

# Matthew

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Preacher: Mercer, Seth (1930-2017)

[ 0 : 00 ] I must venture again with the word that we came with here yesterday, which you will find in the Gospel of Matthew, the seventh chapter, and we read again verses 24 to 27. The Gospel of Matthew chapter 7, reading verses 24 to 27. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods 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 sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house. And it fell, and great was the fall of it.

When Jesus uttered the first word in verse 24, therefore, I feel it can be said that the Lord was now bringing his hearers to the truth which he was about to deliver to them.

Because we have in chapters 5, 6, and 7 in this Gospel what is spoken of as the Sermon on the Mount.

And as Jesus came to the close of this sermon, he speaks in this way.

Now, very briefly, yesterday we sought first to try to establish the solemn difference between a right religion and a wrong religion, that which is built upon the rock, Christ Jesus, and that which is nothing but a false profession.

[ 3 : 23 ] And then, to go over much, many words, that we tried on the past evening to speak a little in connection with the verse 24 and the opening words.

Therefore, whosoever heareth these sayings of mine, and doeth them. Now, the Lord, as he speaks in this way, he goes on to say, And oh, that the Lord would show to us this evening the importance of what the Lord has said.

Therefore, whosoever heareth these sayings of mine, and doeth them. We dwelt perhaps, well, we dwelt a long while yesterday upon this aspect of the subject.

The solemnity of being but a hearer, and not a doer. And yet trying to speak of what a gracious doing is.

And it is to do all in the name of the Lord Jesus. But the Lord then, and I need help to rightly emphasize this.

[ 4 : 59 ] Therefore, whosoever heareth these sayings of mine, and doeth them. You see, dear friends, this is the vital part of the subject. Because the Lord then says, I will liken him unto a wise man which built his house upon a rock.

And if we are favored to not only hear what the Lord has said in this sermon, but to be moved within our hearts by his grace, feeling our great need to live in them.

And knowing that all vital godliness, real religion, is that which is founded upon Christ. That that is founded upon this rock, the rock of ages.

And everything else apart from this will come to nothing. It will prove to be a rotten prop in the day of death.

So how vital then this is. And so much of Christ's sermon here can be spoken of as practical godliness.

- [ 6 : 25 ] Practical godliness. And how vital that is. By their fruits ye shall know them.
- Oh, how searching. By their fruits ye shall know them. Now again we would take up the subject.
- It is a subject. It is a vast subject. And with the Lord's help, and I trust I do not say this presumptuously, but I do feel this, that in this sacred sermon on the mount there are so many sermons that could be preached.
- There is so much divine truth contained in it. And I can but hope, as it were, to take but a thimbleful out of the ocean of truth.
- Therefore, whosoever heareth these sayings of mine and doeth them. Now, very briefly then, in closing on the past evening, the Lord, in commencing this sermon, he brings before us what is first needed concerning vital godliness that will take us to heaven.
- [ 7 : 54 ] The first is this. Now, as I just go through these beatitudes once more this evening, the Lord knows how our hearts are going to respond.
- whosoever heareth these sayings of mine. Now, what are they? Blessed are the poor in spirit.
- And I just say this once more, friends. The point is this. Will our hearts respond to this?
- And will we say within our heart, oh, may this be mine. May I be among these blessed people. May I have these marks of grace, these precious evidences that I am among his people, that I am upon the rock.
- Well, I believe if our poor hearts, by the grace of God and the Spirit's teaching, and as faith is given, we shall respond then.
- [ 8 : 56 ] So, as one seeks to speak to you this evening, oh, may we see how we respond. Well, do you long to be poor in spirit?
- Do you feel you are? Because theirs is the kingdom of heaven. You know what it is to mourn? The promise is they shall be comforted.
- Mourning over our sins and after Christ. The promise in the hymn is true, that when my mourning days are o'er, to enjoy thy presence evermore.
- Now, the Lord's people are mourners in Zion. We've a good deal to mourn over. Most of all, that that's within our own heart.
- But we've so much to mourn over in these degenerate days. In our own hearts, in our own lives, our own families, in our business life, in our daily life, in that that concerns us in our families, and that especially that concerns the house of God.
- [ 10 : 07 ] Blessed are the meek, for they shall inherit the earth. Well, does your heart respond and say, Lord, I am not meek.
- By nature, I'm a complete opposite. But is there something in you that wants to be meek? Can you see a sacredness in it? Which in the sight of God, this true meekness, is of great price, great value.
- Blessed are they which do hunger and thirst after righteousness. Well, do we hunger and thirst after righteousness? Is that why we come to the house of God?
- That our poor souls may be fed? Do you hunger? Do you thirst? You know what it is at times to long, to get to the house of God, hoping there's going to be food for your soul?
- And then it says, Blessed are the merciful, for they shall obtain mercy. Well, do you want to be one that is merciful?
- [ 11 : 19 ] I believe the more we feel our own need of mercy from our God, the more merciful we shall be if we receive his mercy.

It will bring us into the dust and then we shall be merciful. We shall have compassion one of another. We shall be pitiful. We shall be courteous.

Blessed are the pure in heart, for they shall see God, whosoever heareth these sayings of mine, and doeth them.

But here it is, I believe, our response in hearing. Blessed are the pure in heart. Is there that within you that longs for this?

Blessed inhabitants of Zion, washed in the redeemed blood. These are the pure in heart. You will say, well, my heart isn't pure.

[ 12 : 24 ] My heart is vile. My heart is wretched. And you will come in with the apostle when he said, concerning himself as a sinner, of whom I am chief.

You won't beat about the bush. You won't be afraid to acknowledge him. Because you'll feel the need to do so. And yet, what a thought it is that, and it does just remind me of the lines of a hymn.

Dear Mr. John Farley, went to a funeral service in an Anglican church. And I know that he wondered what it was going to be.

But the Lord saw fit to speak to him in that service through a hymn. And it was this. He who fain would serve thee best, or they who fain would serve thee best, are conscious most of wrong within.

Well, what a paradox. I can remember when he told me, I thought, well, that's just how I feel.

[ 13 : 55 ] It did encourage me. Oh, it did encourage me. But this is the way that our hearts are purified. And it's by the blood of Jesus.

But that is the way our hearts are purified. The more we are made aware of our sins and our shame and our base backslidings and how vile we are, it's then that we cry.

It's then that we feel our need of the precious blood of Jesus to wash our guilt away. Well, it's the response. You've had to pray with the psalmist, have you not?

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence. Take not thy Holy Spirit from me.

You know, dear David, he'd known what it was to feel the power of the cleansing blood of Christ in his heart.

[ 14 : 55 ] He possessed the things that he felt his need of at that time in his life. He had them. You see, friends, when we really feel our need is before God, when we are really burdened, when we cry for these very things that we feel to so lack that we do not have, I believe that at such times it's often the case that the Lord has granted it to us.

And yet we have to pray for it. The Lord has granted it in me. Blessed are the peacemakers, for they shall be called the children of God.

Whosoever heareth these sayings of mine and doeth them. Some people, I am speaking now after the manner of men, but some people appear to delight in the very opposite.

They appear to delight in being troublemakers. Our poor land is full of such people. And sad to say, it creeps into Zion itself.

But if we know something of the cleansing power of the blood of Christ, dear friends, that will have such an effect upon our hearts that that will cause this spirit to well up within us.

[ 16 : 28 ] We shall want to be a peacemaker. We shall want to be a peacemaker. As I said last evening, not peace at any price. I don't mean that.

But to be a peacemaker. And how can we be a peacemaker? When we're under the influence of the spirit of Christ.

And when our poor hearts are touched with the love that we've been singing of. Because we've sung this, love, all defects supply, makes great obstruction small, tis prayer, tis praise, tis sacrifice, tis holiness, tis all.

But how do we respond to this? Blessed are the peacemakers. Do you want to be a peacemaker?

Do you want to be a peacemaker in your own home, in your life, as you meet with men? Do you want to be a peacemaker in the church of God, in the house of God?

[ 17 : 36 ] The hymn writer says this, when is it Christians all agree and let distinctions fall when nothing in themselves they see and Christ is all in all.

Well when that spirit is given, there's peace. There's peace. And everyone is then sitting at the feet of Jesus. They're all the same size.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Now friends, if we are built upon the rock of ages, we shall not escape persecution.

We shall not escape persecution. Do not we find that we have a persecuting enemy within our own heart? Our own fallen, sinful heart?

A tempting devil? The allurements of the world? In whatever way, what does persecution really mean in simple words?

[ 18 : 52 ] It means this, continual unkindness. And that's very simple, isn't it? Continual unkindness.

Now you may be called, you have been called, but you may be called in your life to endure. It may be, for a season, as long as the Lord intends, continual unkindness.

And that persecution may come from the least expected quarter. It's often the case.

And where we would least expect persecution, we must sometimes receive it. And then, blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad for great is your reward in heaven for so persecuted they the prophets which were before you. You may have those who revile you and persecute you.

[ 20 : 14 ] You may have those who say all manner of evil against you falsely for my sake. The Greek renders it lying. No, it's a very painful thing to be the subject of such persecution, such persecution when people may be permitted to tell lies about you.

you know what that is. I was talking to a friend only recently and this happened in his life, it's happened in my life.

well, how do our hearts respond? I believe I closed last evening with this and I, oh, the Lord knows how I feel about this subject.

It's so vast but oh, may I only be able just to say what the Lord intends to be said to you this evening. I believe I did mention this last evening in closing and it has been made the word of God to my own soul so I can, as the Lord may help me, bring it before you with some feeling and it's this, speaking of Christ, who, when he was reviled, reviled not again.

When he suffered, he threatened but committed himself now this word speaks of Christ that committed himself, the margin renders it or his cause, that committed his cause himself unto him that judges righteously.

[ 22 : 07 ] Now if our hearts respond to this, I can tell you what it will do. It means this, dear friend, leave, leave this, whatever it is with the Lord.

If you're being shot at, you've heard this said before, but if you've been shot at, the Lord give you grace to take the arrows and not shoot them back, but to shoot them up. Tell the Lord about it.

You may have painful things to bear, but tell the Lord about it. Don't put your own hand to it, but tell the Lord about it. Because the Lord knows, and the Lord can do things, he does do things, one has proved it.

The Lord can do wondrous things when we're enabled to leave our cause with him. We're all different naturally.

We've all had different dispositions. you know how we are. I'm sure the most tender person who may be in this chapel tonight will know what it is to have at times you may have had murder in your heart.

[ 23 : 22 ] You have known what it is to think you'll take the sword and do something about this. You may have said, I'll put up with this no more. But friend, what a mercy to be given grace to leave it with your Lord.

Because he will deal with it. He will deal with it. And just to close this thought or two in this particular way, you will all remember, I'm sure, that when Jacob was commanded to return to that that the Lord had promised him, before him lay in the way his brother Esau coming to meet him and 400 men with him.

And Jacob was greatly afraid and distressed. He was unable to cast his burden upon the Lord. He was favoured to wrestle with his Lord.

And friends, when the day did come, when the moment did come, his brother Esau was turned from a lion into a lamb. The Lord turned him from a lion into a lamb.

And Jacob was so affected by it, he said concerning his brother Esau, as he saw his face and saw the compassion and the love. I've seen thy face as I've seen the face of God.

[ 24 : 57 ] Oh, Jacob saw God, as it were, in Esau's face. And instead of a saw, they embraced one another, they kissed one another.

I know that that speaks to an account in which Jacob had grace, God had given it to him. Esau never had grace. But what I'm trying to convey is that the Lord can do wonders in answer to prayer.

He can turn people completely round. And I'm sure some of you have proved it. Therefore, whosoever heareth these sayings out of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock.

Then, how do our hearts respond to this? There are some very searching truths in these three chapters. ye are the salt of the earth.

Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

[ 26 : 18 ] And if, friends, if we hear these sayings of Christ, shall feel in measure the solemnity of our position as being his people, this people have I formed for myself.

They shall show forth my praise. What a responsibility we have if we have made a profession of the name of Christ.

what a responsibility we have. We're watched by the world with jealous eyes. We're watched by our children.

We're watched by others. And the Lord says, let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Oh, for grace so to live. Oh, for grace so to live. Dear godly person, speaking to me some while ago and I dare not, I cannot, I would not go into it in a personal way but only to say this, that a dear person spoke to one near and dear to her in a feeling of desperation came over their spirit and they asked the question, well, haven't you seen, haven't you seen that there is something within her heart?

[ 28 : 14 ] how they didn't say it in a self-righteous kind of way, in a presumptuous kind of way or in a proud way, but they were so distressed that they asked the question and you know the reply that they had was this, no, I cannot see anything different in you.

you know some parents have to walk in such a path as that, have to walk in such a path as that, and what grace is needed, oh, what grace is needed that our light may shine before men and the Lord says neither do men light a candle and put it under a bushel but on a candlestick and it giveth light unto all that are in the house.

Therefore whosoever heareth these sayings of mine, I know this will search us, friends, our life, how we live, is far more important than what we say.

It's how we live. It's how we live. what a wonderful thing. The Lord, although I've mentioned that very solemn instance, but the Lord does.

Oh, the Lord does cause this to be known in the lives of his people and it is recorded in the word of God where it says they took knowledge of them.

[ 29 : 58 ] But they had been with Jesus and had learned of him. What a testimony. And that was something that was seen by others.

God's God's God's God's love. Now we must go on a little, it can only be a little. But oh, what grace we need in matters that come upon us in our lives.

And sometimes brethren and sisters in the Lord do not agree and how close it can come. But what does the Lord say?

That I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment. And whosoever shall say to his brother Rake which means vain fellow shall be in danger of the council.

But whosoever shall say thou fool shall be in danger of hell fire. Therefore we have another therefore here. Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee leave thy gift before the altar and go thy way first be reconciled to thy brother and then come and offer thy gift.

[ 31 : 35 ] No and I'm not speaking personally and I certainly have no knowledge that this applies to anyone in this chapel tonight.

But if we hear the sayings of Christ we shall be very concerned to put things right that are wrong.

It will be an exercise to us. It will be a burden to us. You know even brethren and sisters in the Lord can be left to our own spirit and we have such a spirit within us and what is it really where two people in their hearts are saying I'm not going to give in.

I don't intend to give in. I believe I've proved this once especially in my life. The Lord knows that much that has come upon me I deserve and I deserve far more than the Lord has ever laid upon me.

But there was a particular time in my life when I was walked in a time of persecution and from someone that I dearly laughed and that made it so hard they turned against me they turned against me and it went on and on and I used to meet them and I used to try to speak to them they didn't want to answer me well the time came and the Lord knows why I'm just telling this out tonight and I can leave that with him but the time came when I felt that I couldn't bear this any longer I feel I could say that I was not guilty many many things I could never say that but in this case I feel I could say I was not guilty and yet the one who was went on and on and on and had no intention of seeking to put it right but the day came when my dear wife and I invited this one these friends these people

[ 34 : 12 ] I put it like that we invited them to our home and to our amazement they said they can't now that was one step and when they came into our home you could have cut the air with a knife and we had a meal and there was this frozen atmosphere well and as the evening went on I thought I couldn't bear it any longer and I went up into my bedroom and I fell on my knees and I said Lord do not let this one go home without this being put right Lord don't let him go home he was much older than myself and I came downstairs and it was a venture in those days I ventured to read I had in quite recent years become a member of the church at Jire attended I ventured to read the word of God and to pray it seemed as though it was all

I could do the amazing thing was that it was received and the Lord used it to begin to turn that person's heart and friends ere long he died it wasn't long before he died he went to chapel one Sunday morning and he was asked to pray he went up to the front and prayed and went back to his seat and was seized with coronary thrombosis and I suppose in five or ten minutes he was dead but only about a week before he died one of God's servants came and preached from these words what mean you by these stones and that dear man he was a dear man he was in Christ he was in Christ the dear man that evening only about five days before he died he gave me a look of love and it was a look of love it was something that was more than natural it was the love of

Christ it was in his face in his heart and that was on the Monday evening and the following Sunday morning I helped to carry him in my arms and he died I've known a little such things as this whoso ever heareth these sayings of mine and doeth them friends you know if our hearts are made tender before the Lord we shall not want to go when there are things that are wrong and how solemn and it has happened how solemn it is when people die and the rift is not healed and if those if people hope through the grace of God to meet in heaven well sometimes we can't understand things can we only as we're made aware of the evils of our own heart whosoever heareth these sayings of mine and doeth them and then the Lord goes on to speak some very searching things he speaks about adultery and he says he have heard that it was said by them of old time thou shalt not commit adultery but I say unto you whosoever looketh on a woman to lust after her have committed adultery with her already in his heart now friends

I feel there's no need for me to say very much about this only to say if we know anything of the evils of our hearts we shall understand it we shall understand this truth whosoever heareth these sayings of mine we shall understand this truth I know this speaks of a particular sin well we live in days when our land is full of adultery we cannot gloss such things over and many other awful sins this land is full of adultery you know it is so but what have we got to say about it what have we got to say about it the nearer we live to our

Lord the more we shall have to say this about this sin and every other sin there go I but for the grace of God you'll know that's true in your heart it's only as we're kept only as we're kept very easy to point the finger at other people but the more we know of our own heart we shall not be able to point the finger we shall not be able to I have to have to go to God all together and yet the Lord has made me aware of this that I'm a far greater sinner than they are I'm a far greater sinner than my sons who want nothing to do with these things as yet that's how

[ 40 : 12 ] I have to be they don't understand it but that's how I feel about it I know it's true whosoever heareth these sayings of mine and doeth them see the importance of this it's how we live friends it's how we live it's one thing to make a profession it's another thing to live it out it's one thing to preach in the pulpit and it's another thing to live out our preaching well I must turn over the pages that the Lord says in the sixth chapter he speaks about prayer he speaks about our giving arms let not thy left hand know what thy right hand do oh real giving is giving unto the

Lord he's not telling other people what we've done he's giving us to the Lord in a quiet unobtrusive kind of way and concerning prayer whosoever heareth these sayings of mine what does the Lord say about prayer he warns he says and when thou prayest thou shalt not be as the hypocrites are for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men verily I say unto you they have their reward that thou when thou prayest what a very searching and sacred and solemn subject is the subject of prayer I do not know how any of you feel I feel very tried about my prayer and often wonder if I've really prayed at all especially as

I've tried to pray for my family I wonder sometimes if there's been any reality in it this searching will make you realise the danger of prayer that isn't prayer it will make you aware that prayer is a solemn matter it is addressing a holy God he's coming and in his great mercy he has made a way whereby sinners can approach him and it's in and through the mediator's blood it's through Christ the rock and the real prayer is the burden of the heart prayer but the Lord gives grace to his people to express it in words and friends there's so much prayer that's never put into words so much I felt encouraged

I felt even today because of the burden of preaching here tonight and I felt well there hasn't been much prayer that's come out of my lips but I believe that the Lord knows that I've had a burden upon my heart and I hope prayer has gone up to the Lord about this service.

Now you see the Lord whosoever heareth these sayings of mine oh how you'll feel your need of closet prayer.

[ 44 : 06 ] Closet prayer. I've sometimes and when the Lord moves me I have to go into a room on my own and I cannot forget what the Lord said and shut thy door about it.

And I've had you shut the door. You want to be alone with the Lord? No dear friends if Zion knew more of this secret prayer there would be more blessing in an open way.

It's this surely that so we've held. Oh if only we were favoured with this closet prayer. Any more of it? Preachers and people.

And when has it been in your life when the Lord has favoured you? When he has blessed you? I know that he sometimes comes in a sovereign way when people in their feelings have not prayed at all.

But I do believe this and some of you could testify to it. When has the Lord favoured you in your soul? Has it not been when you've been brought into the dust and you've had to cry for mercy and you've had to cry that the Lord would appear for you?

[ 45 : 18 ] And he has appeared for you. And sometimes you come to the house of God and the very things that are the burden of your heart the exercise of your soul and it all comes out in the sermon.

It's a wonderful thing when it's like that isn't it? When you see the Holy Spirit has guided the minister and he tells you all, perhaps all sometimes all that's been going on in your heart and all that's going on in your life.

There was a dear woman coming to me some while ago and we had to preach from these words where Samuel was so distressed because the people asked for a king and the Lord said they've not rejected you, Samuel they've rejected me.

But Samuel felt that he'd been rejected. It's not a very, it's a very painful thing to feel that we're rejected. But Samuel rehearsed it in the ears of the Lord.

He had to go and speak from that word and a dear woman came to me or some, I don't know how long after it was not very long but this is what they said you knew all that's been going on in our home during the last two weeks you knew it all.

[ 46 : 47 ] Well of course I didn't and yet I did because the Lord directed one in speaking. And isn't this the kind of preaching that you want?



Isn't this the kind of preaching that we need? It's this that brings us together when our cases are met when the exercises of our soul are expressed when we find that the preacher feels like we feel when we find that the preacher understands and has entered into our very life and when he's been helped to preach Jesus is the only antidote for sin where I must leave off there's so much in this in these two chapters and I'm thankful that the Lord has delivered me from this in this sense that I know that I can only touch but very little therefore whosoever heareth these sayings of mine the Lord help you dear friends to look into these three chapters and to pray over them and to ask the Lord to instruct you through them that full of instruction therefore whosoever heareth these sayings of mine and doeth them

I will liken him unto a wise man which built his house upon a rock and the rain descended and the floods came and the winds blew and beat upon that house and it fell not for it was founded upon a rock now if we are blessed with such a religion as is recorded in that wonderful sermon if we are favoured to possess such a religion then your weather beaten bath will reach the haven of rest your religion will stand it will stand it will stand