

Lydia

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[0 : 00] Let us wait again. From Garethwy. From Pencil Philippi, which is the chief city of that part of Macedonia, and a colony.

And we were in that city abiding certain days. And on this Sabbath we went out of the city by our side, when prayer was wont to be made.

And we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a parent of Perthus, of the city of Thyatira, which worshiped God, heard us.

Whose heart the Lord opened, that she attended unto the things which were spoken of all. I would like to direct your attention especially to the last part of verse 14.

Whose heart the Lord opened, that she attended unto the things which were spoken of all. And we heard from this chapter itself.

[1 : 32] That Philippi was the chief city in this particular part of Macedonia. And therefore the people of that part were Greeks.

But we are told that it was a colony. And from the context, we see that it was a Roman colony. That meant the bulk of the people were Greeks.

That the governing section of the population were Romans. Note, we gather from what we read here, that there were not many Jews there.

In most Roman colonies, the Jews were numerous. And wherever the Jews had a numerous community, they built the Synodont.

Now it would appear that the Jews must have been human, Philippi. Because we read nothing about the Synodont. When the apostles came to other cities, they immediately went to the Synodont.

[2 : 49] There they went first of all. Now we read that they abode in the cities certain days. And then came the Sabbath. Now on the Sabbath, surely then, if there were a Synodont, they would go to the Synodont.

But they didn't. On the Sabbath, we went out of the city by Yeruvar's High, where prayer was once to be made. And it was when the apostles went there.

And when they spoke to those whom they found there, that this happened, that we are to consider tonight. The doors opened our hearts out to the earth.

And then, in the third place, let us know this, the effect of Lydia. And then, let us know this, the work that the Lord did upon Lydia. He opened her heart, whose heart the Lord opened. And then, in the third place, let us know this, the effect of the opening of that heart of Lydia. The effect of this work upon her. And then, in the third place, let us know this, the effect of the opening of that heart of Lydia. The effect of this work upon her.

She ascended unto the things which were supposed to be made. And then, in the third place, the effect of the opening of that heart of Lydia. And then, in the third place, let us know this, the effect of the opening of that heart of Lydia. And then, in the third place, what we may learn from Lydia is the effect of the opening of that heart of Lydia.

[3 : 56] And then, in the third place, the effect of the opening of that heart of Lydia. And then, the effect of this work upon her. She ascended unto the things which were spoken of all.

upon her. She attended unto the things which were spoken of all. First of all then, what we may learn from Lydia's peace. First of all, who was she? She was not a hit. We are told that.

A certain woman named Lydia, a seller of purple, of the city of Hyattida. There was our native city. And Hyattida was a long, long way away from Biddley. It was right on the other side of the Aegean Sea and deep in the interior of Asia Minor, over 250 miles away from Biddley.

And we can gather one or two things too concerning that. She was a seller of her. Now we find that the city of Hyattida was noted in those days for its purple wounds, for its dying, but especially for its purple dying. Now it is evident that Lydia must have come to clarify in connection with that industry which belongs to Hyattida. And it is also a little interest that that city is still noted in that part of the world. So has its dying. It is not called Hyattida, no. Because the Turks came in the city, long ago, and took possession of all that area. And of course they gave her own name to the city.

[6 : 05] But the dying is still apparently being carried on there yet. Well, she was not an angel. An angel of the divine. She was a stranger, an incomer.

An angel of the divine. She was a stranger, an angel of the divine. She was a stranger, an angel of the divine. And we gather too that she was not an idolater. Spiritify was full of idolaters. A few used to assemble there in this place by the riverside.

Two did not push her idols and she was there among them. Then she came to know the true God, we are not true. We are not true. Whether she knew of the true God before she left Hyattida, we cannot tell.

Or it may have been after she came to verify that she received the knowledge of the true God, we don't know. That we are told that she was a worshiper of God. The probability is that as though she was a native of Hyattida, she was a Jewess.

The probability is that those who were once to meet by the riverside there were Jews or Jewesses rather because of an appearance of a wrong woman.

[7 : 34] And it was because they were Jews that they knew of the God of Israel, the God of Abraham, the God of the Old Testament scriptures.

And that is the one true God. For the God of the Old Testament is the God of the New, the only God. Well, she was a worshiper of the true God. And because of that, she was wont to meet there in that place by the riverside on the Salad cave.

Probably it was a secluded spot. Where they could meet together without there being any danger of their being disturbed.

And apparently there they met every Sabbath day. They had no synod. They were too few for that. But here was their place of worship. Held in the open air, on the deep branches probably, hard by the river. So, on the Sabbath, that sight must have been witnessed.

[8 : 59] When others were heading in from the country into the city to the temples of the Isles. There was this little company taking their way to the secluded glade by the riverside.

And we may well imagine that they got to love that spot. The spot where there was one to call upon the name of the Lord.

It is wonderful that one can become attached to a certain place because of his personal sedations. And these were apparently serious minded women. And they could not possibly be meeting together in that way without feeling a great attachment for that spot.

Now, one Sabbath they were built. And to their surprise there were two strangers there. Men, speaking to the women who had assembled.

[10 : 13] It was a fear of fear that they had come from power. They were travel-stained and they were sunburned.

They spoke in all probability Greek. But they spoke it with a foreign or a strange accent.

They could see at the glance that these men were not neighbors of the place. That they had come from some veratah. Well, Lydia could see that and she began to listen to what they had to say.

And they began to tell the women there about Jesus of Nazareth. They had never heard him before. They knew nothing of him.

They knew nothing of the facts. If there were Jews as this, of course, they would have heard about the Promised Messiah. But this Jesus of Nazareth, they knew nothing about him.

[11 : 25] And they told them, Herald, that he was the Son of God. And that he had taken to himself human nature.

Had been born of a virgin. Had gone about working out at hectic righteousness. And so doing as the representative of his people.

Of those whom he came to save. And how, eventually, He had met the wrath of God in their womb instead.

They told them, Herald, he had gone down to death. And Herald, he had been laid away in the grave. They told them, Herald, that the grave could not keep him.

But that he rose in the throat of his might. And that at the sight of him, In his glory, The keepers, The soldiers who were there, Held to the ground as dead men.

[12 : 41] They told them, Herald, In a short time, After he had revealed himself unto many. He ascended up to the right hand of the throne on high.

And that he still remained there. And would reign until the end of time. Only he had never heard anything like this. And we have very notion that she was still down.

Apparently, The message she heard, Reached her heart. She was not a thoughtless, careless woman. That is quite evident.

Or she wouldn't have been where she was. Sometimes, Thoughtless people, Careless people, Are converted. And when they are converted, Well, we hear a great deal about it.

Because it's not a thoughtless, But we hear a great deal about it. Because it's a most extraordinary thing in our eyes. That such as being should be converted. Then, As an actual matter of fact, The bulk of those who are converted, Are naturally serious minded people.

[14 : 01] We are putting all the rest upon the power of God. And we are not for a moment denying, That some of the greatest sinners, The most harmless and abandoned sinners, Have been converted.

But, Just during times as they are, The most of those who are converted, Are converted, And people here buried in the Travota conversion.

Why? Because we have been seriously minded all through. They have been, Respectful towards religion.

And towards the enactments of religion. They have desired to lead a good life. They have been serious minded. They have thought, Of eternity.

And of their soul. And of the word of God. Now, Apparently Lydia was one of that type. She was a serious minded woman.

[15 : 07] And that teaches us this. That it is a good thing, For those who are unconverted, To be taken up, With the things of God.

To give their attention to those things. Even although they are not converted. It is a good thing, For the unconverted, To be reading the word, And thinking of what they are reading, And even praying. Assurably praying, When they are reading, That the Lord would reveal, The mystery of the scripture to them. That their soul might be blessed.

No. We would not say, That that is conversion. Or that that will inevitably ensue conversion.

But we do say this. That without giving attention to the things of the Lord, Conversion will never be. No person has ever been converted, Without giving all his heart, And his mind, To the things that are set forth in the word of truth.

[16 : 35] Well, so much for Lydia. We pass on in the second place, To consider the work, Which the Lord did upon him. He touched that at heart.

He touched that at heart. You know, Some are like, Like stones, Under the preaching of the gospel. Nothing seems to move then. Absolutely nothing. You would think they had a rock in the forest, Instead of a heart. You can imagine this.

Two young girls, Coming into a service. And, In the preaching of the word, The heart of one of them is touched.

And she begins to shed tears. And the companion is most indignant. She feels something. She can't understand. She isn't biased.

[17 : 39] She thinks that everybody in the place is looking at them. And she would like to get out of the building. She feels nothing at all. The other one is there shedding tears globiously.

What has made the difference? Certainly not what was said because the both heard it. The both heard the same thing.

Certainly not the preacher. He didn't make the difference. Because he wouldn't make a difference. The preacher would like to bring them both under the influence of the word. The Lord, what made the difference?

Only the power of the Holy Spirit made the difference. The Holy Spirit touched the heart of one of them. The sick afternoon. Down there by the riverside.

The Holy Spirit, when the apostles spoke. The Holy Spirit touched the heart of one of them. The sick afternoon. Down there by the riverside. The Holy Spirit, when the apostles spoke. The Holy Spirit touched the heart of the idiot.

[18 : 47] But that's not what he said though. It's what he said is whose heart the Lord opened. You know the heart may be touched.

And yet heart never opened at all. And I know that that often happens. In every congregation. There may be some here.

Whose heart was touched at the last communion. But long since. And that heart was touched. That heart that was touched has hardened up again.

And when that heart, after being touched, is hardened up again. It's in fear, it may harder than ever. That the Lord would not suffer.

The heart of Lydia to harden up. No. He opened that heart. It was the Lord who did it.

[19 : 49] Not the apostles. It was the work of the Lord. He opened that heart. And when he opened that heart. And when he opened that heart. Why?

The word of grace. God admittance to the very center of that being. For the heart that rules the life. The heart rules the whole man.

When Christ comes into that heart. What happens? This happens. All the affections gather there. To adore the Lord of the Lord.

To praise Him and to magnify His name. And when the affections gather there. The thoughts drop in two. To admire Him. To look upon Him.

To see His beauty. His majesty. And to see His beauty. His majesty. And then. The will comes in.

[20 : 51] That will that had been so busy. All the years that were passed. Doing the will of the creature. That will comes in. No longer.

No longer seeking to do the desires of the creature. But coming in humbly and brokenly. And looking at the Lord.

And looking at the Lord. Crying. Lord. What will the devil have me to do? That's what happens. When the Lord opens the heart.

Now. This was the Lord's woman was. There was one thing that Lydia couldn't say. That's something that some people do say.

She couldn't say this. I open my heart to the Lord. Couldn't say that. The word makes it perfectly clear that it wasn't Lydia who opened that heart.

[21 : 53] That it was the Lord who opened that heart. That's as clear as words can mean. And only the Lord could open that heart.

The apostles could. No minister. No preacher can open the heart of anyone. And the sinner can't open his heart. And even if the sinner could open his heart he wouldn't.

That is one thing true. Only the Lord has told her to open the sinner's heart. And help just open it. He opens it like this invariably.

He makes the soul willing. And then everything's easy. That's the way the Romans are. He makes a willing people or a willing soul in a day of his mother.

The door is open. Christ was in. Note we have two great lessons brought before us here. And the first lesson is this.

[23 : 05] The party of expecting sinners to open our hearts to Christ. Of themselves. Sinners won't do it.

They can't do it. And they won't do it. If they could do it, they won't do it. Now, as long as people think that given a certain picture, hearts would be opened.

Or as long as they think that the opening of that heart lies with the will of the creature. Then, naturally, those who entertain these views will be looking to the creature or will be looking to those who are happening to the gospel.

That when we realize that only the Lord can open our hearts, will not look to the creature, will not look to the sinner, but will look to the Lord who alone has the power.

And therefore, that is a lesson that leads us to pray. To pray that the Lord would exercise his power when the gospel is being preached.

[24 : 25] That our heart might be opened and that Jesus might enter in. That is one great lesson we have here. The other is somewhat like it.

It is this. The body of this having, this matter of salvation, as though you had the power to open your heart at some future day, when you saw it suitable to be yourself.

That is a third body. You can't do it. No matter how long you agree. You will never find yourself in possession of the power to open your heart to Christ.

And more than that, you will never find yourself, so long as you are left to yourself, you will never find yourself desiring or willing to open your heart to Christ.

trying to get a hold of that. And seeing how wonderful the future is, all those hopes of yours are, which lead you to deter this matter.

[25 : 39] Here's that dilemma. It is a matter that there is no delay. Only the Lord can meet your case. Only He can open your heart.

The sooner you go to the Lord with this prayer, Lord, open my heart. And see, that at the back of that prayer, there is the desire.

There is the desire. Or there is the intention. Don't mock the Lord. When you ask Him to open your heart.

Be in earnest about it. Be in earnest about it. Realize how that the salvation of your soul is dependent upon it. And make no debate.

And make no debate. Now we pass on to the third and last point. The effect of this work. The Lord, whose heart the Lord opened, that she attended unto the things which were spoken of God.

[26 : 57] She attended to them. That is to say, she accepted, believing all that He taught, and acted upon them.

Now it was not just concurring in what He said, believing. Believing that what He said was the truth. There was far more than that. There was acting upon what Paul declared. And here it is. That so many misuse the gospel.

They accept all they hear. They believe everything they hear. Every word of it. But they don't want anything about it.

And now that is the thing or thing. That is the death. Of persons. Who have every staff under the preaching of the gospel.

[28 : 05] They don't do anything about it. If the gospel is anything at all, it is a fact or thing. It's not a theory. It's not like a song that is there just to be listened.

The gospel is like a command. It is a command from heaven. There is the declaration of the gospel. The explanation that is necessary. The doctrines that must be taught.

And then there is a command of the King of kings. To believe in the Lord Jesus Christ that we may be saved. It's a practical thing. The most practical thing ever.

The most practical thing ever. This is a practical thing. The most practical thing ever. The most practical thing ever. And Lydia realized that. She asked it upon her message.

She became the earnest learner. She knew that she had much to learn. And she gave earnest heed to those doctors.

[29 : 07] preached by Paul. That took up her time and attention.

Now there are some people who think. That once they are converted. They have reached the terms. They have reached the terms.

There is the end. Now that is another thing to mistake. Conversion is not a term as it is a beginning. It is the beginning of the spiritual life. It is the beginning of the way to heaven.

And if anyone declares that he or she is converted. And have not moved a step from there.

It is quite evident. But those who are for such an idea. Are deceiving themselves. Conversion is not a termination. But it is a beginning.

[30 : 11] That is always the way. When the door opens the door. The door opens my heart. We find some who don't continue.

They protest to be converted. But they don't continue on to know the Lord. To know him better and better. To know the doctrines of his word.

And the riches of his grace. They don't continue on to grow in grace. And in the knowledge of the Lord Jesus Christ. But they stand there and they are dying. That is I was converted.

On such and such an occasion. At all. Well if they have that. Then nothing but that. They have nothing at all. Nothing worth coming.

Nothing that does come. The attention of Lydia. Was confined to the things. Which were spoke and uncalled.

[31 : 13] Do you think that our attention. Was too confined. Some do. Something. That we should take in. A much greater sleep of knowledge.

The word. Teaches us. That all that we require to know.

For salvation. Is to be bound. Even in his word. Life. That we have to be able. To declare.

His word. And. To write concerning his word. That we can. To declare his word. And let us, if we be in earnest in this matter, and if we be concerned about the salvation of our souls, let us see to it that we follow the example of Lydia and study this word.

And study those books that will help us to understand the teachings of the word of God. Sometimes we are saddened when we see some love of their conversion.

[32 : 33] And perhaps they haven't been a couple of months of their conversion. When we see them taking up strange views and reading strange books, it's sad.

The newborn babe must needs be tied upon a pure milk of the word.

And to be taken up with strange views and to be reading those books which portraying strange views is the way of disaster.

Lydia was wise. She confined her attention to the things which were spoken of Paul. And let us do the same thing.

The things that were spoken of Paul as the agent of the Holy Spirit, spoken of Paul and spoken by the other gods. Let us confine our attention to those things.

[33 : 42] To the doctrines of the word of truth declared in the scriptures. Declared by his servants, by his voice and by his hand.

Let us be very careful what we read and what we hear. We are very careful as to our food. The food we give to our bodies.

We make sure that it is wholesome food. Let us be just as careful of what we read. Especially with respect to religious literature.

Have a dear friend. Be careful in this respect. See that you never go off the rails.

Because if you never go off the rails, you never crash. But if you go off the rails, you are almost sure to crash.

[34 : 47] Whether that crash will be at 8 or 1 or not is another question. It all depends where your crash is and how you crash.

So keep on the rails. And don't go aside to listen to that. We are not recording the word of God's release.

Some people have had a terrible awakening. Uncultured again are troubled about this behavior because they have not had a terrible awakening.

And it may be that somebody here may be troubled about it. You can't say anything about having had a terrible awakening.

Well, a terrible awakening is not essential to salvation. But it is not an essential element in conversion.

[35 : 58] Lydia had not the terrible awakening that the Philippian jailer had. He pumped himself on the earth to return.

He had an awful awakening. An awakening, an earthquake awakening that he would never forget. Lydia couldn't say that she had an awakening to pass.

And if the Lord opened my heart. And if the Lord has opened your heart. So that you have given admittance to Christ as your Savior. And welcomed him in. Then be assured that your salvation is a salvation which has upon it the seal of heaven.

A terrible awakening is a salvation which has upon it the seal of heaven. A terrible awakening is not essential.

And it is not an essential thing that you should be able to say, if you would have asked to be converted, that you should be able to say that you have got a certain text which brought you relief.

[37 : 17] Some are able to say that and it is a great matter to be able to say that. It is a great comfort when one is able to bring out the very word that brought relief.

But many of the Lord's people can't put any text like that. It is not essential. And it is not essential that you should be able to tell the day when you have converted.

Many of the Lord's people can't. And it is a great help to them when you can do that. They can tell you the exact day when the Lord brought them to a saving knowledge of Himself.

But however, the Lord can't. All they can do is this. They can give an indication of the time in their life when the change came.

You must be able to do that. You must be able to see that there was a time in your life when you passed over from death and you died.

[38 : 30] When the Lord brought you into the number of His people. You must be able to see that there came a fundamental change in your life. That it is not essential that you should be able to mention that being when you are converted.

That! This is essential. You must have received a blessing through the teaching of the doctrines of truth.

Through the teachings of the doctrines of truth applied by the power of the Spirit. You must have that. You can't be converted without knowledge.

There are many people who are brought to complex conversion through a mere emotional appeal. And they don't know the first thing about the matter.

That won't do. You must know the doctrines of grace before they can be blessed with you. And without that being blessed with you you cannot be converted.

[39 : 48] But conversion only comes when the doctrines of grace are applied by the power of the Holy Spirit. That is essential then.

And does that not bring us on to say that it is necessary that we should give diligent attention to the Word of God.

Of course we have indicated already that this is necessary on the part of those who have been converted. But it is necessary on the part of those who are not converted.

That they should give diligent attention to the teachings of the Word. That they should seek to find out what these doctrines teach.

And you can't do better in that respect than use the short-field Catechism and the Westminster Confession of Thee as manuals.

[40 : 53] For teaching you what are the doctrines of the Word of God. In if they are to understand the teachings of the Word. No, that won't save you.

That won't convert you into of itself. That, as I have said already, you can't be saved without it. Without giving your attention to the doctrines that are taught in God's Word.

And, oh, that won't. Just as we conclude, let me ask you the question. Where do you find yourself with respect to the Lord's doctrines?

Are you able to say that they have been blessed to you? Or must you say that you really never thought very seriously about the matter?

Where do you find yourself? Perhaps you have a good knowledge of the author. That's good.

[42 : 02] But perhaps that knowledge has never been blessed to you. Well then, there is only one thing left for you.

If that be your case. And that is to be freeing with the Lord to bless that knowledge to you. That it may be a glad saving way to you.

That is where you should be. But wherever you may find yourself, all wisdom and courage, that there is a Savior who is mighty to save.

Concerning whom it is said, none perish that in best. And the Savior who saves, come. And who gives a promise.

In that cometh unto me, I will in no wise cast out. Come. Come means come now.

[43 : 06] Come doesn't apply to tomorrow. For the next day. For the next day. For the next day. Or the next day. For any future day. Have come of life to this present moment.

And Christ is saying to every Christless sinner here. Come and turn out. that that he gives the promise that he will let no wise ask you, is not good enough for you?

Is not good enough for trusting you so upon eternity a word like that? The word of the living one who is mighty to save. Let us pray.

O Lord, thou blessed one, we beseech thee that thou seek thy word in a quiet note.

Let it not fall for the ground. Let it not return unto thee, boy. But thou make it a word of a word in season and a word of heaven. O grand Lord, that poor sinners may commit their peace unto and to Christ. May he see of the trouble of his soul and be satisfied even here this evening.

[44 : 35] May he bless us, Lord. Give us wisdom that we may wait upon thee and that we may realize how valuable, how unspeakably precious thy blessing is. He in us, we beseech thee, and take away our sins.

For the Redeemer sins.