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Session 2

Making Disciples: Teaching disciples to obey all of Jesus' words Luke 6:46-49

Introduction:

In order to make a disciple of someone, he must be taught to embrace and submit to Jesus Christ as Lord, who has authority to instruct, correct, and direct His people. Our Lord told us that we are to teach our converts to obey Him, "teaching them to observe all things" that He had commanded them (cf. Matt. 28:19). True disciples submit to Jesus as Lord of their lives. The disciple maker must press total submission to Jesus Christ as a condition of baptism and church membership. Unless one submits to Jesus as Lord, he is not a disciple. If one is not a disciple of Jesus Christ, he is not a Christian. "And the disciples were first called Christians in Antioch" (Acts 11:26). He does not have, nor will he inherit salvation.

How then, do we make disciples for Jesus Christ? What we will attempt to do is trace through the course of the Gospel of Luke and examine how our Lord Jesus made His disciples. We are doing so to learn from His example and from His teaching.

As we approach Luke's Gospel, it is important for us to recognize that there is progression of this theme of making disciples in Luke's story. I might suggest that one emphasis of the third Gospel is this:

Jesus Christ has been given authority to bring salvation to people. This places responsibility on all to hear Him intently, but further, it compels all to obey him completely. We are both to hear and heed His Word.

We affirm as disciples of Jesus Christ that every word that the Lord Jesus has taught us, which is recorded for us in the Holy Scriptures, either directly in His recorded speech, or indirectly through His prophets and apostles, is binding upon us. ***Recognition and acknowledgment of Christ's authority, is essential is the beginning of discipleship.*** But in addition to this, true disciples of Jesus Christ have fully given themselves ***to learn God's will from and through Jesus Christ.*** We are to be committed to learn as fully as possible all that God's Word has told us, as we understand it through Jesus Christ. If you desire to be a disciple of Jesus Christ, if you desire to be a disciple-maker for Jesus Christ, you must first acknowledge that He has authority to teach all things, and then second, you must be committed to obey all that Jesus teaches us through all of the Holy Scriptures; they all testify of Him (cf. John 5:39). It is this second essential attribute of a disciple that we desire to consider in this session. ***To make a true disciple you must lead him or her to be committed to obey Jesus Christ in all aspects of life.***

Let us turn to **Luke 11:27** and **28** and consider our Lord's words of instruction to His disciples.

As He said these things, a woman in the crowd raised her voice and said to Him, “Blessed is the womb that bore you, and the breasts at which you nursed!” But He said, “Blessed rather are those who hear the word of God and keep it!”

In the first chapters of Luke’s Gospel there is a focus on obedience to the words of Jesus Christ as an essential aspect of discipleship to Jesus. Luke had developed this theme in four stages as his story progressed.

- (1) First, the fact that Jesus had *authority* was established.
- (2) Since Jesus has authority, people have a responsibility to *hear* Him.
- (3) But since Jesus has authority, people not only have a responsibility to hear Him, but they are to *obey* Him.
- (4) If they refuse to hear, or they hear but refuse to obey, then *the judgment of God would come upon them*.

Let us consider these four stages in some detail. *First*, the early chapters of Luke’s Gospel story in many different ways reveal and reinforce the *authority* that God had given to Jesus Christ. We may consider Jesus’ baptism and the voice of the Father regarding Him (3:21f). Here the authority of Jesus is affirmed by the voice from heaven. We read:

²¹Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, ²²and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, “You are my beloved Son; with you I am well pleased.” (Luke 3:21-22)

I would think that is about the strongest endorsement of authority that could be conferred upon a man. It while He was praying that the Holy Spirit came upon Him; He has an “inside track” with God. And for God Himself to voice His approval and endorsement of Jesus, calling Him “Son” and in whom He is fully pleased. Anything and everything that this man would ever say or do would have divine sanction and authority.

We also see the authority of Jesus conveyed through His victory over the devil’s temptation in the wilderness (4:1-13). He was fully obedient to His Father even in the deepest trial. He spoke the Word of God faithfully to the devil. And we see that He came forth from the wilderness with the blessing and power of God upon Him. We read in verse 14, “And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.” Jesus has authority.

In addition the episode in which Jesus is in his hometown synagogue records Jesus’ own claim to great authority and it shows that His authority was recognized by all.

¹⁴Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. ¹⁵And He taught in their synagogues, being glorified by all.

¹⁶So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. ¹⁷And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

¹⁸“The Spirit of the LORD is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;
¹⁹To proclaim the acceptable year of the LORD.”

²⁰Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. ²¹And He began to say to them, “Today this Scripture is fulfilled in your hearing.” ²²So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph’s son?” (Luke 4:15-22)

Jesus was recognized in his home town synagogue as being a man of integrity and godliness, “for as His custom was, He went into the synagogue on the Sabbath day, and stood up to read” (4:16). The Jews would not allow just any man this responsibility. But it was customary for Jesus to serve this important role and function. Further, the Lord Jesus declared that God was fulfilling in Him the messianic prophecies contained in Isaiah 61:1 and 2. All were amazed and could not explain the authority that was evident in this man, for all had assumed that he was just the son of Joseph, a neighbor and acquaintance.

In Luke 5:4-11 we read of the authority of Jesus to call men to commit themselves to become His disciples, even leaving their livelihood to follow Him. Jesus had commanded the experienced fishermen, Peter and his partners, to go out into the deep and let their nets into the sea. Although the men knew that fish were to be caught principally at night and in shallow water, nevertheless, they were commanded by Jesus to go out in the day time and let their nets down in deep water. His authority is seen in that He could even direct the fish into the nets of these men, even to the degree that the fish “filled both the boats, so that they began to sink.” They recognized Jesus for we read, in verse 11, “So when they had brought their boats to land, they forsook all and followed Him.”

The following account in Luke 5 records Jesus healing a paralytic man (Luke 5:17-26). This episode serves to show that God has given to Jesus even the authority to forgive sins! Before Jesus had healed the paralytic He had pronounced, “Man, your sins are forgiven you” (Luke 5:20). “The scribes and the Pharisees began to reason, saying, ‘Who is this who speaks blasphemies? Who can forgive sins but God alone?’” Jesus responded by saying, “Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’? But that you may know that the Son of Man has power (i.e. authority) on earth to forgive sins”-- He said to the man who was paralyzed, “I say to you, arise, take up your bed, and go to your house.” We read that the man immediately did as he was commanded, “and departed to his own house, glorifying God” (Luke 5:25). The reaction of the crowds affirms that they recognized the great authority that God had given to this man: “And they were all amazed, and they glorified God and were filled with fear, saying, ‘We have seen strange things today!’” (Luke 5:26).

Lastly we see that God had even given Jesus the authority over the Sabbath.

Now it happened on the second Sabbath after the first that He went through the grainfields. And His disciples plucked the heads of grain and ate them, rubbing them in their hands. ²And some of the Pharisees said to them, “Why are you doing what is not lawful to do on the Sabbath?” ³But Jesus answering them said, “Have you not even read this, what David did when he was hungry, he and those who were with him: ⁴how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?” ⁵And He said to them, “The Son of Man is also Lord of the Sabbath.” (Luke 6:1-5)

Jesus was claiming that He had been given authority over all aspects of religious life in Israel. All were to recognize His authority and were to respond accordingly.

But upon the *authority* of Jesus being established, then *secondly*, Luke makes the point that because Jesus had authority, *Jesus’ word should be heard and embraced as truth*. Because God had sent Jesus Christ and because He had given to Him such authority, all people everywhere should give their utmost attention and effort to hear His teaching. And so, the point that is underscored is this: because God had sent Jesus Christ and because He had given to Him such authority, all people everywhere should give their utmost attention and effort to hear His teaching. God has promised great blessing to them who do, but He has assured there would be great calamity for those who fail or refuse to hear Him. And so, the great emphasis these early chapters of Luke’s Gospel is that God has given Jesus of Nazareth the ability and the authority to communicate His Word, His will, to His people. Therefore, if those who heard Him would be numbered

among His disciples, they should be very earnest and attentive to desire to listen and to learn from Him. As we should also desire to hear every word that Jesus teaches us. We should pour over God's Word attentively, scrutinizing it closely, seeking understand it thoroughly. If we are His disciples, then we will desire to be taught and to learn all things whatsoever He has revealed to His followers.

God has promised great blessing to them who hear His Word and embrace His teaching. But further, He has assured there would be great calamity for those who fail or refuse to hear Him, as we shall see. And so, the great emphasis these early chapters of Luke's Gospel is that God has given Jesus of Nazareth the ability and the authority to communicate His Word, His will, to His people. Therefore, they should be very earnest and attentive to desire to listen and to learn from Him. As we should be also. We should pour over God's Word attentively, scrutinizing it closely, seeking understand it thoroughly.

Let us see how "hearing" Jesus Christ is emphasized in Luke's Gospel. When our Lord went to Capernaum and began to teach in their synagogues, they acknowledged His teaching authority. "And they were astonished at His teaching, for His word was with authority" (Luke 4:32). This suggests the responsibility to hear Him, to embrace what He was teaching as true.

We read of the crowds in Luke 5:1, "So it was, as the multitude pressed about Him *to hear the word of God*, that He stood by the Lake of Gennesaret." What is suggested by this is that all people should come to Jesus in this manner. Similarly, we later read Luke's description of the crowds that suggest a favorable response to Jesus that all people should render unto Him. In Luke 6:17 we read,

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, *who came to hear Him...*

And so, we should come to hear Him also.

In Luke 9 we read of the God the Father commanding Jesus' disciples to hear Jesus. It was when Jesus was transfigured before Peter, John, and James. We read here that God the Father commanded these men to *hear* Jesus.

A cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, "This is My beloved Son. *Hear Him!*" (Luke 9:34f).

But then a *third* emphasis emerges in Luke's narrative. It is set forth before the reader that if Jesus has this authority, then not only should He be heard, but *Jesus should be heeded*; His words should be *obeyed*. For example, we read in Luke 8:22ff.

And He said to them, "Let us cross over to the other side of the lake." And they launched out. ²³But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water, and were in jeopardy. ²⁴And they came to Him and awoke Him, saying, "Master, Master, we are perishing!"

Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. ²⁵But He said to them, "Where is your faith?"

And they were afraid, and marveled, saying to one another, "Who can this be? *For He commands even the winds and water, and they obey Him!*" ²⁶Then they sailed to the country of the Gadarenes, which is opposite Galilee. (Luke 8:22-26)

Notice how the winds and water are personified so that it would seem that the Lord commanded them as though they were persons, and they obeyed. This is one of the subtle ways in which Luke shapes his narrative to suggest that people, too, should obey Him. Because Jesus has authority, even the winds and waves hear Him, but more, they obey Him. All people should recognize His authority, hear Him, and obey Him. And in fact, this is what true disciples do.

We also read similarly earlier in Luke's Gospel this account of Jesus healing Peter's mother-in-law:

Now He arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they made request of Him concerning her. So He stood over her and rebuked the fever, and *it left her*. And immediately she arose and served them. (Luke 4:38f)

Notice here that similar to what we had seen in Luke 8, Luke personifies the fever, presenting the fever as a person who hears Jesus' commands and obeys Jesus' word to him. The fever obeys, the winds and water obey, should not all people obey Him also?

Let us look at one more place:

²⁶Then they sailed to the country of the Gadarenes, which is opposite Galilee. ²⁷And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. ²⁸When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" ²⁹***For He had commanded the unclean spirit to come out of the man.*** For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

³⁰Jesus asked him, saying, "What is your name?"

And he said, "Legion," because many demons had entered him. ³¹***And they begged Him that He would not command them to go out into the abyss.***

³²Now a herd of many swine was feeding there on the mountain. ***So they begged Him that He would permit them to enter them. And He permitted them.*** ³³Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. (Luke 8:26-33)

Demons could not but obey Jesus' command to them. When they did not want to do what He had commanded them to do, they had to appeal to Him for Him to change His mind. They could not resist or refuse to obey. They must be obedient to Jesus' word.

Now, just as a side note, consider this. Luke is also building a case against the unbelieving Jews and particularly their leaders. Luke tells of fevers, winds, and waves, even demons recognizing Jesus' authority and how they all obey Him. But the Jews, particularly the Jewish leaders, did not recognize His authority and they would not obey His teaching. Even demons were more aware and responsive to what God was doing through Jesus Christ than were the Jews.

Now *fourthly*, later in his Gospel, Luke gives forth an emphasis through the telling of his story that those who refuse to hear and obey His Word will encounter the wrath of God. ***God's judgment is upon those who refuse to submit to Jesus as Lord.*** There are many places in which this theme is presented, but we have no time presently to address them. We will do so in a later session.

But let us now turn once again to **Luke 11:27f.**

As He said these things, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts at which you nursed!" But He said, "Blessed rather are those who hear the word of God and keep it!"

Here we have our Lord pronouncing the one to be "blessed" who both hears and obeys His words. "Blessedness" describes the one who is in a right relationship with God. The favor of God is upon Him. He has salvation. Only the one who hears, and as a result of believing Jesus' words, obeys His Word, has salvation. He is a blessed man of God.

By the way, this woman who called out to Jesus, may be regarded as the first Mary worshipper. Jesus rebuked her for she did not speak the truth. More blessed than blessed Mary are those who hear and keep His Words. They only are promised salvation.

To underscore the teaching of our Lord let us turn to the last portion of our Lord's sermon recorded in **Luke 6:46-49**. Here we read that a true disciple of Jesus is one who both hears and obeys His Lord.

⁴⁶“Why do you call me ‘Lord, Lord,’ and not do what I tell you? ⁴⁷Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸he 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. ⁴⁹But 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.”

The parallel passage to this is Matthew 7:26-29. There are a few differences in wording, but they are essentially the same teaching. But if one looks closely, it may be recognized that the words of Jesus in Matthew 7 and those recorded in Luke 6, were given on different locations. We should not think that our Lord did not repeat his teaching before different crowds and in different contexts. Recognizing the different contexts, some have labeled this discourse of our Lord in Luke 6 as The Sermon on the Plain.

Here is clear teaching that an evidence of being a true disciple of Jesus Christ, and thereby be a citizen of the Kingdom of God, is when one “hears” the Words of the King that He “acts upon them.” That our Lord would have to say something like this before this large crowd suggests there are those who do just that--they “hear” His Words, but fail to “heed” them. There is no salvation for these persons. No salvation, no benefit, will come to the one who claims to know or believe in Jesus, whose life is unaffected by Him. For the essence of being a citizen of the Kingdom of God is to be governed by the Lord of the Kingdom, Jesus Christ. Only true disciples of Jesus are promised salvation from God's wrath. Only true disciples are true Christians.

Now I think that several points need to be reinforced at this point, for a misunderstanding of the implications of this passage for our faith can result in unsettling and troubling a timid and insecure child of God. So let me say very clearly, that the Lord's words recorded here do not explain the *basis* on which God receives sinful persons, granting them forgiveness of sins and giving them eternal life; rather, He is describing the *nature* of persons who are indeed His disciples, who have received forgiveness of sins and the gift of eternal life, contrasting them with false disciples, who make claims to believe on Him, but whose manner of living reveals their true condition. This distinction is very important. And you will trouble yourself and others if you do not understand this.

Now, having said all that, I need to stress something else. And this is very important for all of us who desire to give a faithful witness to others of the Gospel. Many of us understand fully the basis of our acceptance before God--justification in Christ on the basis of faith alone. ***But herein we fail: when we tell others about Christ we generally speak only in terms of justification, but when we do this only, we leave off much content of what the NT presents as Gospel preaching.*** The reasoning goes something like this, “Because God justifies us--pardons us and declares us righteous--on the basis of faith alone--the only requirement is for you to believe.” And so, nothing is said about repentance from sin and obedience to the Scriptures. Little or nothing is said about the responsibility to forgive others, to encounter and endure suffering for the cause of Christ, and to maintain faith in the true Gospel and essentials of the Christian faith (perseverance). Nothing is much said about one's responsibility to order one's life submitted to the Lordship of Jesus Christ. In fact to do so is viewed with suspicion as teaching works-righteousness, that one is justified by faith plus works. Consequently, people are told they are justified, regardless of how they live! After all, they are believers! And shame on anyone who even suggests that some who claim to believe may be lost! For they are accepted not on works, but on faith.

But then what do you do when you come to a passage like this? Ignore it! Explain it away! Relegate it as pre-Christian since it was taught before the cross and Pentecost. (But to do that renders nothing the Lord said as being applicable to ourselves.) No. We have to face it. And if for some reason it conflicts with our understanding of things we must adjust our understanding of things so as to be consistent with its teaching.

Well, then, what is our Lord saying here to this crowd which professed to be His disciples? What is the conclusion which may be drawn from His words? He was saying that if you “hear His Words” but if you do not do them, obey them, you have no salvation. **To “hear” but not “heed” will be of no benefit to you.** And therefore, when the Lord tells us to act or react in a certain matter, we are under obligation to do so, if we would legitimately claim to be numbered among His disciples.

No, we do not trust in our doing. And we should not entertain for a moment that we are received by God because we do these things, nevertheless, **obedience is required!** And **true faith will be shown to be true through one’s obedience Jesus Christ.** This relationship we have with Jesus is that He is our Lord, Who owns us as His possession, Who protects us, Who provides for us, and we in turn pledge our allegiance and obedience to His laws, to His will.

Let us consider this **serious warning to nominal Christians** in **Luke 6:46** through **49**. Again, we read:

⁴⁶“Why do you call me ‘Lord, Lord,’ and not do what I tell you? ⁴⁷Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸he 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. ⁴⁹But 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.”

We see that **true Christians live according to the will of God; only they will enter the coming kingdom.**

Now some people assume that true Christians are great in number, a number that includes anyone and everyone who professes faith in Jesus Christ. They look about and believe that the number of true believers is very great. They might argue from Scripture that this is so. They might say, “Do the Scriptures not say, ‘**Whoever believes** in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God’ (John 3:18)? “**Whoever believes** is very broad; many believe, therefore, the number of those who will be saved are many, even a majority of the population.” They might argue further, “Did not the Lord Jesus say, ‘Truly, truly, I say to you, **whoever hears My word and believes Him** who sent Me has eternal life. He does not come into judgment, but has passed from death to life’ (John 5:24)? There are millions upon millions who have heard and have believed.”

George Barna, the well known Christian pollster, has a very optimistic opinion of the number of true Christians in America.

Currently representing 38% of all adults and one-third of all teenagers, there are an estimated 98 million adults and children who have accepted Jesus Christ as their Saviour.¹

I remember **Bill Bright**, the founder of Campus Crusade for Christ, believed that there were 100 million born again Christians in America.

But when one examines the Scriptures, one learns what it is **to truly believe** on Him. Not all faith is saving faith. Faith must be of a saving kind. There are far fewer true believers than there are professing believers. Here in Matthew 7:22f the Lord Jesus confirmed this. He said,

¹ This was from 2004.

<http://webferret.search.com/click?wf6,+%2BGeorge+%2BBarna+%2Bborn+%2Bagain+%2Bchristians+%2Bthey+%2Bhave+%2Bmade+%2Ba+%2Bpersonal+%2Bto+%2Bcommitment+%2BJesus+%2BChrist+%2Bthat+%2Bis+%2Bimportant+%2Bin+%2Btheir+%2Blife+%2Btoday.,www.barna.org%2Fbarna-update%2Farticle%2F5-barna-update%2F196-evangelism-is-most-effective-among-kids.,altavista,1>

²²On that day *many* will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

James wrote of some who had faith that was not saving faith. He wrote, “What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?” (James 2:14). He was implying, “No, it cannot save him.” And we read of **Jesus** telling some that they needed to persevere in their faith, if they truly belonged to Him. “So Jesus said to the Jews who had believed in him, ‘If you abide in my word, you are truly my disciples’” (John 8:31). And so, it is common when we speak of the faith that brings salvation that we refer to “true faith” or “saving faith.”

It is apparent that not all faith is saving faith. True faith, or saving faith, must prove itself to be true under examination by the Scriptures. Here in Matthew 7:21ff our Lord made it clear that *true Christians, true believers, are ones who order their lives according to the will of God*. Not everyone who believes that Jesus Christ is Lord will enter the kingdom of heaven. Only the one who believes Him to be Lord and lives with Him as his Lord, will enter the kingdom of heaven. This is confirmed elsewhere in God’s Word in many places. We might cite a few verses:

1 John 2:17. “And the world is passing away along with its desires, but *whoever does the will of God abides forever.*”

Hebrews 10:36. “For you have need of endurance, so that *when you have done the will of God you may receive what is promised.*”

1 Peter 4:1-5. “Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, ²*so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.* ³For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. ⁴With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; ⁵but they will give account to him who is ready to judge the living and the dead. (1Pe 4:1 ESV)

True believers live according to the will of God.

And so, *many nominal Christians will discover themselves to be condemned on the Day of Judgment*. The Lord Jesus said in the parallel passage of Matthew 7.

²²“On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

The duplication of the words, “Lord, Lord,” indicates a sense of intimacy. Those who call on Him saying, “Lord, Lord” are asserting that they believe they know Him intimately and that they are known of Him.

Our Lord used this duplication expression elsewhere. The Lord Jesus one day asked some who followed Him, “Why do you call me ‘*Lord, Lord,*’ and not do what I tell you?” (Luke 6:46). As if to say, “Why do you claim to know Me as Lord but you do not show that you do by your obedience to Me?” We also read that our Lord used this expression in the *parable of the ten virgins*. Jesus said to His disciples:

“Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. ²Five of them were foolish, and five were wise. ³For when the foolish took their lamps, they took no oil with them, ⁴but the wise took flasks of oil with their lamps. ⁵As the bridegroom was delayed, they all became drowsy and slept. ⁶But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ ⁷Then all those virgins rose and trimmed their lamps. ⁸And the foolish said to

the wise, 'Give us some of your oil, for our lamps are going out.' ⁹But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' ¹⁰And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. ¹¹Afterward the other virgins came also, saying, '**Lord, Lord**, open to us.''' (Matthew 25:1-11)

And then we read of this expression also in our Lord's teaching found in Luke 13. There we read,

"And He went through the cities and villages, teaching, and journeying toward Jerusalem. ²³Then one said to Him, "Lord, are there few who are saved?" And He said to them, ²⁴"Strive to enter through the narrow door, for many, I say to you, will seek to enter and will not be able. ²⁵When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, '**Lord, Lord**, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' ²⁶then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' ²⁷But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' ²⁸There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. ²⁹They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. ³⁰And indeed there are last who will be first, and there are first who will be last." (Luke 13:22-30, NKJV)²

These nominal believers, that is, believers in name only, will have regarded themselves as servants or ministers of Jesus Christ. Our Lord says that they will protest their sentence of damnation, saying, "Did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" They were preachers and claimed to perform miracles, being used by Him in His service. They claimed to know Him, but He will deny that He knew them. He will declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

When Jesus said that they were "workers of lawlessness", He was describing them as having lived according to their own will, not according to the will of God. They lived in a lawless manner; that is, the law of God did not rule their lives. True believers live according to God's law under the rule of Jesus Christ, but these were "workers of lawlessness" (Greek: *anomia* from which we get the word, 'antinomian').

Jesus gives a word about *the responsibility of man to keep God's law*. He will say to those who refuse to obey His Words, "Depart from Me." We read in Matthew 7:21ff,

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²²On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' ²³And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

We then may consider the metaphor of the **wise man and the foolish man** (Cf. Matt. 7:24-27). Luke 6:46 through 27 read,

⁴⁶"Why do you call me 'Lord, Lord,' and not do what I tell you? ⁴⁷Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸he 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. ⁴⁹But 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."

² The word, "Lord", is not duplicated in the ESV, but is in the KJV and the NKJV.

Hear we read of the comparison and contrast between two ways of living by those who have heard the teaching of Jesus Christ. Our Lord declared that you can either hear and do His Words, or hear and not do His words. Obedience that is born of faith is the issue. It is a foolish man who hears these words of Jesus and does not repent of sin and begin by faith to order his life according to the teaching of Jesus Christ. The destiny of everyone who hears the Gospel will hinge on this matter. How have you responded to Jesus Christ and His claims upon your life? He is the crucified, risen, and enthroned Lord. The person who lives disregarding Him, will die in his sins and will be condemned by Him on the Day of Judgment.
