

protection.

[5 : 44] May we know your goodness and mercy following us. We pray for all the activities of the young ones throughout the week as well. We pray for the explorers, thankful for all who go there, both the young and the old alike.

And we pray, Lord, that you would bless these activities and those who help in it and encourage others perhaps to help with it as well, Lord, as we seek helpers throughout all the activities of the church.

May you lay burdens on all of our hearts for that. So, Lord, bless us now. Continue with us and pardon us in all our sin. That's all we ask. We ask in Jesus' name. Amen.

Just a word to the young ones before you go out. Today we're going to be, in the service, we're going to be looking at a passage that is probably familiar to many people in here today. And it's Jesus speaking about building our house and two different places that we can build our house. Do you know what it is? One place we build our house upon is sand. And then the other place we build our house upon is rock. And when a storm comes, only one of these houses will stand up to that storm.

[6 : 54] And it's a house that's built on the rock. Now, who enjoys going to the beach? Hands up if you enjoy going to the beach. Yeah, there's a few people.

All enjoy going to the beach. Would you go to the beach today, though? It's a bit wet and windy and wild today to go to the beach. But we look forward to the summer coming and days when we can go to the beach.

And one of the things we love to do on the beach is build sandcastles. And I'm sure you've all got maybe a favourite beach, somewhere you like to go, a special beach.

And you can think of all the different beaches around our island. There's so many of them. We're spoilt for choice. Number one on the list of Korsha's favourite beaches is Shawbo's Beach.

That's where everybody wants to go. I can understand why. And then there's places like Luskentide and other ones a close second. There's lots of different beaches that people like to go to.

[7 : 51] And building sandcastles can be great fun. But you know, when you're building sandcastles on the beach, something's going to happen. The tide's going to come in and take the sandcastle away eventually.

But it's all part of the fun. But there's a serious side to the beach as well. Now, a lot of beaches, you can see the tide coming in and out.

But there's a lot of beaches too where if the tide has gone out, you can't even tell where it is. It's gone so far out. And if people aren't familiar, they can make a mistake.

And you think of people who come visiting the island and they very often have tents. Now, when the tide's out, they might think, there's a lovely spot to put the tent up.

And you're thinking to yourself, they shouldn't. Because when the tide comes in, it's going to come in and cover that tent. So, the question is, what do you do?

[8 : 50] Do you just let them put their tent up and start laughing because the tide's going to come in and they're going to get wet? Or do you think to yourself, no, I should go and tell them that the tide is going to come in and cover that tent.

It's going to be dangerous for them. We should tell them, shouldn't we? Well, that's really what Jesus is doing here. He's telling us what's important. He's telling us how we are to live our lives and what's dangerous for us.

And he's speaking about this house built upon the rock and the house built upon the sand because he's warning us because he knows the danger that we're in. That if we build our house on the sand, which is really trusting in everything else apart from God, apart from Jesus, that our house is just going to come crashing down.

But if we build our house on the rock that is Jesus, we are going to be secure. So even on a day like this when it's wet and windy and wild, that's what Jesus speaks about, the flood and the storm that comes.

The house that's built on the rock stands because it's secure in Jesus. So he warns us. That's what we should do if we see somebody putting up a tent on the beach knowing the tide's going to come in and wash it away.

[10 : 04] We should warn them. And that's what Jesus does here. He warns us not to build our house in the wrong place, but to build our house, build our lives on Jesus and to trust in him.

So that's what we're going to be thinking about in the service a little more today as we go on. Standing firm in Jesus. Will we say the Lord's Prayer together now together?

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors.

And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory forever. Amen. Well, let's sing again to God's praise.

This time we're singing in Psalm 37 in the Scottish Psalter once again. Page 252. Psalm 37.

[11 : 13] We sing from verse 1 to verse 6. For evildoers, fret thou not thyself unquietly, nor do thou envy bear to those that work iniquity.

For even like unto the grass soon be cut down shall they, and like the green and tender herb they wither shall away. We'll sing from verse 1 to verse 6 to God's praise.

Amen. Amen. Amen. Amen. Amen. Amen. For evildoers, fret now not thyself unquietly, nor do thou envy bear to those that work iniquity.

for even like unto the grass soon be cut down shall they, and like the green and tender herb they wither shall away.

set thou thy trust upon the Lord, and be thou doing good, and so thou in the land shall dwell, and verily have food.

[12 : 59] delight thyself in God, he'll give, thine heart's desire to thee.

Thy way to God commit him trust, it bring to pass shall he.

and like unto the light he shall thy righteousness display, and he thy judgment shall bring forth like noontide of the day.

Amen. I will turn to read in the gospel of Luke, chapter 6. Luke chapter 6, reading from verse 17.

You'll find it around page 1039 of the Bibles, if you have the church Bible. Luke chapter 6, reading at verse 17.

[14 : 24] We notice here that in the previous section, verse 12 to 16, Jesus had been away up the mountain praying, and he's come down from that time of prayer to his disciples, calling his disciples to follow him.

And then as we pick up our reading in verse 17, he is here preaching to a large crowd. And he came down with them and stood on a level place with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases.

And those who were troubled with unclean spirits were cured. And all the crowd sought to touch him, for power came out from him and healed them all. And he lifted up his eyes on his disciples and said, Blessed are you who are poor, for yours is the kingdom of God.

Blessed are you who are hungry now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil on account of the Son of Man.

rejoice in that day and leap for joy, for behold, your reward is great in heaven, for so their fathers did to the prophets.

[15 : 52] But woe to those who are rich, for you have received your consolation. Woe to you who are full now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep.

Woe to you when all people speak well of you, for so their fathers did to the false prophets. But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.

To one who strikes you on the cheek, offer the other also. And from one who takes away your cloak, do not withhold your tunic either. Give to everyone who begs from you and from one who takes away your goods, do not demand them back.

And as you wish that others would do to you, do so to them. If you love those who love you, what benefit is that to you? For even sinners love those who love them.

And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you?

[17 : 04] Even sinners lend to sinners to get back the same amount. But love your enemies and do good and lend expecting nothing in return. And your reward will be great and you will be sons of the Most High for he is kind to the ungrateful and the evil.

Be merciful even as your Father is merciful. Judge not and you will not be judged. Condemn not and you will not be condemned. Forgive and you will be forgiven.

Give and it will be given to you. Good measure pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.

He also told them a parable. Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher but everyone when he is fully trained will be like his teacher.

Why do you see the speck that is in your brother's eye but do not notice the log that is in your own eye? How can you say to your brother, Brother, let me take out the speck that is in your eye when you yourself do not see the log that is in your own eye?

[18:19] You hypocrite, first take the log out of your own eye and then you will see clearly to take out the speck that is in your brother's eye. For no good tree bears bad fruit, nor again does a bad tree bear good fruit for each tree is known by its own fruit.

For figs are not gathered from thorn bushes nor are grapes picked from a bramble bush. The good person out of the good treasure of his heart produces good and the evil person out of his evil produces evil.

For out of the abundance of the heart his mouth speaks. Why do you call me Lord, Lord, and not do what I tell you. Everyone who comes to me and hears my words and does them, I will show you what he is like.

He is like a man building a house who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it because it had been well built.

But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell and the ruin of that house was great.

[19:37] And so on. May God bless that reading from his word. Let's again engage in a word of prayer. Let us pray. Our Father in heaven, as we read here of a great multitude who surrounded the Lord Jesus in these days and as he preached to them of all these wonderful truths and wonderful challenges that we see, we recognize ourselves in so many of them, of how far short that we fall from the glory of God.

And we thank you that your word is such a great challenge to us. And we pray that today, that as we hear it, we would indeed have ears to hear what you are saying.

for there's these words of Jesus that we read that explain so much of what our lives entail, how we live among people, how we deal with people around us, not just our own people as it were, not just those who are believers in you, not just those we are comfortable with, but we are challenged in these words to look beyond our own walls, to look out into our communities, to look out into our world and to see mankind as it has been created by you, with all its fears and worries and anxieties, with all its downfalls and pitfalls, with all the differences that we see in all our nations.

And when we think of the world in which we live today, we see so much that is a hindrance, so much that is brought upon us by sin.

For we live in a world that has come to know the reality of sin, that it is not just in our own hearts, but it works out in our lives and in our experience.

[21:35] It is something we see in ourselves, even as we are reminded there of the log in our own eye before we even consider the speck in our brothers. And so, Lord, help us to look to ourselves first, and then to look to others and to seek, to administer your word, to preach your word, to draw near to your people, near and far, and that we would see the wonder of your spirit working, the wonder of the spirit that we see working in the passage before us, Lord, as this great multitude heard Jesus preach.

We see the variety of responses that there were so often. There were those who would hear and listen and do, there were those who would hear and listen but just reject what they heard and turn away back to their own ways.

And we pray, Lord, that today, as we always do as we come around your word, that we would just not come to hear, but that your word would make us do as well, that we would seek to leave this place looking to love the Lord Jesus with all our hearts and to know the power of your spirit at work in us.

And so help us, Lord, today, that we would just be still before you in this time and that you would help us in our understanding of your word. And we pray that for all who gather around your word

today, wherever they are, be it throughout our island communities here, our nation or the world, we thank you that from the rising of the sun to its setting, your name is praised.

And we pray for the power of your spirit to be at work, that your word would not return empty or void, but accomplish all for which it is sent forth. We do remember the preaching of your word, remember the sacraments of the Lord's Supper as they take place today throughout congregations as well.

[23 : 29] We remember them in Shabbos and Leverborough, praying for the congregations there and your blessing on them, upon your people and upon all who hear your word, that there will be a great sense of your presence with them.

We pray that as the communion seasons continue in our midst, Lord, even as we look back to our own weekend, last weekend, giving thanks to you for your goodness to us in it and the word proclaimed, people coming to profess the Lord, and people being both convicted and built up. We just pray that that word will continue to bear much fruit. And we do pray, Lord, that you will continue to go before us as a people, and you would guide us even in the week ahead as we think of all that is before us.

We thank you for all the times of prayer we enjoy together, and may there be a spirit of unity in prayer and thanksgiving to you and also seeking your will. As we think of the vacancy committee taking place on Tuesday evening, Lord, we pray for your people who gather there as part of it, and for your wisdom and your guidance in it.

We remember, Lord, the ministry of your word as well as we look forward to, God willing, Bob Aykroyd being here next week. We pray for him as he prepares to come, and just give him safe travel, and may your blessing be with him in his time here, and also other vacant congregations throughout our islands at this time as well.

[24 : 58] We pray for those who are seeking to call on us that you provide for them. Remember, two new ministries beginning this weekend. We thank you for the induction of Reverend Murdo Campbell yesterday, and pray for Murdo and Alison and the boys as they settle in to the congregation of Knockbain, that you would bless them and be with them, with them, as he has preached in today, that your spirit will be there with them to give them that knowledge that you are with them, that you are for them.

We pray, Lord, for our seminary as well, Lord, praying for all the endeavors of raising up ministers of the gospel. We thank you for all who lecture and who help in the seminary in so many different ways, and we pray for all the students too, as they continue their studies and go through all the different examinations and tests over the coming months as well, that you would uphold them and strengthen them.

And so we pray, Lord, for our nation too, that we would see your mercy upon us, that we would see a people turning to you, our leaders, our king and his family.

Lord, we pray for each one to know your wisdom and your blessing on them, to know a turning to you. We pray for peace in our nations too, and we see so many troubles in the Middle East, in the Ukraine and Russia, and so many tensions building in so many different parts.

We ask, O Lord, for your mercy over us, and that you would come in your power. We ask, Lord, that you will hear our prayers, continue with us in our worship as we sing praise to you, and as we come to your word, and speak to us, we pray.

[26 : 38] And all we ask, we ask the forgiveness of our sins, in Jesus' name. Amen. Before we turn back to look at this passage, we'll again sing to God's praise this time in Psalm 11.

And we'll sing Psalms version, Psalm 11. Find it on page 13 of the Psalm books. And we're going to sing from verse 1 to verse 5, Psalm 11.

We'll sing from verse 1 to 5 to God's praise.

I find my refuge in the Lord.

How is it then, you say to me, make your escape, and like a bird, for refuge to your mountain flee?

[27 : 56] For look the wicked bend their bows, and on the string, and on the string, they set their dart.

From shadows dark, they aim and shoot at those who are a bright in heart.

If the foundations are destroyed, and all righteous do, surrounded by the the Lord is in the Lord. the righteous do, and all the things that we are the righteous do, and all the things that we are the righteous do. Whatever can the righteous do, the righteous do, surrounded by such tisody.

The Lord is in his holy place. The Lord is on his heavenly throne.

[29 : 25] His eyes observe the human race, and in his sight each one is known.

The Lord examines all the just, the righteous ones he proves and tests.

But all those who love wickedness, and violence his soul detests.

Amen. Amen. Amen. Amen. Amen. Well, if we can turn back to our reading in Luke chapter 6, we're going to look at the end of this passage, verse 46 to 49.

Just the conclusion of Jesus' sermon here. Luke chapter 6 at verse 46. Why do you call me Lord, Lord, and not do what I tell you?

[30 : 46] Everyone who comes to me and hears my word and does them, I will show you what he is like. And so it goes on into the parable of the one who builds his house upon the rock, and the one who builds his house upon the sand, the ground without foundation.

It's quite incredible to think the kind of setting that Jesus was in here as he'd been up the mountain to pray. He spent a whole night in prayer. Then he's come down and he's met with the disciples who he then calls to follow him.

And there's this great crowd, this great multitude that gather around to hear what he has to say to them. They're coming for different reasons, coming from all kinds of different places with all kinds of different desires.

But he's confronted with this mass audience of people, thousands probably. As you read elsewhere, you see that there were thousands following Jesus. When you think of the parable of the feeding of the 5,000, that was just men.

There were women and children on top of that as well. So there were thousands who were gathering around to hear what he was saying to them. And when you think of it, I'm sure many of you can remember this place once being full.

[32 : 02] Every pew, every seat taken. Even extra chairs being put out at certain times for services because there was such a hunger to come and hear the word of God.

And there's a great joy and delight in that coming. When you think of the crowds here in Jesus' day or this place fuller, even just as we think of it today, all who are here today, just coming to hear what the word of God is saying to us.

But as we see in this passage, it's not just about coming here to hear, but it's also how we go from this place. How do we go away from this place?

And when Jesus is preaching to them here, he covers a lot of ground with them. As you read through these verses from verse 17, you go into the Beatitudes, you go into the woes that he pronounces, you go through the instructions that he gives about loving your enemies and judging others, bearing fruit.

All of these things that he is preaching about, they have come both to see him doing great things for them. As you read in verse 18, they came to be healed of their diseases, to touch them that they might be healed.

[33 : 17] But above all, what Jesus is saying is important is to come and hear what he is saying. And it's the end of this sermon I want to focus on with you this morning, the conclusion in verse 46 to 49.

And it's this conclusion that gives us a challenge. So as you read through the sermon, you're left with this challenge. And it's a challenge that we see in three different ways.

We have a challenge, first of all, as to who is Lord. We have a challenge then as to, are we listening? And then we have a challenge to the conclusion.

What are we going to do with it all? How are we going to live our lives? What are we going to build our lives on? And you can imagine this crowd just like any service that we have in church here.

You can imagine people are responding in different ways, hearing the preaching of the word. There would have been some who would have been nodding their heads in agreement, giving their amen to everything that Jesus was saying.

[34 : 29] Even afterwards, going to talk about it amongst themselves. We see that response here. We think last weekend, a communion weekend, a time of being together, of giving an amen to what we were hearing about talking, about what we've heard.

But what have we done with it in this last week? And that's what Jesus is getting at here. He's looking beyond just being under the word, but what we do with the word.

Are we applying it to ourselves? Are we just enjoying the hearing? Or are we going to go away and do something with it? And what Jesus is saying here as you begin at verse 46 is it's not enough just to say, well, I agree with that point.

That's very good and very interesting. I agree and believe in what you are saying, but is it really going to change my life? Am I going to allow it to be everything that my life is built upon? And so we see Jesus from verse 46 begin with this challenge as to lordship. Who is our Lord? And then in verse 47, he gives us a command.

[35 : 44] The command that instructs us towards how we can have Jesus as Lord. And then you see in verse 48 and 49, the conclusion here.

And it's a two way conclusion. There's going to be a conclusion for all of us, whether we're standing firm in Christ, or whether we're pushing him away and falling, falling for all eternity.

And so we want to see this conclusion and look at it in this way. First of all, the challenge that he gives, is he Lord? And we have this in verse 46. Why do you call me Lord, Lord, and not do what I tell you?

Why do you call me Lord, Lord, and not do what I tell you? So you can see here that there is this interest in Jesus. They're saying, yes, Lord. Oh, we're hearing you, Lord. We see what you're saying to us.

And Jesus is saying, yes, you're calling me Lord, Lord. And yet you do not do what I tell you. And that's the first challenge to our own hearts as well.

[36 : 56] We can nod in agreement to all that the word of God says to us. We can nod in agreement that Jesus is Lord. And yet we do not do what he tells us.

A preacher once said, the first duty of every soul is to find not its freedom, but its master. And you realize that in what Jesus is saying here.

Not all who call me Lord, Lord, will be saved, as it says in Matthew 7, the equivalent account of this. And so we're thinking here of, well, who is Lord?

Who is Lord of our lives? So many people seek to find their freedom, find how to live life, live it to the full, without seeking first, well, who is master?

Who is Lord? How am I meant to be living my life? That's the warning that Jesus is giving in this verse. You say, Lord, Lord, but do not do as I say.

[38 : 07] And it's a recurring theme throughout the scriptures, this. You go back to the Old Testament, to the prophets, they had the same challenge. Who would they have as Lord of their life?

Ezekiel, for example, a prophet who was preaching among people who were, yes, in agreement about God in some ways, but they wouldn't listen.

In Ezekiel 33, verse 30, it says, As for you, son of man, your people who talk together about you by the walls and at the doors of the houses, say to one another, each to his brother, come and hear what the word is that comes from the Lord.

And they come to you as people come, and they sit before you as my people, and they hear what you say, but they will not do it.

They will not do it. So there's this interest. They come and they hear what is saying. They sit before him and hear, but they will not do it.

[39 : 10] And that's exactly what Jesus is showing here as well. There can be an interest in the things of God. There can be even a listening to the things of God.

But the challenge comes when we think of doing it. Are we doing what the word of God says? Obedience to Christ is not just an optional extra.

It's not just something that's there for some people. It's for all of us. If the Lord is calling us to follow him, to put our faith and trust in him, obedience must be part of it.

Doing what he says. We can look and many look at passages such as Ephesians. We've been looking at it in the Bible study in the hall.

The alones of the Reformation. And we've been thinking about grace alone and faith alone. All of these things. And you have great passages like Ephesians.

[40 : 14] And it speaks there about, we are saved by grace through faith and not of any works. It's not of ourselves, lest we should boast. And that is so true.

So we're going to be saved by faith. We need to believe in the Lord Jesus. But is that it? Is that where it all ends? I've come and I've trusted the Lord Jesus.

That's enough. Well, Jesus says, no. You still have to do as I tell you. You still have to live as I tell you. And in Ephesians chapter 2, we're given that example as well.

We are saved by grace through faith alone. It's so true. But verse 10 goes on to say this. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

And so there is this command to obedience, to walk in the ways that God has prepared for us. To be a people who do the word.

[41 : 21] And so faith submits to the Lordship of Christ. And as we do that, then we are led as it is to be sanctified, to go on.

To go on in our life lived for him. Seeking to do as he commands. Knowing we don't always get it right. Knowing we fall. But yet our desire should be to do the will of God.

And to live out that life of faith. Because there's a real danger of having a false profession. A profession that doesn't go into the heart.

It may be on our lips, but it's not changing us. Again, when you look at the equivalent to this passage in Matthew 7. Jesus says in verse 21 of Matthew 7.

Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven. But he who does the will of my Father who is in heaven.

[42 : 24] Lord, Lord is not enough. It needs to go deeper than that. Outwardly, many people in this crowd could seem righteous.

Outwardly in life, many people can seem to be good people. And we could say it of so many. They are good men. They are good women. They are good children.

But it needs to go deeper. It's not enough just to say, Lord, Lord, and not do what he tells you. Who is Lord of your life?

Not just in the listening to the word of God, but going out from here day by day. Who is Lord of your life? Shortly after joining the Navy, there was a new recruit.

And he'd had a wedding coming up. He wasn't the one getting married, but he was part of the wedding party. And he'd known it was coming before he joined the Navy. And so when he joined the Navy, he asked his officer who was in charge of him if he could have a pass to get out and to attend the wedding.

[43 : 38] And the officer gave this young man, this new recruit, he gave him a pass to go and attend the wedding. But when this new recruit looked at it, he saw that he had to be back by 7 p.m. the day of the wedding.

And so he went back to his officer and said, sir, you don't understand. I have to stay out later. I'm part of the wedding party. And the officer just looked at him and says, no, you don't understand. You're in the Navy now. You do as you're told here. And that's what Jesus is saying to us. We can't go and say to Jesus, you don't understand.

You don't understand the things that I have to do for myself. The way I have to live. Jesus is saying, no, you don't understand. If you're to follow me, I am to be Lord of your life.

Because as someone put it, if he's not Lord of all, then he's not Lord at all. So the challenge is, who is Lord?

[44 : 47] Why do you call me Lord, Lord, and not do what I tell you? Is he Lord of your life? Well, then we see the testing of Lordship.

And it comes in two different ways. The first is a command. And we see this in verse 47. And here he says, everyone who comes to me and hears my word and does them, I will show you what he is like.

So before you come to the illustration of what he is like and what the opposite is like, you have just these few words in verse 47. Everyone who comes to me and hears my word and does them.

So there are three commands there for us. We come, we hear, and we do. And that's what Jesus is saying.

To know him as Lord, you must have these three things. Jesus has to be Lord in order to be saved. And in order to be saved, what Jesus is saying, the first thing is, you must come.

[46 : 03] Everyone who comes to me. Now we heard a lot about this last weekend when David was preaching to us on that great verse in Matthew 11, verse 28.

Verse 28, come to me, all who labor and are heavy laden, and I will give you rest. So I'm not going to say much on this point. But again, it's just highlighted for us here the importance of coming.

To know Jesus as Lord, we must come to him. And we come to him through his word. And just as we see the great multitude here gathered to hear this sermon, there's this great crowd. They have come to hear. And it's good for us to be here. It's good for us to listen online. But there needs to be more.

And so he goes on, he says, comes to me and hears my words. Are you listening? There's a command to hear.

[47 : 06] So the question is, are you listening? Because there are a lot of distractions for us. Just as there were for the crowd who gathered here. A lot of distractions. They had come to be healed.

They had come to touch him. All of these things they saw as important. And in many ways they were. Jesus was able to heal. But what he is saying here is, you must come and you must hear. You must listen to what I am saying. You can imagine the crowd, yes, that's very interesting what you're saying. But heal me. Or heal my friend. That's what I've come for.

But Jesus is saying, no. What is important is to hear. To hear what I am saying to you. But we can be so easily distracted that we don't listen.

Imagine sitting on a plane, getting ready for takeoff to a sunny climb. You're waiting for takeoff. And you know where you're going. You're looking forward maybe to a week in the sun.

[48 : 08] Where is your attention? Where is your attention when you hear the tannoy say, for a few moments if we could have your attention for the following safety announcement? Do you suddenly switch off and start listening to the safety announcement?

Seldom people do. We just carry on doing what we're doing. Thinking what we're thinking. Our focus is where we're going. The sunshine, the hotel, the food. All that we're looking forward to. We don't listen to the safety announcement. And those who are giving the safety announcement, they often realise hardly anyone is paying attention. One air stewardess said that she got so annoyed that people weren't listening.

She decided this day just to say something different. And see what reaction it would bring. And so in the safety announcement, she said, when the air mask falls down, place it on your belly button and breathe as normal.

And nobody batted an eyelid. Nobody even looked up. She just said, it just went over them. They weren't listening. And so often, that's what it's like when we come to the Word of God.

[49 : 17] We're thinking ahead to the rest of the week. We're looking at other things. We're not listening. So we need to listen to what the Word of God is saying. But there's more than that as well.

Because he says, you must come. You must listen. You must hear my words. Then he says, the one who does them. And this is the key.

This is what links between verse 46 and 48. These words that we have. You come. You hear. You do.

This is what's important. You do. Come and hear my word and be doers. Just like James says in his own letter.

In chapter 1, verse 22. But be doers of the word. And not hearers only deceiving yourselves. Be doers of the word.

[50 : 17] And what do we think of when we think of what he's saying here of doing the word? Well, you go back through the sermon and you apply all the different things that he says here.

How he speaks about our priorities in verse 20 to 26. How he speaks about doing what doesn't come naturally and loving our enemies. Verse 27 to 36.

And showing mercy in verse 37 to 42. And being discerning in so many different ways in verse 43 to 46. It's applying what we've heard and doing as we've heard.

Living out God's word in our lives. Obedience. Listening. A life lived for him. And so we have these commands.

Come, hear, and do. And that then leads us into the conclusion. And the conclusion of the sermon is this.

[51 : 19] Where you have these houses being built in two different places. And only one will stand. One on the rock.

And the other on sand. And what Jesus is saying is here is, Where is your priorities? And who is your Lord?

Obedience is the key. And so he goes on to say in verse 48. The one who hears, the one who comes and hears and does.

He is like a man building a house who dug deep and laid a foundation on the rock. And when the flood arose, the stream broke against the house and could not shake it. Because it had been well built. And so Jesus is saying here is the one who comes, who hears and who does. He is built on that secure foundation of love for Jesus Christ.

[52 : 27] And doing as he says. But the other he says. But the one who hears. And you notice it says hears. He still hears what's being said.

But he does not do them. He listens. He hears everything that's being said. But goes away and does nothing with them.

He is like a man who built a house on the ground without a foundation. So when the stream broke against it, immediately it fell. And the ruin of the house was great.

Now we see here clearly what Jesus is saying. We all hear the word of God. But what do we do with it? That's what's important.

There is one who builds on a strong foundation. That foundation that is faith in Jesus Christ. And doing as he commands.

[53 : 28] But the other hears but puts it away. It's the one who says not yet. Or the one who says not at all.

Or not through. I want nothing to do with Jesus. Well it says the ruin of that house is great. And as Jesus is so often doing when he's preaching.

He is reminding us of eternity. And the final judgment that will come. And when he will come and ask what have you done with my word.

You've heard it. You've heard it. Did you do it? Did you do as my word says? Well only the one who has done as he was commanded will stand.

The one who hears and does not do them. There is a great fall. And what Jesus is speaking about here is the difference between heaven and hell.

[54 : 27] Which he so often makes clear. When you think of the broad road and the narrow road it's exactly the same thing. One leads to eternal life. One leads to eternal damnation.

The rich man and Lazarus. One was in heaven. One was in hell. And that's the challenge put before us here in this conclusion.

This is how serious it is. This is the difference between the warning that we hear. And listening or just saying nothing at all. We think of campers going onto the beach with their tent.

Not knowing the devastation that will come upon them. We thank God that Jesus warns us. That he speaks to us. But do we listen?

Do we listen to what he is saying? Because this is the seriousness of it. One will stand in the day of judgment. Secure in Christ.

[55 : 24] The other will fall. Come, he says. Hear and do. There was a story told of a new minister who had come to a village in England.

And as he was, he was doing visits to many different homes in the village. And in one home he met a woman. And he left her with this question.

He asked her, does Christ live here? And she didn't answer there and then. When her husband came home, she told him that the new minister had visited.

And the husband asked, well, what did he have to say? And he said, well, he asked me a question. He asked, does Christ live here? And I said, and she said to her husband, and I didn't know what to say.

And the husband was quite embarrassed by this. And he says, well, why didn't you give an answer? Why didn't you tell him that we are good people? And she said to him, but that's not the question that he asked.

[56 : 32] Then why didn't you say that we read our Bible and we say our prayers? And again, she said, but that's not the question that he asked. And the husband was getting a little frustrated and said, then why didn't you tell him that we are regular to go to church?

And she said, but that's not the question that he asked. And for the next few days and weeks, the couple, they were troubled by this question. Does Christ live here?

And they kept speaking about it, speaking to each other about it, praying about it. Does Christ live here? And they began to understand what the minister had meant.

What he meant was, is Christ the sure foundation of this home? And it's a question for us all.

They began to know the love of Christ through that question. Does Christ live here? And for ourselves, that's what's at the heart of this conclusion.

[57 : 36] Does Christ live in your home? Does he live in your heart? Is he Lord? If he is Lord, you will come, you will hear, and you will do.

And in doing, you will find that sure foundation. That solid ground that is Christ as the rock of salvation.

The sermon conclusion is that. Is he Lord? Do you come? Do you hear? Do you hear? Do you hear? Do you do?

Do you hear? Do you hear? Because the difference at the end of the day is night and day. Hell for eternity or heaven for eternity?

Is he Lord of all? Is he Lord of all? Or not Lord at all? Are you standing on the sure foundation that is Christ as Lord of all?

[58 : 42] Let us pray. Let us pray. Lord, our gracious God, we do pray to know the spirit working through these words. That we would think of our own salvation.

That we would think of our own eternity. That we would think of where Christ is in our heart. Is he Lord of all? Or is he not Lord at all? And we pray, Lord, that you will help us to come and find that sure foundation that is coming, hearing and doing.

In the word that you have given to us. Help us, Lord, we pray, in all of these things. As we ask all with the forgiveness of our sins. In Jesus' name. Amen. We're going to conclude by singing to God's praise in Psalm 18.

Let's sing Psalm's version on page 21 of the Psalm books. Psalm 18 on page 21.

We're singing from verse 27 to 32. You save the humble and the meek, but bring the proud down from their height. You, Lord, will keep my lamp aflame.

[59 : 54] God turns my darkness into light. We'll sing from verse 27 to 32 to God's praise. Amen. Amen. Amen.

You save the humble and the meek, but bring the proud down from their height. You, Lord, will keep my lamp aflame.

God turns my darkness into light. With help from God I can advance against our troop and rout them off.

And with the aid my God will give, I can leap over any wall.

I can leap over any wall. For perfect is the way of God.

[61 : 03] No flaw is found within his word. To all who put their trust in him, a shield and refuge is the Lord.

For who is God except the Lord? Besides our God who is the rock, he is the God who gives me strength.

And he perfects the path I walk. And he perfects the path I walk.

After the benediction, I'll go to the door to my left. We'll close with the benediction. Now may grace, mercy and peace from God, Father, Son and Holy Spirit rest upon and abide with you all now and forevermore.

Amen. Amen. Amen.

[62 : 28]