

# Beware ye of the leaven of the Pharisees, which is hypocrisy. (Quality: very good)

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Preacher: Woodhams, Raymond (1933-2014)

- [ 0 : 00 ]     Depending upon the Lord for help, I'll direct your attention to the twelfth chapter of Luke and reading the last part of the first verse.
- He began to say unto his disciples, first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
- These are the words of the Lord Jesus Christ. And they were spoken at a time when there seemed to be a little lull in the activities.
- For we read, in the meantime, when there were gathered together an innumerable people, insomuch they trod one upon another.
- Thus he breaks out in these solemn truths. And so it is not just speaking to the people of that day, but he is speaking to people right down through all generations until the end of time.
- [ 1 : 51 ]     He here is serving them notice. He's serving people in time notice. He's serving you and I notice.
- Beware. Beware. Why there, there was a great multitude. And we might think, well, we are safer in numbers.
- It's wonderful indeed. There's a great company here. Just see how the gospel and the preaching is so prospering.
- See the open manifestation of it. So, my friend, oh, he says, beware. Beware of hysteria.
- Yes, how oft times people become very full of hysteria when there is a great company of people.
- [ 2 : 56 ]     Friend, we would see this place full, yet overflowing. We go further. We see indeed a need to extend the building.
- But, my friend, what is the enlargement of great companies if indeed it is summed up in one word? Hypocrisies.
- Making out we are something which we are not. Teaching we are something which we are not.
- Friend, every lie is an abomination unto the Lord. And it can only bring down upon us his anger, his fury, and his condemnation.
- But surely, if this is so great and terrible, why beware? All must know it.
- [ 4 : 05 ]     All to see it. I often think of hypocrisy like the science of electricity.
- Friend, you cannot see it. You cannot see it. But you touch it. And you soon feel it. And feel it sometimes to such an extent it is fatal.
- Can inflict perilous conditions upon you your whole life long. And therefore, saying with hypocrisy, Jesus says, Beware.

Do not be satisfied. Because you cannot see any evil in these things. Is it not the byword in the day in which we live?

I see no harm in it. I see no harm in it. And I say you younger ones, you may be saying this to your parents.

[ 5 : 13 ] I see no harm in it. But I say it may be that our eyesight is wrong, our understanding is wrong, until indeed it bites you like a serpent.

You do not know and feel the weight of its venom that can slay you, can kill you. Beware of hypocrisy.

You see, we can live our whole life in hypocrisy and be very satisfied with ourselves.

Yes, make believe, cover up, that we have been blessed here, that we have been blessed there. Beware. Beware of the leaven of hypocrisy.

Jesus uses this word leaven, I'm sure of it, he uses it accurately. He uses it with meaning and purpose.

[ 6 : 24 ] He means it, every bit of it, for leaven. What does it mean? Being puffed up. Puffed up. What a solemn thing hypocrisy is.

It puffs a person up. We speak about puffed pastry, don't we? And if not, there's nothing put in that puffed pastry.

When it's come to its cooking, full cooking state, you open it, there's nothing in it. There's nothing in it. It looks so beautiful, it may look so large.

And so may our religion look like that. And we may be viewing and looking upon somebody and saying in our heart, I wish I was like them.

I wish indeed, I knew chapter and verse like them. I wish I could pray like them in public. And so beware of the leaven of Pharisee.

[ 7 : 33 ] We, my friend, are unable to judge and assess other people. But my friend, friend, Jesus knows and sees right to the very heart and to the core of things.

I say beware of the leaven of the Pharisees. If Jesus is not within our heart and in our lives, then we are puffed up, are we not?

Are we not full of hypocrisy? I say, I say, what a solemn thing when it comes to the judgment day. You say, well, this is my religion.

And will not God Almighty say, but this is your sin. This is your transgression. This is your condemnation. My friend, so many are apt to look and say, well, this is my faith.

This is my religion. As if nothing else matters beside, but surely the word of God shows us and teaches us that it surely does matter and will matter.

[ 8 : 50 ] Oh, beware of the leaven of the Pharisees. Friend, a parrisaical religion will allow you to sleep very comfortably.

Allow to lay down your head on your pillow without any care or concern. I say, surely, a religion not is puffed up full of hypocrisy.

What need is it of? I say, what is the substance of prayer and supplication unto almighty God?

Is it not indeed the theme of today that we need less prayer but more praise? I was so surprised hearing this not long ago by one that I assumed was a child of God.

They may be a child of God. But I say, does not this notice served here on us beware of the leaven of the Pharisees lest we have something that is no more than utter pretense.

[ 10 : 19 ] My friends, the Lord Jesus Christ has said, blessed are the poor in spirit. I say, that is not puffed up.

Blessed are the meek. Yes, blessed are the merciful. For they shall obtain mercy. Friend, a religion with something in it.

Read, I pray, the first few verses in the Matthew 5 known as the Beatitudes and I say this is what we call substance.

There's no substance, you see, in hypocrisy. Beware of the leaven of the Pharisees. And what did the Pharisees like?

They like to be looked upon. They like to be looked upon and esteemed highly by those who looked upon them.

[ 11 : 28 ]    Saying, why, these are the most godly men of our day. These are the most religious men of this day. But did they like any competition?

No competition whatsoever, friend. wonder. No, they work because they know this. They might well come short and be found in the balances and found wanting.

Beware of the leaven of the Pharisees. And what did Jesus speak of them? They will not enter into the gospel themselves and they would prevent others from entering therein.

In other words, by constraining them, influencing them, not to follow in the ways of the Lord Jesus Christ.

There may be some here today, I know not, under such an influence, yet enticing them, preventing, persuading them, I say, beware of the leaven of the Pharisees.

[ 12 : 49 ]    In other words, give not heed unto them. For, my friend, the gospel of the Lord and Saviour Jesus Christ is the only way, it is the real way of salvation.

All other paths, they turn astray. All other paths, my friends, they will deceive us. Yes, what a solemn thing to have a religion ourselves with nothing in it, which would and would indeed despise those who have something in them.

Beware of the leaven of the Pharisees, because they malign people, they speak untruths about others, they indeed speak in such a way that they will slate other people, and what do they call them who are true believers?

Why? the children of Beelzebub, the children of the devil, highlighting all their thoughts and all their failings, never, never mentioning that this poor sinner, by the grace of God, has been brought to the feet of the Lord Jesus Christ, seeking for peace, for pardon, forgiveness, forgiveness.

Friend, Jesus says, beware. Always say, how we then need to beware to what we listen to. Beware, indeed, what we say to others.

[ 14 : 48 ]    Beware what we think of others. Because, my friend, though, it indicates, what have we in our own religion.

Friend, what have we to die upon? Beware. Have we got a real religion? Am I a real Christian?

Am I ready to meet God? Beware of the leaven of the Pharisees. For Jesus follows on by saying, for there is nothing covered that shall not be revealed, neither hid that shall not be known.

Do you hear the message? Do you hear the words of Jesus? Do you hear these words that will ever stand and will ever abide? There is nothing.

There is nothing. My friends, oh, perhaps there is, that we have to retract. There is much indeed we need to repent of and seek pardon and forgiveness.

[ 16 : 07 ]    But my friends, what will the Pharisees say of such things? Oh, no, we don't. Oh, no, we don't. We know this and we know that and we're standing by that word.

sinner, when we come to the judgment bar of God, shall it be seen there that those who have fallen under our vicious condemnation shall be found in heaven, and we cast without or beware of the leaven of the Pharisees.

there is no reconciliation, there's no seeking for pardon and forgiveness in them. I say, what religion is that?

And what standing is that? That soul that never seeks pardon and forgiveness, that verily believe that they are perfect, yes, and that there's nothing wrong with them, that they should even dare to say to the Lord Jesus Christ, we were not born of fornication, we are Abraham's children.

Friend, we might say how terrible they were, but I say, is there anything different between them and ourselves?

[ 17 : 42 ] is there anything different at all? Are we thus so blind that we do not see? As I, my mother often used to say to me, and much to my annoyance, we do not see ourselves as others see us.

Oh, I say that is true, but I say if we do not see ourselves as others see us, how do we appear before God?

And I say, how do we appear before God this morning? This morning? You say, well, why this morning?

Because we do not know that we shall be alive this afternoon. Beware of the leaven of the Pharisees.

The Pharisee or religion might say, they are never ready or to die. No. They may think that they are ready to die.

[ 18 : 56 ] They may be indeed persuaded that there is no thought or spot within them. But how different it is to that man who cries out before almighty God, oh, like the man praying in the temple, God, be merciful to me a sinner.

My friend, he was classified as a publican, one of them, one of them, not one of us, one of them, who got a record of false dealings and sinfulness.

Ah, my friend, the great difference between them and us may be this, that we have never been pardoned, we have never been forgiven, we have never sought for forgiveness, though we may think that our sins, if we have any, are but few.

but the publicans, they're just full of sin, full of sin. My friend, they're not puffed up by that soul, who is so loaded with sin, it brings him to the feet of Jesus Christ, seeking for pardon and forgiveness.

death. Oh, beware of the leaven of the Pharisees. Oh, are we not conscious of this from time to time?

[ 20 : 41 ] When we come to the time of funerals, and then pick up, highlight all the best points that they can find in the deceased, how much does it help?

What does it alter? What does it change? Beware of the leaven of the Pharisee. A handful of nice things said about us over the graveside will not indeed make any difference at all to that soul that has now entered into heaven.

Beware of the leaven of the Pharisees. And oh, do we not detect this from time to time when the relationships as such are exposed and brought forth as excellent qualifications?

You say, well, was it so? Pharisees born of Pharisees. God forbid that I should judge and make an assessment here, but the day will declare it, I am persuaded of this.

My office, my place is this, not to assess and to judge, but to warn and indeed to declare beware of the leaven of the Pharisees, a religion that has nothing in it.

[ 22 : 25 ] My friend, oh, have we not read together with regards to keeping the outside clean? Do we not read off times that word?

Oh, how Jesus called them hypocrites. ye have much concern about outward things, the things that appertain to vital godliness.

They are but secondary importance to us, friend, oh, beware of the leaven of the Pharisees.

Pharisees, my friends, they had their own rules and regulations handed down to them by their forefathers.

Now, we would notice this, that we do follow on in laws and regulations that have been made and quite often they have been made for a good reason, for help and for that which is acceptable amongst us.

[ 23 : 47 ] But, friends, there may well be laws and regulations that have no connection whatsoever with the precious blood of Jesus Christ.

And why do I emphasize the precious blood of Jesus Christ? Because there is no other way in which a poor sinner may be saved from eternal ruin.

There is no other way wherein we may be found at peace with God. But if that is absent, we cannot supplement by using the regulations and traditions of our fathers to save our souls.

That will never, never do. There may be virtues of a sort, but not the sort that can save our soul and appease the wrath and anger of Almighty God.

I make here a solemn divide and we need to do it, yes, on a personal scale, that we might truly be able to say, how stands the case, my soul with thee, for heaven are thy credentials clear.

[ 25 : 20 ] Beware of the leaven of the Pharisees. My friends, the Pharisees, they have a thankful heart. You say, so have I.

But what are you thankful over? The things that the Pharisees were thankful over was hypocrisy.

They were thankful for themselves being puffed up because they look good. No, there's nothing in them, my friends.

They were puffed up because I thank God I'm not as other men are. Oh, I say, how solemn. They're not as other men are, my friends.

But all the things that they highlight in other men are apparent in them in another form.

[ 26 : 24 ] Yes, we have done much and we have given much that is in their estimation. But have they not been heard say, well you can't expect too much of us.

We can only do so much. My friend, the Pharisees, they haven't got a heavenly master. Their master is the devil and he would have them serve themselves.

First is first and first is last. That is not so. We're true followers of the Lord Jesus Christ.

You can never do enough for a bad master. You cannot do too much for a good master.

I believe that. And a good master has this qualification. I'm speaking naturally now. He leads his men himself.

[ 27 : 39 ] He will not ask his men to do anything he wouldn't do himself. A bad master. Oh, he doesn't mind how many are hurt or injured long as he is not.

Friends, hypocrisy. Our dear Lord and Saviour. Oh, what illustration he has set before a good master.

He has gone before. He has gone before. One aroused my memory this week with regards to a sermon he heard me preach and they came to Calvary.

They came to Calvary. All friends, beware of the leaven of the Pharisees because when we come to Calvary it was they indeed who with glee and joy would put the Lord and Saviour Jesus Christ to death.

But have you been to Calvary? Can you join with those Pharisees? Can you join with those reckless self-righteous beings who see the blood of Jesus Christ as a contemptible thing of nothing of any particular importance but rather they cry away with him away with him crucify him crucify him beware of the leaven of the Pharisees lest any of these things cause us to turn astray and see the effect I believe that the fear of man brought upon that big hearted man Peter yes oh I say when I look at Peter he stands head and shoulders above me yet my friends he fell he fell the fear of man came upon him the

[ 30 : 04 ] Pharisees he didn't just hold his peace like the others did that was bad enough but my friends he denied his lord and master with oath and curses or beware of the leaven of the Pharisees art thou found in a pit of difficulty at this time art thou found in a place which you would not be in and long to be delivered and yet there seems no door no way of escape there's nothing that you can escape by being honourable what do we mean by being honourable well to get out of it without any trouble without any personal hurt support and have come into this deadlock situation

I say beware of the leaven of the Pharisee to get yourselves out of trouble my friend indeed we can never say that but all will be brought to this to own him and to confess him own him and confess him beware of the leaven of the Pharisees Jesus indeed of course was not ashamed to say this I've often said in my preaching so often with men many words are spoken which are not needful but when Jesus spoke he never wasted a word every word of the Lord Jesus Christ is most necessary and needful and I challenge anybody to dispute that fact no it is necessary and needful because the whole weight of eternal wisdom and understanding is with it and therefore how it behoves us to give all consideration and prayer and supplication

Lord open mine eyes that I may behold and see the leaven of the Pharisees Lord if my religion be that of the Pharisees or remove it from me Lord we not only want filling but all we need the awful sin of hypocrisy to be taken out from us so often we have to look at sins that are identified as sin but when it comes to hypocrisy we do not identify it as something you say there's nothing there's nothing in it not only look at the nothingness in it but look to the surface of what is written on it what is interpreted by it as I began my remarks but a religion that looks good oh beware of the leaven of the Pharisees who indeed is able to cleanse us oh from this that we may not look upon hypocrisy as a sin of no particular importance it's a terrible sin it's a sin my friend that is momentary or given power by the pride of our own heart oh I say pride is a solemn sin it is that indeed which puffs us up it puffs us up and causes us to turn things which have no consequences into something of importance my friend

I say take it then oh take it to the heavenly jeweller and let him see whether it will be solid gold or no let him indeed manifest whether there's any gold in it at all he'll even indeed would tell you if it may be a genuine gold pint but my friend that is not good enough you say no that is only plate that is of no value at all friend hypocrisy that awful sin but I say beware of it oh to have that which is right that our religion friend begins in heaven and ends in heaven our dear redeemer my friend he came down from heaven to suffer to bleed and die in the place and state of his people my friend how unacceptable that is the teaching of the gospel my sheep shall never perish friend the Pharisees they do not need that because they're not his sheep they're self-satisfied right the way through but my friend they are rejected right the way through they want no part of communion but the

Lord Jesus Christ do you do you are you ashamed of him or do you need grace to confess him friend I find no fault with those who pray Lord give me more grace that I might own thee and confess thee day by day Lord save me from the weakness of the Pharisee but oh to give me more grace to be like of my master oh even as John the Baptist said he must increase but I must decrease that is unfavorable with our nature is it not it doesn't feed human pride but beware of the leaven of the Pharisee lest we're feeding our human pride popping us up and when to be found at last with nothing it was different with Paul wasn't it he said this that I might know him and the power of his resurrection amen