

STUDY NUMBER EIGHT - Matthew 7:15-29

TEXT

- v. 15 Beware of the false prophets, who are coming to you in sheep's clothing, but inwardly they are ferocious wolves.
- v. 16 By their fruits you will recognize them. They are not gathering grapes from thornbushes nor figs from thistles are they?
- v. 17 In the same manner every good tree is bearing good fruit; but the rotten tree is bearing bad fruit.
- v. 18 A good tree is not able to produce bad fruit, neither is a rotten tree able to produce good fruit.
- v. 19 Every tree which is not producing good fruit is cut down and is thrown into the fire.
- v. 20 So then you will recognize them by their fruits.
- v. 21 Not everyone who is saying to me, Lord! Lord! shall enter into the kingdom of heaven, but he who is doing the will of my Father who is in heaven.
- v. 22 Many shall say to me on that day, Lord! Lord! did we not prophesy in your name, and in your name cast out demons and in your name perform many miracles?
- v. 23 And then I will declare to them, I never came to know you. Be going away from me, you who are practicing lawlessness.
- v. 24 Therefore everyone who is hearing these words of mine and is doing them, shall be likened to a wise man who built his house upon the rock;
- v. 25 And the rains came down and the rivers came and the winds blew, and beat against that house; and it did not fall; for it had been founded upon the rock.
- v. 26 And everyone who is hearing these words of mine and is not doing them shall be likened to a foolish man, who built his house upon the sand.
- v. 27 And the rain came down and the rivers came and the winds blew and beat against that house and it fell, and great was its fall.
- v. 28 And it came to pass that when Jesus had finished these words, the crowds were struck with astonishment by His teaching;
- v. 29 for He was teaching them as one who is possessing authority, and not as their scribes.



ILLUSTRATION

Woody Allen on Immortality

 [Send to printer](#)

Topics: Assurance; Death, physical; Fear; Heaven; Hell; Hope; Immortality; Jesus Christ; Judgment; Life; Mortality

Filters: Famous People; Humor; Pop Culture; Quotes

References: Psalms 90:12 [\[B\]](#), Isaiah 25:7-8 [\[B\]](#), John 3:16 [\[B\]](#), Romans 6:23 [\[B\]](#), Romans 8:35-39 [\[B\]](#), Hebrews 2:15 [\[B\]](#), Hebrews 9:27 [\[B\]](#)

Tone: Neutral/Mixed

I don't want to achieve immortality through my work. I want to achieve it by not dying.

—Woody Allen, comedian and filmmaker

Steven Pinker, "The Mystery of Consciousness," TIME (1-20-07), p. 60

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These have been tough days

- ① Bobby Matthews
- ② Leon McLamore Friend of Dorcas: Showing all the garments
- ③ K-Motion

August 24
Sunday

GOD'S RESTRAINT

READ:

Psalm 76:1-12

Surely the wrath of man
shall praise You; with
the remainder of wrath
You shall gird Yourself.
—Psalm 76:10

THE BIBLE IN ONE YEAR:
■ Psalms 99-101

Augustine said that God "judged it better to bring good out of evil, than not to permit any evil to exist." Thus God takes the worst evil that men and women can do to us and turns it into good. Even the wrath of ungodly men brings praise to Him (Ps. 76:10).

God has not promised that your life will be easy—indeed it may not be. But He has promised to sustain you in your struggle and uphold you with His mighty arm. If you trust Him, He will empower you to make your way bravely through extraordinary difficulty with faith, hope, and love. The trials God permits in your life will lead to His praise and glory, if only you will abide in Him.

Furthermore, there will be a restraint and a respite. The Hebrew text is somewhat obscure in Psalm 76:10. Literally it reads, "Surely the wrath of man will praise You; the remnant of wrath [God] will bind." God will use men's wrath to bring glory and praise to Himself, but when that purpose is fulfilled He will then restrain it.

God will not allow you to be pressed beyond endurance. That is His sure promise. When the lesson has been learned, when the revelation of God's glory is complete and your soul has been tried and proven—then God will raise His hand and save you. He will say, "No more." —David Roper

When He leads through some valley of trouble,
His omnipotent hand we trace;
For the trials and sorrows He sends us
Are part of His lessons in grace. —Anon.

In every desert of trial,
God has an oasis of comfort.

Loving Again - Hiniligan
(Speaking of her dad)

"It isn't that Dr. "D" doesn't recognize people for what they are, it's just that he loves 'em so much that he always hopes that they'll live to the highest that they know.

But I tell you... If I were rotting in jail convicted of the most horrifying, horrendous crime,

Dr. "D" would come and find me.

He would not condone — He would not condemn

He would just put his arms around me and, with tears streaming down his face,

he would say: my child, my child — O how much I love you!"

Sticks and stones may break my bones
but words will never hurt me.

Untrue!

Sticks + stones may break my bones,
And the break will mend, and the bruise
will go away

But the words

the words are absorbed by that vast blotter
called the mind (and the soul)

And they live Forever.

TOPIC	REF #	TEXT
Honesty	697-24	<p>You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.</p> <p>—MATTHEW 7:5</p> <p>One of my goals in life is exactly the same as yours. I don't want to be a hypocrite. Every day I want to shorten the distance between that which I profess and that which I actually live. I want no gaps between my "talk" and my "walk."</p> <p>It's why I'd like to repeat every day for the next month, this "Test for Self-Evaluation," proposed by John Wesley. The questions reflect the heart of Scripture, so every morning we should ask ourselves:</p> <p><i>17 Questions</i></p> <p>Am I consciously or unconsciously creating the impression that I'm a better person than I really am? Do I laugh at the mistakes of others, reveling in their errors and misfortunes? Do I insist on having my own way? Is there a tendency for me to put others down so that I'll be thought of more highly? Do I pass on to others what is told to me in confidence? Am I thoughtful in expressing "thanks" to people for what they've done for me, no matter how insignificant it seems? Am I a slave to dress, friends, work, or habits? Am I self-conscious, self-pitying, or self-justifying? Did the Bible live in me yesterday? Did I disobey God in anything yesterday? Did I insist on doing something about which my conscious was uneasy? Did I handle discouragement well or did I have to be coddled? Am I enjoying prayer? When did I last speak to someone about Christ? Is there anyone whom I fear, dislike, disown, criticize, or hold resentment toward? If so, what am I doing about it?</p> <p>Is Christ real to me?</p> <p>Copy this page, tuck it in your daily journal, and refer to John Wesley's questions often. Purpose to shorten the gap between what you say and what you live.</p> <p>Lord Jesus, I don't want to be a hypocrite. I pray that what I say about my walk with you matches the way I live. (April 7)</p>

STUDY NUMBER EIGHT

Matthew 7:15-29

INTRODUCTION

In this last section of the sermon, the Lord Jesus is going to be warning about false prophets. We have followed Him now through His discourse in sharing with us:

- ① Beatitudes
- ② Salt + Light
- ③ Right. Exceeds
- ④ Illust. Attitude
- ⑤ Giving - Praying
- ⑥ Fasting
- ⑦ wealth + Worry
- ⑧ Critical Spirit
- ⑨ Golden Rule
- ⑩ Two ways

1. The authentic godly lifestyle, real righteousness, a life lived on the basis of real life principles.
2. The Christian witness that results in the salt and the light.
3. The Christian relationship to the law and the prophets, and the law of Christ which discerns the spirit more than the act.
4. The spiritual disciplines of giving, fasting and praying.
5. Having proper priorities and a trust in God's ability to meet our every need.

In Chapter 7, we have been dealing with the critical spirit and our message ended with the broad way and the narrow way, the narrow way which "leads to life and few there are who find it". It is altogether fitting that at this point, He should warn us about false prophets, because there are many who are coming and who are saying they are the way to God.

Enter = one way physically & one way spiritually Jn. 14:6

ISA. 14:15
Satan's Counter
Fitting Min.

II Corinthians 11:13-15 "For such men are false apostles, deceitful workmen, masquerading as apostles of Christ; and no wonder, for Satan himself masquerades as an angel of light. It is not surprising then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve."

Colossians 2:8 "See to it that no one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ."

I Timothy 4:1 & 2 "The spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron."

II Peter 2:1ff "But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord, who bought them; bringing swift destruction on themselves. Many will

O God, what's wrong with us? We have such a hard, hard time learning to accept ourselves as we are... and then we turn & Club to death anyone who is not exactly like us. What makes us think we are so perfect Copyright © 2017 by BibleTeaching Resources by Don Anderson Ministries. The author's lecture notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. This material is the nature of lecture notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional.

follow their shameful ways and will bring the way of truth into disrepute. In their greed, these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them and their destruction has not been sleeping."

I John 4:1 "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."

Jude 17-19 "But dear friends, remember what the apostles of our Lord Jesus Christ foretold. They said to you in the last times there will be scoffers who will follow their own ungodly desires. These are the men who divide you, who follow mere natural instincts and do not have the spirit."

False prophets have A Righteousness Too! Self-Righteousness!

v. 15 Beware of the false prophets, who are coming to you in sheep's clothing, but inwardly they are ferocious wolves.

*Contrast the outward + inward
Self Right vs. X's Right*

"Many" + "The Few"

Blur the issue of salvation
John R. W. Stott says, "It is surely not by an accident, therefore, that Jesus' warning about false prophets in the Sermon on the Mount immediately follows His teaching about the two gates, the ways, the crowds, and destinations. For false prophets are adept at blurring the issue of salvation. Some so muddle or distort the gospel that they make it hard for seekers to find the narrow gate. Others try to make out that the narrow way is in reality much broader than Jesus implied and that to walk it requires little, if any restriction, on one's belief or behavior. Yet others, perhaps the most pernicious of all, dare to contradict Jesus and to assert that the broad road does not lead to destruction, but that as a matter of fact, all roads lead to God, and that even the broad and the narrow roads, although they lead off in opposite directions, ultimately both end in life."

Many's ways to heaven
Boice points out, "All this brings us to the main point of Christ's teaching. How can we recognize false teaching? How can we detect a wolf in sheep's clothing? There are several answers. First, there is no straight gate in the teaching of a false prophet; there is no narrow way. This point comes from verses 13 & 14, the

*** NO Narrow way in False Teaching!**

two verses that immediately precede Christ's warning about the false prophets. The verses of the Sermon on the Mount are not arranged as they are by accident. Thus, we are right to see a connection between verses 13 & 14 and Christ's warning about false prophets.

He is saying that one of the ways you can detect a false prophet is by noticing that although he says many things that seem probable, nevertheless, he does not set forth the Lord Jesus Christ Himself as the only solution to man's need and the only door to salvation. Learn to apply this when you hear preaching or teaching or read about religion in books. Ask yourself, 'Does this system of thought have the Lord Jesus Christ as its center?' If it does, well and good. If not, then be warned against it.

① Does it have the L.J.C. at center?

② No Disturbing Doct

③ Real Right is A Fru

Self Right Performance

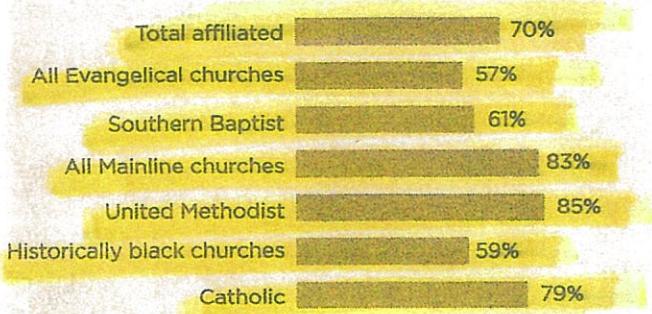
"The second test for identifying false prophets is best seen in the writings of Jeremiah. It is this; false prophets do not have disturbing doctrines in their messages, even though the true state of man demands it. The message is one of false peace. Jeremiah says, 'They have healed also the hurt of the daughter of my people slightly saying, 'Peace, peace,' when there is no peace.' There is nothing in their preaching which searches the conscience and renders the empty professor uneasy. Nothing which humbles and causes their hearers to mourn before God, but rather that which puffs up, makes them pleased with themselves and to rest content in a false assurance."

"Finally, there is the test of good works, which is the test that Jesus himself gives in the sermon. He repeats it twice, once at the beginning of this section, once at the end. 'You shall know them by their fruits', 'By your fruits you shall know them.' He shows that men are like fruit trees. Good ones only produce good fruit, bad ones produce fruit that is bad."

"If we put these three things together, ① whether or not there is a straight gate in the message ② whether or not the unpleasant themes of sin and judgment are dealt with along with the message of God's great love and grace, ③ whether or not there is real and satisfying fruit as a result of such teaching, then we have a way of discerning truth from falsehood and of giving attention only to the message which comes from the Lord."

①

Believe that many religions can lead to eternal life



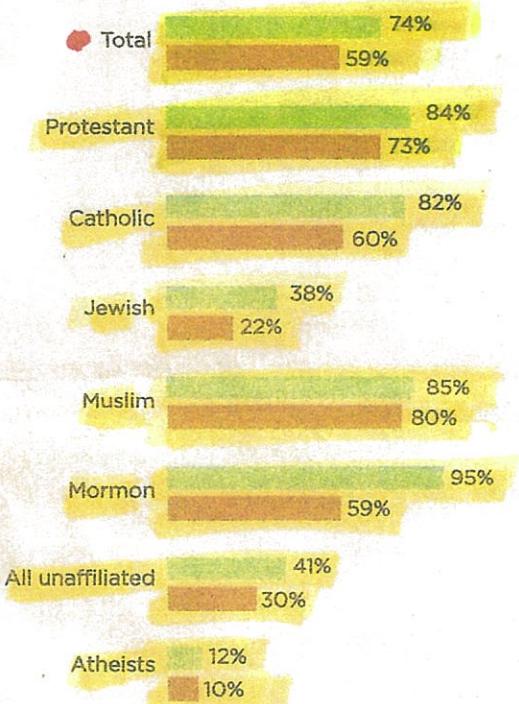
②

Believe in heaven and hell



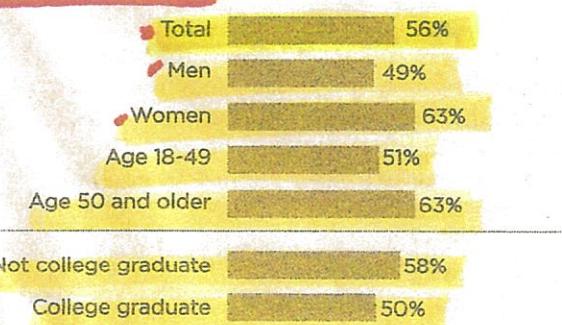
Heaven

Hell



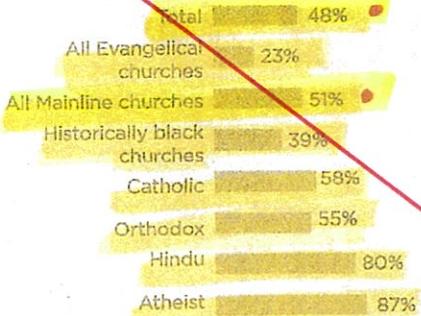
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Believe that religion is very important

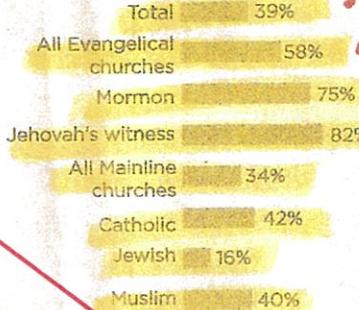


What America believes

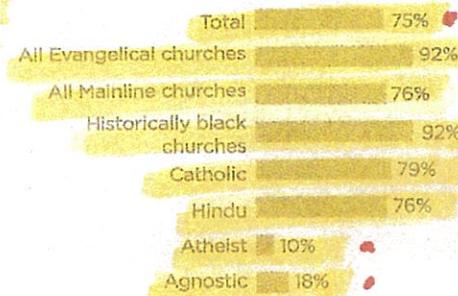
Evolution is the best explanation for the origins of human life



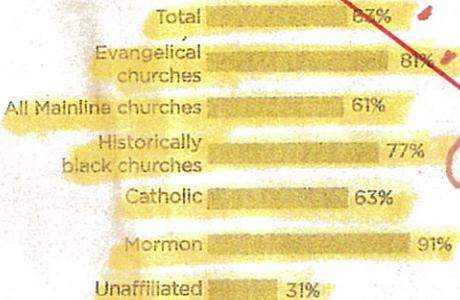
Attend religious services at least once a week



Pray at least weekly

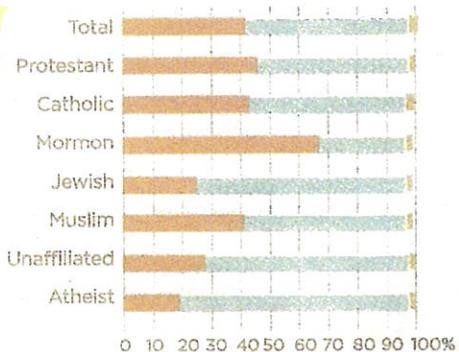


Pray or read Scripture with their children



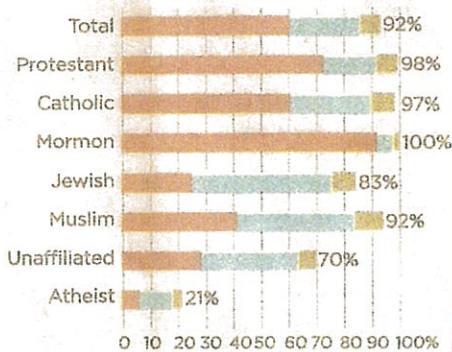
Hollywood threatens my values*

Agree Disagree Don't know



People who said they believe in God

Personal God Impersonal force Other/ don't know

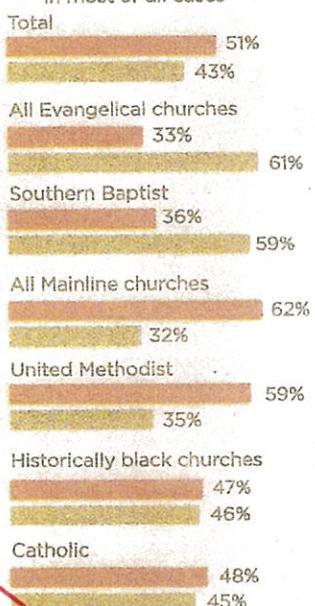


*Numbers may not add to 100% due to rounding. 36,103 people were interviewed for the survey (2,266 Texans).

SOURCE: U.S. Religious Landscape Survey, The Pew Forum on Religion and Public Life

Abortion

Should be legal in most or all cases
Should be illegal in most or all cases



What Texans think



MICHAEL HOGUE, ZACH ENDRES/Staff Artists

v. 16 By their fruits you will recognize them. They are not gathering grapes from thornbushes nor figs from thistles are they?

James 3:12 "My brothers, can a fig tree bear olives? or a grape vine bear figs? Neither can a salt spring produce fresh water."

John 15:16 "You did not choose me but I chose you to go and bear fruit, fruit that will last; and the Father will give you whatever you ask in my name."

D. Martyn Lloyd-Jones points out, "That which a man is ultimately in the depths is always going to reveal and manifest itself; and it does so in belief and life. The two things are indissolubly linked together. As a man thinks, so eventually he is. As a man thinks, so he does. In other words, we inevitably proclaim what we are and what we believe. It does not matter how careful we are, it is bound to come out. Nature must express itself."

Finally, we must remember that whatever we may think of these things and however wrongly we may judge and however we may be deceived by false prophets, God is the judge and God is never deceived.

Two ways, Two trees
v. 17 In the same manner every good tree is bearing good fruit; but the rotten tree is bearing bad fruit.

v. 18 A good tree is not able to produce bad fruit, neither is a rotten tree able to produce good fruit.

v. 19 Every tree which is not producing good fruit is cut down and is thrown into the fire.

v. 20 So then you will recognize them by their fruits.

Tell the Type of Righteousness by the Fruit or Results.



ILLUSTRATION

Good Works Cannot Liberate Us
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Topics: Atonement; Calvary; Christ, blood of; Christ, cross of; Christ, death of; Christ, life of; Christ, Messiah; Christ, only Savior; Freedom; Gift of Righteousness; Justification; Justification by Works; Redeemer; Religion; Works; Works Righteousness

Filters: Christian Culture; Editor's Choice★; Free; History; International; Stories

References: Isaiah 53:1-12 □, Matthew 16:21-28 □, Luke 9:44 □, John 3:16 □, John 10:11-18 □, John 15:13 □, Romans 3:10-26 □, Romans 5:1 □, Ephesians 2:8-9 □, Philippians 3:8-9 □, Colossians 1:21-23 □, 1 John 1:9 □, 1 John 3:16 □

Tone: Warn

When I was a teenager, I became fascinated, appalled, and grieved by the literature of the Holocaust ... One scene that haunts me is a picture from Auschwitz. Above the entryway to the concentration camp were the words, Arbeit macht frei. The same thing stood above the camp at Dachau. It means, "work makes free"—work will liberate you and give you freedom.

It was a lie—a false hope. The Nazis made the people believe hard work would equal liberation, but the promised "liberation" was horrifying suffering and even death.

Arbeit macht frei. One reason that phrase haunts me is because it is the spiritual lie of this age. It is a satanic lie. It's a *religious* lie. It is a false hope—an impossible dream for many people in the world. They believe their good works will be great enough to outweigh their bad works, allowing them to stand before God in eternity and say, "You owe me the right to enter into your heaven."

It is the hope of every false religion—arbeit macht frei.

But it's the love of God that liberates. It's the blood of Jesus Christ that liberates. He died in my place, and I am free.

From Johnny V. Miller's sermon, "The Great Rescue," PreachingToday.com (4-14-07)

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Evidence of the Beatitudes

D. Martyn Lloyd-Jones says, "But to put it positively, what we look for in anybody who claims to be Christian is evidence of the beatitudes. The test of fruit is never negative. It is positive. Certain apples may look alright, but you begin to eat them, and you will find that they are sour. Now that is the positive kind of test. A true Christian must exemplify the beatitudes, because you do not get grapes from thorns or figs from thistles. A good tree must bring forth good fruit. It cannot help itself, it is bound to. A man who has the divine nature within himself must produce this good fruit, the good fruit which is described in the beatitudes. He is poor in spirit, he mourns because of sin, he is meek, he hungers and thirsts after righteousness, he's a peacemaker, he's pure in heart and so on."

Gal. 5:22-23

Lord's answer to false prophet

v. 21 Not everyone who is saying to me, Lord! Lord! shall enter into the kingdom of heaven, but he who is doing the will of my Father who is in heaven.

v. 22 Many shall say to me on that day, Lord! Lord! did we not prophesy in your name, and in your name cast out demons and in your name perform many miracles?

v. 23 And then I will declare to them, I never came to know you. Be going away from me, you who are practicing lawlessness.

Judas Iscariot

It is clear that in this paragraph our Lord is continuing the theme with which he dealt in the previous paragraph, where he warned the people against false prophets. To our Lord this is such a desperately serious matter, that he comes back to it again.

James 2:14ff "What good is it, my brothers if a man claims to have faith, but has no deeds? Can such a faith save him? v.17 In the same way, faith by itself, if it is not accompanied by action, is dead."

James 2:19 You believe there is one God? Good, even the demons believe that and shudder."

Harry Ironside points out, "'I never knew you.' To none will He say in that day, 'I used to know you, but I know you no more.' His word to the lost will be, 'I never knew you.' Of all His own, He says, 'My sheep hear my voice and I know them.'"

Charles Haddon Spurgeon points out, "No verbal homage will suffice. Not everyone that saith, 'we may believe in our Lord's diety and we may take great pains to affirm it over and over again with our 'Lord, Lord', but unless we carry out the commands of the Father, we pay no true homage to the Son. We may own our obligations to Jesus and so call Him 'Lord, Lord' but if we never practically carry out those obligations, what is the value of our admissions? Our King receives not into His kingdom those whose religion lies in words and ceremonies, but only those whose lives display the obedience of true discipleship."

Boice points out, "In the final verses of the Sermon on the Mount, the Lord Jesus Christ has been warning His hearers against the things that can hinder a listener from going on to that full commitment to Christ. That is the true gate to salvation. He is warned against the idea that salvation can come to a man in the normal course of things. That is, without true personal decision and conversion. He is warned against the false teachers and their doctrines. Now Jesus turns to a danger that lies within the heart of the individual himself. It is self-delusion or deception."

Proverbs 30:12 "Those who are pure in their own eyes and yet are not cleansed of their filth."

Millions of Nominal
Pink points out, "Never were there so many millions of nominal Christians on earth as there are today. Never was there such a small percentage of real ones. We seriously doubt whether there has ever been a time in the history of this Christian era when there were such multitudes of deceived souls within the churches, who verily believe that all is well with their souls, when in fact the wrath of God abideth on them." And then he added, "We know of no single thing better calculated to undeceive them than a full and faithful exposition of these closing verses of our Lord's Sermon on the Mount."

I Thessalonians 5:21 "Test everything, hold on to the good."

Josh McDowell in his book Understanding Non-Christian Religion says, "There are more than four billion people living in the world today, most of whom are associated with one or another of the world's major religions. Although most people have some sort of religious affiliation, they are woefully ignorant as to the basic beliefs of their own religion. Not only do most people have a shallow understanding of their own faith, most have very little knowledge of any of the other world religions."

Lord says it

D. Martyn Lloyd-Jones says, "Let us remember again that it is the Lord who says these things; and it is He who will judge. The words 'many will say to me in that day' refer to the day of judgment, when He will be the judge, so do not be deceived. 'Ye are they' He says again of this type 'which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God.' The New Testament Christian is a definite type of character. He is unmistakable. Read your New Testament; put down the marks of the New Testament man. Put them on paper, learn them, meditate upon them, apply them to yourself and to everybody else. Do that, says our Lord and you will never be led astray. You will not be left outside that straight gate and narrow. These then, are the tests and they may all be summed up in the phrase, 'He that doeth the will of my Father which is in heaven.' May God grant us honesty as we face this terrifying truth; this truth we shall have to answer for when all earthly scenes have passed away, and we stand before Christ and face him. If you feel you are condemned, confess it to God. Hunger and thirst after righteousness, turn believingly to the Lord Jesus Christ. Ask Him to give it to you, cost what it may, whatever it effects and results and He will give it to you; for He has said, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.'"

v. 24 Therefore everyone who is hearing these words of mine and is doing them, shall be likened to a wise man who built his house upon the rock;

v. 25 And the rains came down and the rivers came and the winds blew, and beat against that house; and it did not fall; for it had been founded upon the rock.

v. 26 And everyone who is hearing these words of mine and is not doing them shall be likened to a foolish man, who built his house upon the sand.

v. 27 And the rain came down and the rivers came and the winds blew and beat against that house and it fell, and great was its fall.

Here we have the closing illustration to the sermon by the Lord Jesus.

It seems to me that that is the whole purpose of our Lord's picture at the end of this mighty sermon. Namely, that we should be warned against and made aware of the subtle danger of self-delusion and that we should avoid it by thus examining ourselves daily in His presence in the light of His teaching. May He grant us grace so to do.

On Christ the solid rock I stand
All other ground is sinking sand.
All other ground is sinking sand.

Robert Foster in his by-weekly letter to businessman called The Challenge says, "This story takes place as the grand finale to the serendipity of life, the Sermon on the Mount. The physician's diagnosis, the surgeon's knife and the doctor's remedy have to do with the what of living, not just the how. The New Way Construction Company from Galilee has its architect lay down three authentic principles:

1. Every man has a house to build. The wise man and the foolish man each has his house. There are blueprints available, quality materials accessible and always the price tag inescapable.

2. Every man has a foundation to establish, the rock, or the sand. One you dig into and the other you lay a slab on. Rock foundations take time, energy and money. Sand foundations are quick, easy and seemingly a bargain. One is the turtle and the other the hare. The rock is unmovable, the sand unstable. One stood, the other fell.

3. Every man has a storm to face. It is inevitable. Both men faced the same violent tempest of temptations, heartaches, trials and sufferings. Note where these pressures hit. The rain came from above, the floods came from below and the wind blew all around. The houses could take the fury, but not the foundations, and there was the difference.

William Barclay has stated it so well, "Only a life whose foundations are sure can stand the test. Jesus demanded two things. He demanded that men should listen to Him. Simply give Christ a chance to be heard. Secondly, Jesus demanded that men should do. Knowledge must become action, theory must become practice, theology must become life."

W. A. Criswell points out, "Every man builds his house in the way of the storm. Our lives are built where the storms and stresses and calamities and sorrows of life inevitably come. We cannot escape them, but there are two different ways to build the life in view of the exigencies that will inevitably overwhelm us. Jesus divided all mankind into two classes by the two different ways in which they build."

The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes.
That soul, though all hell should endeavor
to shake,
I'll never, no, never, no, never forsake.

Thielicke points out, "He who is safe in eternity need no longer fear what time brings. He who has the peace that passes all understanding no longer needs to fear the specters of terrible future possibilities conjured up by his mind. He who knows that he is loved no longer kills himself in hating

INS:11,12
SELF-Right

other men. He who serves the prince of life is no longer the slave of death. He who hears above him the song of angels rejoicing because he has found his home to the Father's joy is no longer afraid of the war cries of the nations. He who knows Him who overcame the world has escaped the specters. He who trusts the hand that rules the end of the earth knows that even his poor guilty life is being safely led through all the woes of dying, the grave and the darkness of death to the last day and the Father's throne, where every tear shall be dried. There shall be no mourning, no crying and no more death, but only the song of the redeemed; enter into the joy of your Lord."

That's why the Word of God is the rock foundation that defies the storms, and therefore it is not shifting sand that washes away. But then Jesus adds another important clause. It is not the Word of God, as such, that becomes this rock foundation for us, but only the Word of God that we do. The Word that we take seriously in our life and therefore it is not the words we rattle off daily as we mechanically say grace at the table. Nor is it a hurried recitation of the Lord's Prayer or our daily Bible reading. All this may well be thrown with all the rest upon the rubbish heap of this transient world. It may rise up to accuse us as the Word of God we have murdered and desecrated. No, the only word that abides to eternity is the word that is done. What does it mean to do the Word of God? It means quite simply, to live with this word. It means first of all, to take seriously the reality of the cares in my life. The very real concern as to how I get through a financial crisis, how I can make out with my small pension, where I can take refuge if the worst comes to the worst. I say that to live with this word means to take seriously the reality of all these cares, but then to let the word of God be an even greater reality. It means to take seriously the word that says the tomorrow which I worry about so much is safe in the hands of God, that nothing can happen to me except what He has foreseen and scrutinized and that in everything God works for good; for my good if I let Him take charge of my life and do not let my love grow cold.

*Many storms
on the rock
*
One on the
sand!*

Sandoval in his master's thesis called The Application of the Sermon on the Mount says, "In the paragraph, the Greek word gives the idea of the blasts laboring in vain to destroy that house. In the next phrase, the sound as well as the sense pictures a single blow sufficing to bring the structure down."

*Seek the
first &
King Right.*

J. Vernon McGee points out, "If you have come to Christ, He is the foundation, for other foundation can no man lay, than that which is laid which is Jesus Christ." 1 Corinthians 3:11. When you are resting on Christ, you can build on that foundation. By yielding to the Holy Spirit, you can build a life which the Bible likens to gold, silver and precious stones."

What is that sand? It is human goodness and human effort. It is the old weakness of the flesh. My friend, I say to you that you need something better than the flesh has to offer.

**** Proverbs 10:25 "When the storm has swept by, the wicked are gone, but the righteous stand firm forever."

Charles Haddon Spurgeon points out, "They were equally impressed with the need of building a house. They perceived the necessity of shelter from the heavy rains. They were alike desirous of being shielded from the floods and screened from the wind."

My God, I mark with fear
How many hopes decay.
And like the foolish builders house
Fall in the trial day.

Perhaps amid this throng,
Thou dost a soul a spy
Whose towering hopes are built on sand
I ask Lord, is it I?

A thousand doubts arise.
I bring them all to thee.
Am I unconsciously deceived
Lord, search my heart and see.

O teach me deep to dig
Down to the solid rock.
That when tornadoes round me sweep
My house may bear the shock.

Jesus, thou only art
The sure foundation stone.
Firm as the eternal hills art thou.
I build on thee alone.

Cemented fast to thee,
No stone is laid in vain.
My hope defies the assaults of hell.
The flood, the wind, the rain.

Heb. 6:19 "Anchor
within the veil.

Oswald Chambers says, "Every spiritual castle will be tested by a threefold storm, ~~grains~~ floods and ~~winds~~; the world, the flesh and the devil; and it will only stand if it is founded on the sayings of Jesus."

"Therefore everyone who is hearing these words of mine and is doing them, shall be likened to a wise man who built his house upon the rock."

Youngling points out, "This verse alone teaches yet another important principle of personal discipleship. The principle is this: Revelation demands response. In other words, a disciple must respond actively to what Jesus reveals and teaches. The problem with most believers today is not that they do not know enough, rather the problem is they are not obeying and putting into practice enough of what they do know. A disciple of Jesus Christ is responsible through the enablement of the Holy Spirit to practice all of the principles so far revealed in this study and many more. He is to live by the commandments as well as promises of the Scripture. When he does not do so, Jesus says he's like a man who builds his house on a sandy foundation. There is no security there, there is no confidence. He can never relax and live the righteous life of a true disciple in total dependence on Christ."

A. T. Robertson points out, "Hearing sermons is a dangerous business if one does not put them into practice."

Youngling again says, "But what are some of the specific areas of revelation in this sermon to which disciples are to respond. One may point to numerous

examples in the preceding study. By way of review, a few should be mentioned here. To begin at the beginning, a disciple of Jesus Christ must positively respond to the attitudes or characteristics brought out in the first section of the sermon. It was at the very outset of the discourse that Jesus revealed the kind of attitudes that characterized his disciples. In cooperation with the internal working of the Holy Spirit, the disciple must respond to each of these attitudes and make them his own. He must always be conscious of his spiritual need; poor in spirit. He must be sorrowful over his own sins and the sins of the world; mourning. He must act with meekness in his daily interpersonal relationships. He must actively cultivate his spiritual appetite; hunger and thirst for righteousness. He must daily exercise mercy in both thought and deed; merciful. He must have a single heart for God; pure in heart. He must stand for peace in all things; peacemaker. And finally, he must gladly accept persecution for being like Jesus Christ; persecuted for the sake of righteousness. Each of these attitudes demands a response in some way or another on the part of the disciple. In responding to this revelation, through the power of the indwelling spirit, the disciple will also automatically become the salt of the earth and the light of the world. Not only is the disciple to respond to Christ's revelation concerning his attitudes, he is also to respond to his revelation in the sermon concerning his actions. Just as Jesus Christ emphasized the importance of the spirit of the law over against the letter of the law, so should his disciple. This was discussed at length in the previous section. The disciple is also called upon to maintain absolutely pure motives in all of his deeds. This is true in his relationship with the Father, with his fellow believers, and with unbelievers as well. He must positively respond to Jesus' exhortation to keep his motives pure in his worship of God. He is to never do anything in worship of God so as to be seen and praised by man. The consequences of this kind of behavior were spelled out in the preceding chapter. He must never be so hypocritical as to judge or censoriously criticize a fellow believer. He must not become a spiritual optometrist. Finally, in relation to unbelievers, he must never parade his righteousness in front of them. By simply living out the principles discussed in this study, he will effectively become the light of the world without having to show off his spirituality in a gross external display."

*Ezra A
7:10
Ja. 1:22*

Emmet Fox points out, "One could almost say, better never to have heard of the truth at all, than to know it and not try to live it."

Boice points out, "Let me give you a more contemporary illustration. Dr. Joseph Parker, a noted English preacher, who for many years proclaimed the word of God in the great city temple of London says in his autobiography that there was a time when he gave too much attention to the modern theories of his day. Men were undervaluing the word of God and he found himself as he read their books and mingled in their meetings, losing his grip on the great fundamental doctrine of salvation through the atoning blood of the Lord Jesus Christ. At this point there came into his life a great sorrow. His wife, whom he loved deeply, became sick and died within a few hours. He was unable to share his grief with others and walking through the empty rooms of his home with a breaking heart, he felt for some footing in the theories of his day and found none. Then he said, addressing the company of his congregational brethren, 'My brethren, in those hours of darkness and those hours of my soul's anguish, when filled with doubt and trembling with fear, I bethought myself of the old gospel of redemption. Alone, through the blood of Christ, the gospel that I had preached in those earlier days and I put my feet down on that; and my brethren, I found firm standing. I stand there today and I shall die resting upon that blessed, glorious truth of salvation alone through the precious blood of Christ.'"

On Christ, the solid rock I stand.
All other ground is sinking sand.

Quite a few years ago, William Borden went to Yale University as an under graduate and afterward became a missionary candidate, planning to work in China. When he made his decision to invest his life in this service, many of his friends thought him foolish. He had come from a good family. He had wealth and influence. "Why are you going to throw away your life in some foreign country," they asked, "when you can have such an enjoyable and worthwhile life here?" But William Borden of Yale had heard the call of God. While in Egypt on the way to China, and even before he had much of a chance to do anything, he became sick. Soon, it was evident to everyone, including himself, that he would die. At this point, Borden could have said to himself, "What a waste. My friends were right. I could

The Solid Rock

Edward Mote

William B. Bradbury



1. My hope is built on noth-ing less Than Je-sus' blood and right-eous-ness;
2. When dark-ness veils His love-ly face, I rest on His un - chang-ing grace;
3. His oath, His cov - e - nant, His blood Sup - port me in the whelm-ing flood;
4. When He shall come with trum-pet sound, O may I then in Him be found;



I dare not trust the sweet-est frame, But whol-ly lean on Je-sus' name.
 In ev - 'ry high and storm - y gale, My an - chor holds with - in the vale.
 When all a - round my soul gives way He then is all my hope and stay.
 Dressed in His right-eous-ness a-lone, Fault - less to stand be - fore the throne.



Refrain



On Christ the sol - id Rock I stand; All oth - er ground



is sink - ing sand. All oth - er ground is sink - ing sand.



have stayed in New Haven." But Borden did not think this way. As he lay on his death bed in Egypt, he scribbled a farewell note to his friends that was in some sense his epitaph. The note said, "No reserve, no retreat and no regrets." How could Borden of Yale write such a statement? Simply because he had learned to build upon a firm foundation and he was prepared, as we all should be prepared, to pass confidently into Christ's presence and to hear His warm welcome, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

How awesome are those last words of Jesus "and great was its fall." Psalm 37:23,24

v. 28 And it came to pass that when Jesus had finished these words, the crowds were struck with astonishment by His teaching;

v. 29 for He was teaching them as one who is possessing authority, and not as their scribes.

D. Martyn Lloyd-Jones says, "If any man asks why should I pay heed to that sermon, why should I put it into practice, why should I believe that it is the most vital thing in this life? - The answer is, because of the person who preached it. That is the authority. That is the sanction behind the sermon. In other words, if we are in any doubt as to the person who preached this sermon, that is obviously going to affect our view of it."

He knows the question on the final Exam!!

D. Martyn Lloyd-Jones says, "I imagine however that what really astonished these people over and above His gentle authority was what He said, and in particular what He said about Himself. That most surely, must have amazed and astonished them. Think again of the things which He said. First of all about His own teaching. He keeps on making remarks which call attention to His teaching and to His own attitude towards it. Take for instance, the frequency with which in the fifth chapter He said something like this, 'You have heard it said by them of old time. But I say unto you.' He does not hesitate to correct the teaching of the Pharisees and their authorities. He did not hesitate to put that aside and to correct it. This artisan, this carpenter who had never been to the schools, saying, 'I say unto you.'

He claims that authority for Himself and for His teaching. His whole argument was that the people had never seen the spiritual intent or content of the Law given by Moses. They were misinterpreting it and reducing it to the physical level. Then you remember how at the end of the sermon, He puts this in a still more explicit manner. 'Therefore', He says, 'whosoever hears these sayings of mine and does them.' You notice the significance He attaches to His own sayings."

*He's the
one you
are going
to meet*

Another great statement pointing in the same direction is the one we found in 7:21: "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven." He does not hesitate to say that people will address Him as Lord and that means that He is Jehovah, that He is God. He says here quite calmly that people are going to say to Him, 'Lord, Lord.' They are saying it now, in a sense and on that day, they will say, "Lord, Lord" to Him.

Face to Face! Every knee shall bow...

II Timothy 1:12 "For the which cause I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him against that day."

"Nevertheless, the foundation of God standeth sure, having this seal; the Lord knoweth them that are his. And let everyone that nameth the name of Christ depart from iniquity." II Timothy 2:19

CONCLUSION

51 Lessons

What are the lessons we can learn from this eighth and final study?

LESSON #1 Beware of false prophets who are coming to you in sheep's clothing.

LESSON #2 You can recognize the false by their fruits.

LESSON #3 "Not everyone who is saying to me, Lord, Lord, shall enter into the kingdom of heaven."

LESSON #4 The emphasis in the concluding statements of the sermon are upon obedience.

LESSON #5 Our lives needed to be founded upon the rock, Jesus Christ.

In the Sermon on the Mount, we have looked together at:

1. The godly lifestyle, the authentic Christian conduct or real righteousness, life principles that undergird this dedicated life.
2. It will manifest itself in a Christian witness, because we are salt and light.
3. We have examined the Christian's relation to the law and the prophets, and then heard a discourse on the law of Christ; and the fact that the attitude is more important than the action.
4. We have been warned about private spiritual disciplines, that they be not exercised in public before men, but in private before God; the matters of giving, fasting and praying.
5. We have heard the Lord speak about 'where our treasure is, there will our heart be also', and keeping proper priorities, of seeking Him first and knowing that He will handle all the temporary and physical aspects of our daily lives.
6. We have been warned about the critical spirit and the fact that we have no right to judge; that's in the Father's hands.
7. We have finally been warned about false prophets; and how to recognize their teaching of error.

I think it would be good in conclusion for us to meditate on John 15:

"I am the true vine and My Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit, He trims clean, so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me and I will remain in you. No branch can bear fruit

by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine, you are the branches. If a man remains in me and I in him, he will bear much fruit. Apart from me, you can do nothing. If anyone does not remain in me, he is like a branch that is thrown and withers. Such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish and it will be given you. This is my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

*II Cor.
5:17*

Watchman Nee in his book, The Normal Christian Worker says, "He has the resources to transform our characters even as He transformed Peter's. He can deal with every type of weakness that mars our lights and can so reconstitute us that we become suited to His purpose."

*Phil.
4:13*

It was J. Hudson Taylor who said, "Christians in whom these dispositions are once firmly fixed go on calmly as the infant born in the arms of its mother. Christ reminds them of every duty, in its time and place; reproves them for every error; counsels them in every difficulty; excites them to every needful activity; in spiritual as in temporal matters they take no thought for the morrow, for they know that Christ will be as accessible tomorrow as today and that time imposes no barrier on His love. Their hope and trust rests solely on what He is willing and able to do for them, on nothing that they suppose themselves able and willing to do for Him. Their talisman for every temptation and sorrow is their oft repeated childlike surrender of their whole being to Him."

McDaniel in the book Stewardship of Sorrow says,

He chose you not to bitter tears
Though dark your life may seem.
He chose you not to foolish fears
And not to sit and dream.

He chose you in His loving grace
To action, patience, trust,
To show upon a smiling face
What God can do with dust.

It was Annie Johnson Flint who said:

It is the branch that bears the fruit
That feels the knife,
To prune it for a larger growth
And fuller life,

Though every budding twig be lopped
And every grace
Of swaying tendril, springing leaf
Be lost in space.

Oh, thou whose life of joy seems reft,
Of beauty shorn,
Whose aspirations lie in dust,
All bruised and torn,

Rejoice, though each desire, each dream,
Each hope of thine
Shall fall and fade; it is the hand
Of love divine

That holds the knife, that cuts and breaks
With tenderest touch,
That thou, whose life hast borne some fruit,
May now bear much.

I John 3:2 & 3 "Dear friends, now we are children of God and what we will be has not yet been made known, but we know that when He appears, we shall be like Him; for we shall see Him as He is. Everyone who has this hope in Him purifies himself just as He is pure."



ILLUSTRATION

Behold and Be Still
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Topics: Desire, spiritual; Devotion; Distractions; Double-mindedness; Dying to self; Experiencing God; Fellowship with God; God, evidence of; God, majesty of; God, power of; God, will of; God, works of; Guidance; Intimacy; Knowing God; Listening; Meditation; Patience; Perspective; Prayer; Presence of God; Quiet time; Reflection; Seeking God; Self-denial; Self-discipline; Silence; Solitude; Spiritual disciplines; Spiritual formation; Thirst, spiritual; Will of God

Filters: Christian Culture; Pop Culture; Quotes

References: Exodus 20:9-11 [\[B\]](#), Psalms 46:1-11 [\[B\]](#), Psalms 85:1-13 [\[B\]](#), Psalms 131:2 [\[B\]](#), Proverbs 3:1-6 [\[B\]](#), Proverbs 19:21 [\[B\]](#), Jeremiah 29:13 [\[B\]](#)

Tone: Neutral/Mixed

Two commands direct us from the small-minded world of self-help to the large world of God's help. First, "Come, behold the works of the Lord." Take a long, scrutinizing look at what God is doing. This requires patient attentiveness and energetic concentration. Everybody else is noisier than God. The headlines and neon lights and amplifying systems of the world announce human works. But what of God's works? They are unadvertised but also inescapable, if we simply look. They are everywhere. They are marvelous. But God has no public relations agency. He mounts no publicity campaign to get our attention. He simply invites us to look ...

The second command is "Be still, and know that I am God." Be still. Quit rushing through the streets long enough to become aware that there is more to life than your little self-help enterprises. When we are noisy and when we are hurried, we are incapable of intimacy—deep, complex, personal relationships. If God is the living center of redemption, it is essential that we be in touch with and responsive to that personal will. If God has a will for this world and we want to be in on it, we must be still long enough to find out what it is (for we certainly are not going to learn by watching the evening news). Baron von Hugel, who had a wise word on most subjects, always held out that "nothing was ever accomplished in a stampede."

—Author and pastor Eugene Peterson

Eugene Peterson, *Earth and Altar* (InterVarsity Press, 1985), pp. 77-79

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#1 Heb. 2:3 "How Shall we escape if we drift by
So Great Salvation?" Floating down the river
we drift past the rock of salvation.
A. Tough to pour concrete when it's raining.
B. " to build a dam while you are floating
down the river

IT COR 6:2