

# About Good Deeds

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Preacher: Harry Robinson

[ 0 : 00 ] In your Bible on page 20 of the new web, section 10 stories.

Chapter 19 and verse 16 on page 20.

The full one came up to him saying, Teacher, what good me must I do to have eternal life? He said to him, Why do you not speak about what is good?

One there is who is good. If you would enter life, he said to him, Wait! Jesus said, You shall not steal, you shall not be an idol, you shall not steal, you shall not bear for all women.

Honor your father and mother, you shall love your neighbor as yourself. Young man said to him, All these I have observed, what do I still lack?

[ 1 : 36 ] Jesus said to him, If you would be perfect, Go and sell what you possess, And give you the food, And you will have treasure in heaven, And come, O peace.

When the young man heard this, He went away and was horrible, For he had great possessions. Some of you may recall, That I am tempted by telling the story For young men who were fired in hell, To illustrate what this story is about.

But the response I got from that story, Was that, My way to open to, That I feel very apologetic about it, And think I'll try again to go through this story, And see it, And somehow the thing that is here, Is that the truth is that we can't crowd, Both individually, And the congregation.

Can I say that I would like to regret, Individually, Those who like to join the Hawthorne University, And I say that because this man, He was the fit in that category.

He was the fit in that category. He was the fit in that category. He was the graduate student, That intellectually, And morally, And socially, And economically, He still have made his owners above us all, And that if he was to walk down the aisle, To receive communion, Everybody would start to look at him, Such grand or belonging to him, As a need person.

[ 3 : 06 ] And the details about him, Are complimentary, Because if you look in those who get marked, And Matthew, You will find out things about it, Which none of them have, All together.

Matthew tells us that he is a young man. Luke tells us that he is a ruler, Probably a man who is promoted, The supposition of prominence in the local synagogue.

Mark tells us that he is running, In the excursions to encounter Jesus, While that he ran, And the person of dignity, You know, Is not supposed to do that.

Most of us don't run to church. We come rather relaxantly. So it's nice to find somebody so interested in the teaching of Jesus, That he came running.

And those who got a horror from him, That Jesus loved him. He was an entirely attractive person. And he comes to Jesus.

[ 4 : 10 ] And I would like to contend to those who are going off to school, That in a sense the whole whole of education is put together in big stories.

First he comes and says, What would he, must I do? And the heads of young people are filled with the possibility of doing some great things to relieve the sufferings of mankind, To deal with the problems of humanity, To push back the prime years of time, So that the one thing we would like to do with our lives is some good things.

And that we will be remembered down through the years of history as the person who gave them good things. And the tantalizing responsibility between were young and on the threshold of life, And somehow we will be able to do that good things.

It is indeed very attractive to us. And so it's appropriate that he comes to Jesus, His famous rabbi, And he says to him, What would they not die in you?

What is there that I could do, Really to make a mark for myself? Not just to make a mark for myself, But to inherit eternal life, To be rewarded with the ultimate reality for us, That is, A life that spreads

against time and faith.

[ 5 : 46 ] Well, He is learning to ask questions. The fundamental business is educated in to learn to ask questions.

I am afraid that sometimes the university is so educated, That is how much there is to know that you stop asking questions.

One of the fundamental problems with a church is that you stop asking questions. The question is that the life of this church depends on being a last year of questions.

You might want to ask when we were studying and destroyed to a congregation. And there we looked at the preacher's preach, And then we criticized the sermon, And then we met the members of this congregation and said, Why don't you ask our minister these questions?

And they said we're afraid he must develop the answer. And so they were sort of amazing, And I'm going to make sure they were respectful. But the question is absolutely out.

[ 6 : 49 ] Whether the minister knows the answer or not, Somebody is going to keep asking the question. And so this man does come and say, What your team must I do to see?

Well, then you see him revealed in a way, By the youth of gently and lovingly and sexually unsure. But he is the whole first thing you've got to be done, And you start out what God is.

God is not to be found in something that we're going to do. God comes from God. The source of God is with God. It's not with you or something you're going to do.

Want to know what startling facts about our prayer book? Look here and you'll find that this young man is answered, And made you by one of the articles in the Articles of Religion in the Back of the Prayer Book.

And if you look at it, you'll find it on page 700 and 3. And this is the answer in verse 2's good work.

[ 7 : 53 ] And in a sense we are told category that there is no good thing you can do in and of yourself. Article 12 says, All we and his good works which are the proof through faith that fall after death in the beginning, Cannot put away our pains in the purest severity of God's presence.

Yet they are truly inexcusable to God in Christ, Which is pretty necessarily of a true and lively faith, In so much that by them a lively faith may be indefinitely known as a tree discerned by its roots.

And of works done before justification, Before you have come into relationship to God in Christ.

Works done before the grace of Christ, the inspiration of the Spirit, Are not pleasant to God, for as much as they bring not of faith in Jesus Christ, Neither they make men need to receive grace.

So this doctrine of works which by which men thought to, In just to receive eternal life, is denied by Christ.

The good thing does not come from what we do. The good thing is God's prerogative, and comes from God's initiative. And so he opens up his very profound question.

[ 9 : 20 ] One of the other things he said, which I hope would be characteristic of unity, And perhaps of us all, he portrays the profound dissatisfaction with the acceptance and energy.

He knows what the typical answer, and he probably asked the question to many people, As he has been entirely dissatisfied with the answers that he has been given.

And so when this year was explaining Rabbi comes along, He brought with the hatred that one short thing must I do. And he has given an answer which he stopped in and is stressed.

And it is important to see that we certainly get satisfied with a, I feel that there is a whole generation of young people who consider that the answers that we have been undertreated Are giving to them are unsatisfactory.

And they are not trying to find out what our answers are, Because they have heard them and they no longer are interested in them. They don't even consider those answers are the profoundest of questions they are asking.

[ 10 : 31 ] And I think that that comes into people who recognize, without us, young people, That they are answering questions, and they are not satisfied with our answers.

So, there is a superficiality to the question that he asks when he says, What good thing must I do? But there is also a clisening in the superficiality to the answers that he has not far been hearing in his mind.

And he wants something more. While Jesus pointed to the things that he already knows, He has what wish to have been in three to be important that I would need to commend him.

And Jesus replied to him, The second half of the secular message, Adultery, stealing, and lying, and honoring and fairness.

Those are the important things. Of course, he has known that all in life. But sometimes, part of everything, The interesting thing is to remind him of the things that you already know.

[ 11 : 42 ] The other is to remind him of the things that you have done. And he has a true easy thing with having met life, moral obligations.

That is, these things I have done for my youth, there are no challenges there. I have always done that. Now, there are two easy things with moral obligations that some of these things are important. One, that we don't think the commandments seriously enough. Seriously enough. And the second is, that we don't know ourselves well enough. One of the difficult things about getting past the young and idealistic stages of life, Is that we get to know ourselves well.

For a young man, there may be an exception to be taken in two weeks, To some parity, To an old person that may be in not to be barred.

So, the commandments sometimes means the young man, That something which they can leave us without any trouble or trouble. Then they become higher and more formidable, And you recognize the essential abilities that you have.

[ 13 : 12 ] To meet even these common offerings. And that, as you thought, was to be an incivilized to eternal life, Becomes an impossible barrier against ever-achieving eternal life.

It becomes, as the official for today's day, An inspiration of condemnation. A ministry of condemnation. A ministry of condemnation.

It is prohibitive of the possibility of our receiving eternal life. But for the young man, it wasn't a barrier at all, And he said, These things I have done for my youth.

What life still lasts? In that, of course, he betrayed, A reality which is very close to his own life.

That is, young, in a party, having wealth, Having considerable charms, and eager doers, Having once been very attractive about him, He is aware that something in his life is missing.

[ 14 : 25 ] What life still lasts? There is that God-made master in his life. There is a God-like relationship that tends to relate to many things.

Anything else? And I, I don't know what we do with that. Because, in my own life, I feel there is suffering.

But as I go around and meet people in this condemnation, I feel there is suffering. I think it is beginners living and feeding. There is no need for theak receiving. There is no need for theak directly.

There is no need for theak deciphering. bo Tribe of George Kodworkingah. There is no need for theak the█ kep culture. There is no need for theak█. There is no need to PPjaset. There is no need for us for Seite. To do box, there is something to find the following a way and the pain to work together. the Donuts was that evildly desired ontake a raging one.

The young man blurted it out. Where did that our poorET culture might be? A bad man was born toward what he surveillance means.

[ 15 : 35 ] The badman was even hard to speak. These period tempt your thoughts through me, You're meant to be perfect to reflect the image of God in whose image you have been made.

He says to the young man, well, the soul was the bell always given to the poor, and he called me to a treasure in heaven.

The young man wanted something that he could do. He wanted to put his salvation on the basis of something that he could do.

He tried to get him, alright. He wanted to hear you. He wanted to hear you. He wanted to hear you. He wanted to hear you. He wanted to hear you.

Well, Jesus didn't stop him from going away. He left his own. He had plenty of money left for what he gave his money down.

[ 17 : 06 ] What he came to find out was what he could do. That's a good question. What good things must I do to have eternal life?

What he tried to do to do this far enough? He got the answer. Well, I often wonder, that answers a couple of people that bring to you.

I have trouble, you know, the finisher of the young and young people. He had very small people and all sorts of possessions around me. What does it mean to go and sell all of the paths and give to the poor as a bunch of all of these?

The finisher of our wealth and our culture, all that he has. What does it mean? It's a problem to be all of the people that are on the highway, but it's a huge.

And it's not a good thing for us to have more than I can. So, it's a problem to be a diverse problem for you. What are we going to do with it? How are we going to sidestep?

[18:17] Is this practical idealism? Or in practical idealism? Does it represent something that we simply can't space up?

How are you going to find an answer to it? And how am I going to find an answer to it? And how are we in the midst of the prosperity which is bringing to love again, trying to respect and seeking from the one who we present to be Lord, and whom we present to have faith?

Well, the one thing I think he forces for me is not to let you or me off the hook.

Because first thing he forces a hook into this young man, and this young man went away because he had great possessions.

the reality of those possessions in his heart was such that he could not let go in order to receive what Christ had to give him.

[19:23] He couldn't let go. Christ said he didn't want, but he was simply that he couldn't let go.

And he went away, dying. I don't know where else he could go.

The disciples, having heard what Jesus said, well, they said, well, who then can we save? Why carry on with his whole business if it means that what God demands of us is in us, but they hide the others.

And as we can, they think, well, we are delivered, I think.

Even those who had given up their preaching books, and found them following, found them different, found them far, and didn't know about it closely.

[20:26] I'm sure that we, coming to this parish, as a rich, young parish, that has a great deal, can we confront our Lord?

And he says, go and sell all that you have, and give it to the poor, and you'll have pressure in heaven, and come and follow me. How do we respond to that?

Well, I think that he needs to steer the light of our Christian faith, that that's the place where God brings us, the place where God brings us.

And he leaves us there in a safe cross in the trap. With all hands like any of them, say, Lord, what do I do to inherit a human life?

You don't with your hands. But I can't. For reasons that are logical, for reasons that are compelling, for reasons that have to do with the structure of our society, for reasons that have to do with the flow of our money, for reasons that have to do with my responsibilities of my life, as my children, as my community, as my work, I can't do it!

[21:53] I don't know what you're saying. I don't think, in fact, I can't say anything. That I have to deal with the same problem in my own life. But I think, in what I expect, is that this is the place that God wants us to be.

He wants us to know what is in our heart. He wants us to know the possessions of our own heart. He wants us to know where we bring the arms.

Not to be sold by a realistic concept, and if you'll tell me what I can do, I will do it! If it involves the highest mountain, the deepest river, and the most difficult path imaginable, I will do it!

There's not a Mexican do and connections between the two and the other people.

Or a stiff river— and next mussormi group of the village and lifts up via a select minor policy. Popular anatomy. And the only hope, when he comes to this communion in hope is that Jesus says to his disciples, when they see the impunctability, with many things that are impossible, when God always responds.

[23:30] The kind they have to be, but the thing that has to be done is something that God has shown to do. That our eternal life is done for the Lord of the Son of the Lord of the Son of the Lord of the Son, that I am used.

Our eternal life is because of the Son's grace and the joy of God of the Son. That we, recognizing the condition of our hearts, are compelled to come to this holy condition and open our hearts to see what he gives in the sacrament of bread, to receive what God has done for us.

And of course, the Lord of the Son of the Son of the Son of the Son Because He really didn't even open up our lives to what he wants to do with them, to what he wants to improve.

He recognizes that the barriers of His kingdom, the barriers of His mercy, first, the barrier to eternal life is something that we agree.

We do something that we have to learn from these words that is impossible for him to be. It is impossible for us.

[ 24 : 57 ] God, friends, that we may live in that place and that we may acknowledge that reality in our life. We might not any longer be deceived by thinking that there is some good thing which I can do.

That I might enjoy such a long in what God has done for me in his life. If my work may not be the work I'm trying to do some good thing in order to inherit eternal life.

But that all that I have been expressed enough and give for the impossible things of vomitation raise Christ from the dead and offer to me as a gift that I could never burn.

before it just go to ART God who is there not the number