful to me a sinner I tell you this man went down to his house justified rather than the other for everyone that exalted himself shall be abased and he that humbleth himself shall be exalted now in this parable that the Lord Jesus Christ spake and he spake many parables as you know when he was here upon earth and in these parables he speaks concerning the kingdom of heaven and you will notice that in these parables the Lord

Jesus Christ had a particular aim in the parable which he spake so that as I read in the first verse here where Jesus asked where it said concerning Jesus that he spake this parable to certain which trusted in themselves that they were righteous and despised others you see the Lord Jesus Christ had a particular point in this parable he had an aim in what he speaks of and he is speaking a word of warning against the self-righteous people the self-righteous people and he draws a distinction in this way with regard to these two men the

Pharisees he went up to the temple to pray we had a profession of religion no doubt the people round about looked upon him as a great man in religion and what is worse he thought himself to be a great man yes he thought he was a wonderful man with all his religion and when he goes up into the temple to pray he is very proud of all his religion that the Lord Jesus Christ shows in this parable that his religion was a false one only an outside show religion and that he was filled with all his good deeds and he tried to as it were commend himself to God in his so called prayer but you see such a prayer as this is not acceptable in the ears of

God but oh there is this other man this other man who also went up to the temple to pray and now this man was a poor publican and these publicans were much despised amongst the people they were the tax gatherers and doubtless there were those amongst these publicans who were through their deeds and to do with the occupation they were in were not well liked amongst the people and there were those who were false in their tax gathering but now this one even though he's a publican or he goes up to the temple to pray also for Jesus says two men went up to the temple to pray the one a Pharisee and the other a publican but how differently the publican goes up to the temple what a different prayer it is a very short one but what an example of true prayer and remember these are the words of the

Lord Jesus Christ himself and now he speaks of this publican as standing afar off and would not lift up so much as his eyes unto heaven but smote upon his breast here it shows the Lord Jesus Christ shows of one who is humbled before God who realises in some measure of the holiness of God and so he stands afar off he does not presume to go up to the temple with that boldness and that presumption that the Pharisee evidence he has to stand afar off because of what he felt to be in the sight of God and then it says the Lord Jesus Christ said concerning him he would not lift up so much as his eyes unto heaven but smote upon his breast he felt ashamed yes he realised that he was approaching a holy God and he felt ashamed but even so he ventures with his plea he ventures with his plea so that we read this but smote upon his breast saying

[26 : 24] God be merciful to me a sinner now the lesson here is prayer and what real prayer is you see there can be many words and that which the Pharisee thought was a prayer when it is considered was only as it were a self commendation as he thought before God and he thought he could come to the Lord with all his good deeds and as it were justify himself in these things but the Lord turned a deaf ear to this but oh his ear was opened to this publican prayer and now it teaches us this that the Lord delights to hear such prayers as these prayers or a prayer like this which comes from the heart

God be merciful to me a sinner enters into God's ear yes he loves to hear such petitions prayers I wonder if there is a young person here a youth or a maid who knows what it is to pray this prayer from the heart feeling to be a poor sinner in the sight of a holy God and realising your need of mercy God delights to hear that prayer to me he prayed from the heart he made a confession before God in these words me a sinner and there was a venturing to God who is a merciful God and the Lord is that to poor needy sinners or if you are taught to feel that you are a guilty sinner before him he will reveal to you that he is a merciful

God and there is every encouragement in the scriptures to embolden you to plead before him in this way you see not with any self righteousness not with any good works to please no but to plead the mercy of God now the Lord has revealed his mercy through Jesus Christ it is mercy to guilty sinners and so Jesus says I tell you this man this poor publican despised by the Pharisees this man went down to his house justified rather than the other for everyone that exalted himself shall be abased and he that humbleth himself shall be exalted two men who went up to the temple to pray one with a false religion and the other who was made right at heart by the grace of

God and oh may that be your mercy to know what it is to come humbly to his throne of grace and now I'll pass on to two builders which were also spoken of in a parable and for this you turn back to the seventh chapter of the gospel by Matthew the gospel according to Matthew chapter seven and verses twenty four to the end therefore whosoever heareth these things of mine and doeth them I will liken him to a wise man which built his house upon a rock and the rain descended and the thud came and the winds blew and beat upon that house and it fell not for it was founded upon a rock and every one that heareth these things of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand and the rain and the rain and the wind blew and beat upon that house and it fell and great was the fall of it here we have then two builders and you'll notice the

Lord Jesus Christ is speaking with regard to hearing these sayings of him and there are things which the Lord Jesus Christ spake when he was here upon earth which were very certain things and some of the parables are very certain parables but we must not turn aside from them because they are searching parables but may we be helped may you be helped to search into these things and being able to wisely consider them for the Lord Jesus Christ here draws a distinction between these two types of hearers and there were those around the Lord Jesus Christ who did hear his voice and they heard his sayings but that was as far as it went as far as it went many heard his voice but sooner or later they turned away from him his words never entered their hearts but they tried to criticise the things that he said yes and only went to prove how dull their ears were of hearing and how hard their hearts were but then there were other hearers for the

[33 : 14] Lord Jesus Christ says who so heareth these things of mine and doeth them I will log him to a wise man now you see we have two men here two builders the Lord Jesus Christ describes them as a foolish builder and a wise builder and the teaching here is that those who through his mercy and grace hear his saying and do them that is that means for his things to sink deep into their hearts he likens them to this wise man and it is very evident of the distinction between these two builders because it is to do with a foundation and dear young people and children how necessary it is to have a good foundation foundation when you see a house built the first thing that the builder has to do is to see through it that it has a good foundation whatever he may build upon the top of the foundation is less important the main thing is to have a good foundation and now the Lord

Jesus Christ speaks of a very unsafe foundation a dangerous foundation this foolish man even built his house on the sand it might have been a very nice house to look at but then the foundation was wrong and the time came when the rains descended and the slabs came and the winds blew and beat on that house and what happened it fell down and great was the fall of it and now the foolish man is likened for that one who turned to deathly earth to the sayings of the Lord Jesus Christ oh what a solemn warning it is for those who turn away from the words of truth and the scriptures for these are the sayings of Jesus but on the other hand what a wonderful mercy to be to be a hearer of his sayings and for those sayings to sink deep into your heart because if they do all you will be then through his mercy and grace on a good foundation and there is a foundation you know dear children young people which poor sinners can build their hope on and that foundation is Jesus

Christ himself he is the only foundation and to have a hope in his mercy is like a wise builder who builds his house upon a rock and you see whatever may come against that house it still stands it still stands and now a work of great is like that in the soul it will stand every test even though there may be things that come against it and there is much that comes against it Satan with all his wiles and the world with all its thorns yes and what there is in our own hearts by nature all this comes against it but if you are on this rock your house will not pour but it will stand so then two builders and the lesson is the importance of a good foundation and now we will remain the same chapter for a moment and go back to verse verses 13 and 14 and there we have two ways two ways and Jesus says and remember this is a part of the sermon on the mount enter ye in at the straight gate for wide is the gate and broad is the way that lead to destruction and many there be which go in their act because straight is the gate and narrow is the way which leadeth unto life and two there be that find it now here again we have the words of the

Lord Jesus Christ concerning two ways two ways and you sung about those two ways in the hymn just now I wonder if you gave a thought concerning the hymn that you sang you often sing the hymns you join in the hymns in the ordinary services or that you might be given a heart to consider the things that you sing for oft times there is precious truth contained in the hymns that you sing God enabled gracious men to write those hymns and there is precious truth contained in them or that you might consider what you sing and that hymn is based on this word here concerning these two ways yes the broad way and the narrow way the broad way alas lead to destruction says

Jesus and many there be which go in there all the multitudes there are that tread the broad way yes and willing to go that way determined to go that way and yet it leads to destruction leads to destruction that there is another way the narrow way that leads unto night eternal sacred Lord Jesus Christ now you may say but then what about this now to your question I would ask you to consider I will not turn to it now but in the gospel of Luke and you can find it at your leisure we read there how the Lord Jesus Christ spoke to the people of a certain time and there was some concern amongst them and it was like this they said

[40 : 35] Lord are the two that are saved two that are saved and it would appear it was a perhaps an anxious question with some are the two that are saved and what did the Lord Jesus Christ answer to that query that question it was this he said strive to enter in at the straight gate strive to enter in and now how can we understand that what does it mean to strive to enter in a straight gate I believe it sets forth and the Lord Jesus Christ spoke that word and he never spoke a word in vain he spoke that word strive to enter in a straight gate and I do feel it is a word for our instruction not to query this that the road the broad road many go there the narrow road too go that way but this is a point strive to enter in a straight gate you see the Lord

Jesus Christ put the question to them personally that was to be their concern to strive to enter in at the straight gate and now you dear children and young people remember those words of the Lord Jesus Christ try to enter in and to try and explain it a little simply if I can it means to be concerned about this to be concerned about this for it will be a solemn thing to turn away from these things or to leave the truth and God's people to turn aside into the world and to follow its vanities and think to be done with religion or you give abundant evidence in that that you are in the broad way that you are in but it is encouraging when there is a concern even in the hearts of young that you might be found in that right way and think much of those words that the

Lord Jesus Christ strived to enter in at this straight gate that was the answer the Lord Jesus Christ gave to those who queried the matter and so then we have these two ways and now lastly I will take you to a question which is found in the book of the prophet Amos the book of the prophet Amos and the third chapter and the third verse the third chapter and the third verse of the book of the prophet Amos and there's a question there which is this can two walk together except they be agreed here is a question that is concerning two can two walk together except they be agreed now I'll just bring this question before you and briefly consider it in just two ways first with regard to companionships

I mean here now earthly companionship as you grow up and leave your home and you go out to work and years go by you do see companions now here is a word and it is a guide and it is a word of warning can two walk together except they be agreed and now oh that you might be helped to look up unto the Lord with regard to what companions you walk with remember that word in the first verse in the psalm is it not doubtless you have learned it sometimes for a lesson in the Sunday school blessed is the man that walketh not in the count of the ungodly nor standeth in the way of sinners nor sitteth in the seat of the scornful blessed is that man but oh how sad and how solemn it is when you link up with ungodly companions worldly companions

David in the psalm said this I am a companion of all them that fear God oh that you might by his grace have such for your companions and that there might be an agreement in these things and as you walk together and as you seek earthly friendships and with a view it may be of living together throughout nice past ways oh think of this word here can two walk together except they be agreed and then there is just this and I must be brief there's a meaning here which one hymn you sung dwells on and that is walking with God and this word the Lord put as a question to his people who had strayed from him can two walk together except they be agreed and now you may say but then how ever can we walk with God now it means and I'll put it as simply as I can it means to do what Ruth did and as she walked with God as she cleaved to Naomi desire to go where she went live where she lived and die where she died yes that is one meaning of walking with God and another is this to attend his house yes acknowledge the Lord and to honour him and his days and to seek to revere his word and now while it means much more than that

[48 : 06] I'll just put those simple things before you for your consideration can two walk together except they be agreed now lastly and I must soon close lastly what is the secret of all this what is the secret of all this it is just this the grace of God and what a wonderful thing the grace of God is and if you look into the scriptures you will see how the Lord made known his grace to different people yes and manifested his favour towards them and it meant untold blessing and all that you might be given a heart to seek his faith and to seek his grace and just to help you in considering this grace

I've put it like this I've taken these five letters and I've got a word here which would in some way describe grace and it is like this we begin with a G and grace is a gift it is a gift of God yes and when God the Father gave his own son who was the Lord Jesus Christ here upon earth or it was a way whereby he gave his grace grace then is a gift and to take the letter R I would say this concerning grace that it is grace which redeems which means it purchases God's people and we might think too of R as it is grace which rescues

I mentioned just now the two ways and the wonderful thing about grace is this that it rescues sinners from the broad way so that they are put in the narrow way that leads unto life and grace rescues yes rescues for perishing sinners and are redeemed purchased with a price which is the blood of the Lord Jesus Christ but now the letter A grace gives access to God think of the publican and his prayer now what was the secret of that great mercy it was it was this that when he cried as a poor guilty sinner God be merciful to me a sinner the Lord heard him yes and he found access the Pharisee although he went into the temple there was no access to

God he did not draw near to God but the Publican in his felt need and in his cry from the heart feeling guilty and needy he found access to God and so grace is like that it gives access to God for poor sinners even to his mercy seat and see I've put this word in here cancel sin yes grace cancels sin and such is the wonder of God's grace through Jesus Christ his pardoning mercy you see when the publican prayed it was God be merciful to me a sinner and now there was sin pardoned and grace is that it cancels sin and for

E it means endless blessing and as a little text in the psalm the Lord will give grace and glory and may that portion be yours