

Luke

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[0 : 00] As the Lord may help me this evening, I will direct your attention to the Gospel according to Luke, the 6th chapter and the 46th verse.

The Gospel according to Luke, the 6th chapter, verse 46. And why call ye me Lord, Lord, and do not the things which I say?

And why call ye me Lord, Lord, and do not the things which I say? May ye me Lord, Lord, and do not the things which I say?

To many who were truly hypocrites, and whilst they used the word Lord, Lord in their approaches, yet never felt any respect for him, with the result that they had no concern or desire to listen to his words, with a view to doing what he's commanded them.

But many of the scriptures, which may search out the hypocrites, also have an effect upon those that are not hypocrites, because being taught by the Spirit of God, they would have to confess with Paul in Romans chapter 7, the good that I would, I do not, and the evil that I would not, that I do.

[2 : 25] And how to perform that that I would, I find not. This discourse is not to be confused with the Sermon on the Mount.

There are many things in this sermon which are very much akin to what is written in Matthew 5, 6, and 7.

But the word of God speaks very clearly, and he came down with them and stood in the plain. Stood in the plain.

And the company of his disciples and a great multitude of people out of all Judea and Jerusalem and so on, came unto him.

Some of these had cases for God. There were those that were vexed with unclean spirits, others with varying diseases, that they needed healing.

[3 : 43] And the scripture says, and he healed them all. Now this is not to be understood, that all that multitude were healed.

We read in another part of this same gospel, and he healed those that had need of healing. And there is no doubt about the truth of that.

If we should be here this evening, having a great need to be healed, then the gospel will enable me to say that Jesus Christ will surely heal you.

But not every person that might gather around a preacher, gather around Jesus Christ, gather in church or chapel, is in that place where they need to be healed, that is feelingly.

without any question, every one of us, being born in sin and shamed in iniquity, need healing.

[5 : 06] But unless we feel the need of healing, there will be no healing. it is possible that God might be gracious to people.

I heard of a case somewhere recently of a man that was greatly evicted with a cancer.

and a godly man met him. And this godly man was so impressed with this man's case that the Lord gave him the spirit of prayer to pray daily that this man might be healed.

and the Lord answered his prayer and when this man went to the doctors or to the consultants to the hospital, they were astonished.

And when they came to make a final examination, that the cancer was healed. And a little time after, the godly man met this man in the street.

[6 : 38] And he remarked about his healing. And it was very clear that though the man was healed, he did not give glory to God.

And the godly man said to him, have you nothing to thank God for? Bearing this in mind, we take our thoughts to the ten lepers.

They were all cleansed. And the Lord said, but where are the nine? There is only one that has returned to give glory to God.

This brings to our attention the solemnity of God even being merciful in giving healing. And yet, there is no sanctifying power, no grace communicated in that matter so that they give glory to God.

they may have said, Lord, Lord, but have they done those things which the Lord has spoken?

[8 : 06] Well, we shall come by the help of God directly to the words now read, and why call ye me Lord, Lord, and do not the things of which I say?

Now, this being a direct question needs a direct answer. The words that are spoken are spoken by the Lord himself.

Sometimes the Lord himself applies questions to his children, searching questions.

Questions which will cause us to examine ourselves. Questions which will cause us to fall down before God and say, have mercy upon me, thou son of David, have mercy upon me.

Is this the attitude we should be bound to follow? If the Lord powerfully spoke these words into our soul, and why call ye me Lord, Lord, and do not the things which I say?

[9 : 20] Ever bearing in mind the words of the scripture, whoso is guilty in one point is guilty of all. I'm well satisfied on this point that if this affects any of you, it will affect that person most who has least need to be affected.

You see, fear, the fear of God will make a man, a woman, or a child tender. And a question like this will make them fear.

And a question like this will make them see so many shortcomings. But what is it bringing out?

Are these questions brought to destroy the godly? they are intended to put the wicked in that light, the hypocrites in that light whereby they shall have no excuse.

But at the same time they are intended to stir up the godly to confession and to seeking more grace.

[10 : 56] Now, will this question have that kind of effect on us this evening? Will it show to us our deficiencies? Will it show to us our lack?

And yet, will it show to us our need? Will it bring to our attention what is essential to us? Will it show to us that it is not sufficient to say, I believe the doctrines of grace?

It is not sufficient to express a wonderful experience of the doctrines of grace? It is not sufficient for us even to draw near unto God with faith in our heart, truly believing in the Lord and saying, Lord, Lord, if there is not a doing of the things which he has said.

the practical part, as Bunyan calls it, will search every person out. No, no person will get to heaven unless they are practicing Christians.

Christians. When we refer to practicing Christians, we are not referring to those and confining our remarks to those who are found regularly in the house of God.

[12 : 38] That may go a long way. That is commendable. And it may well come within the scope of these words.

Wherefore, forsake not the ascending of yourselves together as the manner of some is, but rather exhort one another and so much the more as ye see that they are approaching.

But in looking at these words this evening, it seems to my mind that I should look at some of the things in the chapter that the Lord has said.

How easily we can look at one or two of what we call the Lord's commandments. Not to be disregarded.

What we call the ordinances. Not to be disregarded. why call ye me Lord, Lord, and do not the things of which I say.

[13 : 51] If ye love me, if ye love me, follow me through the waters of believers' baptism. If ye love me, come to the Lord's table.

This do in remembrance of me. As long as ye do this, ye do show forth the Lord's death and he come. Certainly these things are important to the disciples of Jesus Christ.

And it will not be an acceptable excuse to God to say that you've never been exercised about baptism.

If you've not been baptized, exercised, and you've said, Lord, Lord, then it's no excuse to say, well, I haven't been exercised about it.

It's God's command. And will this word come home to our souls this evening? And why call ye me, Lord, Lord?

[15 : 01] Why do you approach unto me? At night, in the morning, during the day, O Lord, I am oppressed. Have you ever been there? But, do not, and do not the things which I say.

Honor the Lord with thy substance and the first fruits of all thine increase. Honor the Lord with that faith in him as your only savior, by putting him on thy and with an outward profession of his name.

And if you should be so ready to say, but, I am full of fear. Do not the things that I say.

Dan, do not the things that I say. What has God said? Turning to the 41st chapter of Isaiah, we read these words.

I will hold thee by thy right hand, saying unto thee, fear not, I will help thee. And if those words should be communicated to your spirit by the ever blessed and eternal spirit this evening, you will feel the love in the hand that holds and the love in the voice that communicates, fear not.

[16 : 35] When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee. When thou passest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

But then, there are more certain considerations in the words before us. words which describe to us what Christian experience is really all about.

And the Lord's teaching was always searching. It searched out the hypocrites in those days, and it tried his people in those days.

searching truth of the Lord Jesus Christ will do the same today. So, we will look at the 27th verse.

God's love God's God's love to you who hate you. God's love your enemies, do good to them which hate you. The natural mind will say, impossible.

[17 : 52] I could never love my enemies. Perhaps we can look at it like this.

I do not wish to embark upon a lot of illustrations, but I will just mention this. Some godly ministers in Scotland some years ago gather together and one of the points on the agenda of their meeting was that each of these ministers might tell how their wives would be a benefit to them in their ministry.

Now, there was one of these ministers whose wife had treated him very badly, kept him shut up in one room, gave him the barest necessities of life, caused him to live a life that many men would not have even entertained.

men as you can imagine, his ministerial brethren wondered what their good friend would say when he came to his turn.

This wife that had been an enemy to him, when he came to his turn, after the others had spoken of the loyalty of their wives, and the love of their wives, and the help that they had been in their ministerial work, this man got up and he said, my wife has been a bigger benefit to me than all of your wives put together.

[19 : 55] Your wife has never given you to the throne of grace because of persecution, but mine has. And furthermore, have you had to pray for your wives and ours?

I've had to pray for mine. It's brought me to the throne of grace when I would never have been there. My wife has been a benefit. I say unto you, which he who love your enemies, do good to them which hate you.

Especially when you can see that by this very means, your soul has been kept alive. And so there is an honoring of God.

And why call ye me, Lord, Lord, and do not the things which I say. How did it come about? How do we do the things that God says? If we are to love our enemies and to do good to them which hate us, we should only be able to accomplish it by the grace of God given to us.

And God will bring us into the circumstances where our enemies will appear, and where we should sometimes thank God because of these situations, by these things men live, and in all these things, is the life of my spirit.

[21 : 33] But then, bless them that curse you and pray for them which despitefully use you. Do you remember the occasion when David was fleeing because of Absalom's usurpation, and Simeon met him, Simeon met him, and began to curse him with solemn curses.

And the sons of Zeruiah were there, and they were anxious to smite the man down. But David said, let him curse, for God hath bidden him.

Have you ever thought of this? That no man can open his mouth without God's permission. we may get very upset by what men may say to us and about us sometimes.

We might even think about the solemn judgments that God will render unto them because of what they've done to us. But what is the exhortation of the Lord?

Bless them that curse you and pray for them which despitefully use you. Some of you might be able to remember the time when you cursed the people of God.

[23 : 26] And will it be therefore an effective reminder that you might pray for some of your enemies and those who despitefully use you remembering where you were and what you were at one time.

Are we doing the things that the Lord has enjoyed upon us to do? then he goes on to say unto him that smited thee under one cheek after the other and him that taketh away thy cloak forbid not to take thy coat also.

How we need to weigh these things. and especially when we bear in mind that our carnal nature is diametrically opposed to everything that the Lord says.

We would not think it was good wisdom to allow some of these things to take place. We should not do our utmost to retrieve the cloak that was taken away and to make sure that there was nothing given at all.

Now these things that we have mentioned can be restricted to just temporal things, temporal situations.

[25 : 11] But we look at it also in regard to spiritual experience. Do we have to put up with a lot from those that profess the name of Jesus Christ?

Are we subject to reproaches? what shall be our reaction? Shall we remember that even in these things, God is giving to us a witness that we are the children of God?

God? The 15th chapter of John, we read, these things I command you that ye love one another.

If the world hates you, ye know that it hated me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hated you.

Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you.

[26 : 43] And if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

the things that I say, to suffer persecution gladly, the nearer we are able, by the grace of God, to lead to cleave to Jesus Christ, the more the world will hate us.

It will not only be the world outside, but it will be the world inside. that is, that which is of the carnal mind, which is enmity against God.

If we are followers of Jesus Christ, then we must expect enmity and hatred from that quarter. so then, may we examine ourselves in relation to this question and why call ye me Lord, Lord, and do not the thing which I say.

if we should be blamed as we are, if we are the people of God, every day with persecution from the Ishmael part of us, and be marked, what is the course that the Lord sets before us?

[28 : 30] pray without ceasing. Pray without ceasing. the inward conflict will do more to cause us to pray without ceasing than anything else.

But, whilst we are praying without ceasing, we are praying that we may be given a right spirit, and do the things that are in accordance with the will of God, we follow.

Our Lord and Master in this, if it be possible, let this come pass from me, nevertheless, not my will, but thine be done.

We cannot expect, if we are followers of Jesus Christ, to go through life without meeting many a blow from sinner and from saint.

Doubtless, some of you at least, would know the reaction of your carnal mind under these conditions. things. I will not stand it.

[30 : 00] I will give them a piece of my mind. I will put them in their place. words. You know, the Lord not only spoke with his lips, but he spoke with his life.

Many accusations were heaped upon him falsely. He answered not a word. word. And that's one of the things that God says.

It will not be easy for you to answer not a word sometimes. And there will be that plea from them which will say you must defend yourself.

But what does God say? What does God say? Vengeance is mine. I will repay, saith the Lord, if thine enemy hunger, feed him.

And if he thirst, then give him drink. For by these things and in this way, there shall heap coals of fire on his head.

[31 : 27] Be not overcome with evil, but overcome evil with God. It will not be well for us to say well I can't do it.

The grace of God is given to Christian people that they may be able to do these things. Not that they may boast of them, but that they may show forth his praise.

That they may freely confess it is not in me, it is God. The life that I now live, I live by the faith of the Son of God.

God will enable us to overcome evil. Now have we done those things that the Lord has commanded because of the power of the Spirit has come upon us.

And when vengeance has been in our hearts, the Lord in his great mercy has come, softly touched our spirits, told us to leave the whole matter alone, and he will deal with it all together.

[32 : 59] Do do you say, why call ye me Lord, Lord, and do not the things which I say. Trust in the Lord at all times.

These are the things that the Lord Jesus says. Now are you trusting in the Lord at all times when you decide to take personal action?

now I do not mean to infer by that, that you will fold your arms and sit down and do nothing.

Because sometimes the Lord will speak to you as he spoke in Ezra's day. This matter belongeth unto thee. Arise and do it, and we will be with thee.

words of the scripture, wherever they are, will be things which the Lord has said. But how differently shall we do those things which we are commanded of God when we be prepared for the commandment to be given?

[34 : 23] You see, there was a great preparation. That one went into the heart of that young man mentioned in the scriptures, who when his father said to him, go work today in my vineyard, he said, I will not.

But afterward, he repented and went. And maybe our text this evening might bring about the spirit of repentance in some things.

Why call he me Lord, Lord, and do not the things which I say? Has an obstinate spirit, a stubborn spirit, cause you to say, I will not.

If that is so, you would not be the first one that has been in that place. and how infinite is that mercy of the Most High that should arrest us with such a question, and why call ye me Lord, Lord, and do not the things which I say?

Was it a hard thing that the father asked of his son, go work today in my vineyard? But how resistent was his refusal?

[35 : 48] Perhaps some of us have been glad for that to be in the scriptures, and to know the repentance that was evidently given to that young man to do that which he had been commanded.

Has God spoken to us? Is there such a thing? Because I know not what is in your heart. Is there such a thing?

that you resolutely are unwilling to do? Then, why call ye me Lord?

Is it something that God has asked you to do? Have you the spirit of Naaman? when he said, I thought at least the prophet would have come out and touched the place and pronounced a blessing upon it?

But no. So, has the Lord asked you to do something which is mean you? And are you in the same temper and anger that was found in the heart of Naaman?

[37 : 11] What a wonderful blessing. If you should have a counselor that will come, the Lord Jesus Christ himself, that will come and whisper, and only whisper, because that will be quite adequate, and why call ye me Lord, Lord?

And do not the things that I say. is it beneath you to do the things that I say? We had one of our friends join us at home a few years ago now, and he gave one of the reasons, if not the principal reason, of not joining the church.

He said it was just pride. he was not going to be brought down to go through the waters of baptism before other people, but God opened his eyes, and God made him willing, and I believe God has now taken him to heaven, but he was in the mind that would need to have this question put to him, and why call you me Lord, Lord, and do not the things which I say.

And me, your thing, is it beneath you? what did the Lord Jesus do on one occasion?

In the 13th of John, we read that he riseth from supper, and laid aside his garments, and took a towel, and girded himself, and after that he poured water into a basin, and began to wash the disciples' feet, and wiped them with the towel wherewith he was girded.

[39 : 19] Now, just think of it. The Lord of heaven and earth, the creator of the earth, humbling himself, doing the menial task, the task of a servant, washing the disciples' feet.

Lord, and why call you me not Lord, and do not the things that I say? Can we see anything calculated to show us the truth in respect to the things that Jesus says?

He humbled himself and made himself of no representation. What would the leader of a company do? I cannot do this.

I should lower myself to wash my followers' feet. But the Lord Jesus didn't consider it in that light. And he further goes on to say, he called me Master and Lord, and he said, well, for so I am.

If I then, your Lord and Master have washed your feet, he also ought to wash one another's feet. For I have given you an example that you should do as I have done to you.

[40 : 55] Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. if he know these things, happy are ye if ye do them.

The Lord's commandments are not grievous. The scripture declares it to be so. And do not the things which I say.

We may say this with all reverence. The Lord Jesus Christ will never ask one of his followers to do anything that he himself has not been willing to do in the days of his flesh.

And if you examine it, if you are asked being brought into certain situations to do that, which your old spirit will say, I'm not going to love myself, then think upon these times.

What would the Lord Jesus have done under these circumstances? Would he have done that which you refuse to do?

[42 : 24] And will he bring the matter, so to speak, into the right perspective by bringing this question to your attention, why call ye me Lord, Lord, and do not the things which I say?

Be ye hearers of the word, our, but also be doers. The whole point is emphasized by the man that built his house, one upon the rock, one upon the sand or the earth.

We shall need to be doers of the word. If we are to stand, and if we are standing upon the rock, then, being firmly grounded in the truth, we shall become those that listen to what Jesus says.

Now, in our approaches unto God, when we say, Lord, Lord, Saul of Tarsus said this, Lord, what wilt thou have me to do?

now, this is a great point. What wilt thou have me to do? Other times when, in our prayers, we say, Lord, do this, and do that, and do the other, we say, Lord, Lord, but it's not the things which I say, that is what the Lord says, but the things which I say, that is myself.

[44 : 28] Now, what a distinction is set before us in this question, and why call ye me Lord Lord, and your prayer is containing the things that you say.

how important to consider what the Lord has said. Now, the Lord said to Saul of Tarsus, go into the street that is called Straight, and it shall be told thee what thou must do.

So, there's no question about what is to be done, what thou must do, and in the end, you'll have to do it, if the rebellion of Jonah rises up in your heart, it will not alter the situation, and God is very patient, his patience will excel yours.

So, we find that the Lord spoke to Jonah, rise, go to Nineveh, that great city, and cry against it, for their wickedness has come up before me.

And as you know, Jonah fled to Tarshish, came into great difficulties, was cast into the sea, and yet was saved in the whale's belly by the wonderful provision of God, and the anguish of his spirit, the fervency of his prayer, described to us in the second chapter.

[46 : 12] Until he comes to this point, salvation is of the Lord, that's what God has said before, and that's what God says to me, to you and to me still.

Then, having passed through all that bitter experience, God hasn't moved. The word of the Lord came unto God, Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach the preaching that I bid thee.

We shall never find that God moves. With all our tantrums, and God might, in his infinite mercy, bring ourselves up with a halt by saying, why call ye me, Lord, Lord, and do not the things which I say.

We should ever bear this in mind, that whatever the Lord says is for our good, is for our benefit. May the Lord grant us grace to listen to this question, to be corrected by this question, to be humbled by this question, to be made willing by this question.

And God knows the purpose of our looking at this question this evening. God is exemplar Deus for to be said,