

Sermon on the Mount Lessons

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100 Lessons of Jesus from His

Sermon on the Mount

And seeing the multitudes, he went up into a mountain:

and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Matthew 5:1-2

Introduction:

1. Detailed sermons were taught in 1986 and 2005 ([Sermon on the Mount #1](#)) and a PowerPoint summary in 2014 ([Sermon on the Mount – Overview](#)); and the many technical and interpretational definitions, exceptions, and limitations were covered there.
2. This fast-paced study is designed to personalize and practically apply Christ's *Sermon* for life changes, so do all in your power to humble yourself before God and hear each lesson as intended for you only.
3. Do not think about others, or you will be condemned. Measure yourself by His truth without mercy.
4. We finished a series, *Victorious Christian Living* ([Victorious Christian Living \(1\)](#)), but our Lord's *Sermon* is another view of it.
5. With a great crowd it is important and valuable to know that Jesus taught nothing related to John 3:16, for there is much, much more to the Christian life than thinking you are safe by decisional regeneration.
6. He rather taught strict personal righteousness to reprove Jewish doctrine, practices, and compromise.
7. It is pure Christianity that covers much of life, with the emphasis on the heart and spirit over the body.
8. God's Son preached the greatest sermon we have recorded after 400 years of silence from the prophets.
9. That the Son of God came to earth – the fulness of the Godhead in a body – to teach many is incredible, which is why my favorite words at times are, *And He opened His mouth, and taught them, saying*.
10. God taught Jesus by an incomparable and immeasurable supply of the Spirit to be most skilled in the arts of rhetoric to discern error and teach truth (Is 11:1-4; 42:1-4; 50:4-7; 61:1-3; Jn 7:15-16; 45-46).
11. There is no sermon or even section of scripture near this size with the breadth and depth of this sermon, for not only does He cover 21 lessons (the Beatitudes are only one) but gives consider detail concisely.
12. It is available for us by the work of the apostles with divine help (Matt 28:20; John 14:26; Col 1:28).
13. What will you do with the Lord's many lessons? Your eternal life and abundant living depend on them.
14. Do not think too lowly of only scriptures, for God has combined them with Him (Rom 9:17; Gal 3:8).
15. Enough of carnal, effeminate, milquetoast, and compromising preaching! Let us submit to each word.

16. He preached with authority like the Jewish crowd had never heard before. Let us embrace every word.
17. The lawyers had taken away the key of knowledge, but Jesus returned to noble hearers (Luke 11:52).
18. Your time in school basically wasted 13 to 19 years of your life to learn nothing in comparison, and this point is made to press you to pay attention for a couple hours to a quick application of His lecture.
19. These are the wholesome words of Jesus (versus sugary heresies) to measure preachers (I Tim 6:3-5).
20. For God's love and fellowship like never before, these are His commandments to keep (Jn 14:21-23).
21. Love this Man with all your heart, mind, and life commitment or see Paul write, *Anathema Maranatha!*

Lesson #1 ... 5:3 ... Denigrate Self.

- A. = special blessings = true Christians and God's reward for character/conduct.
- B. Jesus began with what you think about yourself, because real humility and true religion is of the spirit, not of outward ceremonial and ritual worship. Jehovah wants your heart.
- C. Poor in spirit = a low opinion of ability, achievement, approval, and value before God; it is the opposite of false prophets later; it is opposite religion to make hearers feel good; the natural man cries, *Blessed are the rich, for theirs is the kingdom of the world*; most religion is to uplift and make proud, rather than to debase and make humble before God.
- D. This is not public self-denigration but internal self-denigration, for it is poor in spirit, not poor in public prayer or service. The heart and spirit are key. Bible doctrine proves man's worthlessness by total depravity, but this is consciousness of it. When Paul did not have to boast, he had a low opinion (Rom 7:24; I Cor 15:9; Eph 3:8; I Tim 1:15).
- E. Despise self-righteous Pharisees, and copy a self-deprecating publican (Luke 18:9-14); despise the haughty Laodiceans that Jesus mocked and rebuked (Revelation 3:17-19).
- F. Look at the reward for getting down! You will be lifted up to inherit heaven's kingdom; let us combine the practical kingdom here and the heavenly kingdom later without fuss.
- G. Do you pray like Solomon as a child? Do you pray like Paul as the worst and doomed?

Lesson #2 ... 5:4 ... Hate Sinning.

- A. Different from poor in spirit, admitting your worthlessness, this rather hates sin and sinfulness; it was taught this way in 2005, but some of you have interpreted it too low.
- B. The mourning here is for sin – recent sin or sinful lusts – not the death of a pet or other events that worldlings mourn about (Jas 4:9; Isaiah 61:2-3; Matt 9:11-12; Ps 51:8-12).
- C. Look at the reward for hating your sins, you will be comforted, which is a great part of the gospel of grace (Is 40:1-2), for it declares what Jesus did to put sins away forever.
- D. Mourning is godly sorrow and grief for sin that brings repentance and change; children of God repent far differently from mere worldly sorrow (James 4:8-10; II Cor 7:6-11).
- E. David knew about mourning for sin and wrote of it often (Ps 31:10; 32:1-5; 119:136); Paul mourned the terrible conflict in him that sometimes brought sin (Rom 7:24); a sinful woman found Jesus at Simon the Pharisee's house for comfort (Luke 7:37-50); and the self-deprecating publican is the one that went home

justified (Luke 18:13-14); Lazarus was comforted in heaven, while the rich man was tormented (Luke 16:22-25).

- F. The gospel comforts bad consciences for baptism (Heb 4:9-11; 9:14; 10:1-4; I Pet 3:21); fellowship with God is by contrition and humility for sin (Ps 51:17; Isaiah 57:15; 66:2).
- G. Those that mourn have sins troubling them before confession and comfort, so it is not a rule for all Christians all the time; when sins are forgiven we should have peace and joy.

Lesson #3 ... 5:5 ... Get Down.

- A. Natural men cry, Blessed are the strong and independent, for they shall inherit the earth; the flesh and world try to be tough, hard, proud, selfish, demanding, resenting, vengeful.
- B. Meekness = gentle, courteous, kind. Free from haughtiness and self-will; piously humble and submissive; patient and unresentful under injury and reproach.
- C. Meekness is related to lowliness, longsuffering, forbearance (Eph 4:1-3; Col 3:12-13); it is contrary and opposite to envy and strife and related to gentleness (James 3:13-18).
- D. Do you suffer being offended or defrauded? Or do you fight and resist? Can you take correction? Can you pass over a transgression? Can you be slighted from public honor?
- E. Abraham, Moses, and Jesus were meek (Gen 13:5-9; Num 12:3; Matt 11:29), and it had been taught previously (Ps 37:11; Zep 2:3). Inheriting the new universe is shown by it.

Lesson #4 ... 5:6 ... Crave Godliness.

- A. Poor in spirit and meek mourners never think they have achieved righteousness, so they hunger and thirst for more from legal to practical to final, and they shall obtain a feast!
- B. Legal righteousness has already been imputed (Rom 5:19; II Cor 5:21), practical is by vital power in us and preaching (Eph 4:24; I Tim 6:11); final is coming (Rev 22:11); Paul sought legal and practical and was sure final was coming (Phil 3:8-14; Rom 8:30).
- C. Reprobates and carnal Christians craves sensual pleasure and satisfaction here and now, but they shall always be disappointed, and then eternal judgment (Prov 10:28; 11:7,23).
- D. How hungry and thirsty are you for godliness? Where does this craving rank in your heart and mind? Jesus told us where it should rank (Matt 6:33). How do you compare? When you crave food or drink, you do whatever is necessary. What do you do for this?
- E. The gospel reveals righteousness, teaches it, and promises it (Rom 1:17; II Tim 4:8), so you can be identified with this beatitude only by craving preaching and fellowship with God, which David described as the great desire of his heart (Ps 27:4; 42:1-4; 63:1-2).

Lesson #5 ... 5:7 ... Mercy Multiplied.

- A. Your greatest need from God now and later is His mercy, but you can easily increase it, which is one of the most profound and valuable lessons of this glorious sermon.
- B. His chastening in this life can tear you up from the inside out or take away your life; eternal torment is

coming for sure, unless He has mercy on your hell-deserving soul.

- C. Take your pick – now or later – you need mercy; increasing it should be crucial; it could not be any easier than what the Lord of mercy taught – show mercy to others; you have a mercy account in heaven, and deposits are very easy (Psalm 18:25; 41:1-4; 112:4-6).
- D. Who can you forgive right now? Before the day is over, someone will offend you; forgive them. Do not expect too much from anyone. Be merciful. Praise the slow clerk!
- E. We expect more from immediate family, so be merciful to them; we easily despise strangers for faults, so be merciful to them. Show mercy to those you pay for service.

Lesson #6 ... 5:8 ... Perfect Heart.

- A. Our Lord's sermon deals with the heart and spirit often, but here is a simple summary and essential rule – is your heart free from carnality, deception, hypocrisy, pride, vanity?
- B. True worship of Jehovah and Jesus is in spirit and truth, where spirit refers to internal integrity and soul, heart, and mind participation, unlike Jewish ceremonies (Jn 4:20-24); without holiness no man will see the Lord as this beatitude promises (Heb 12:14).
- C. A form of godliness only is perilous (II Tim 3:5), though popular with Christians today; outward conduct is easy to pretend, but God sees inside (I Sam 16:7; Heb 4:12); He hates compromise and hypocrisy of lives and love (Matt 23:25-31; Rev 2:4-5; 3:14-19).
- D. Do you want a vision of God, now and later? To see His glory? Have a perfect heart without ambition, bitterness, envy, grudges, resentment, selfishness, etc. Remember how the Spirit connected brotherly love to purifying a heart (I Peter 1:22; Jas 3:14-18).
- E. Do not be content with head knowledge of doctrine or body compliance with rules; you can flush sins of spirit for a pure heart (Jas 4:8; Ps 51:10; II Cor 6:20; 7:1; II Tim 2:22).

Lesson #7 ... 5:9 ... Make Peace.

- A. Do you want to be an obvious child of God now and later at Christ's coming? Stop fighting and quarrels with anyone else. Make peace everywhere you can, starting with your own relationships and then helping others. Make all around you comfortable.
- B. The natural man loves pride, self-defense, vindication, revenge, and "principle" over peace; he would rather argue, criticize, defend himself, and fight than make peace; he is too lazy, fearful, and selfish to get involved in others' conflicts, so he lets wars rage.
- C. The Bible stresses relational peace much (Rom 12:16-21; 14:17-19; I Thess 5:13-15; Eph 4:1-3); bitterness, fighting, and grudges are opposite truth (Heb 12:11-16; Jas 5:9).
- D. An important fruit of the Spirit is peace (Gal 5:22; Col 3:15; Jas 3:17-18; I Pet 3:8-13); are you known for it? Are all your relationships perfect? Is everyone at peace with you?
- E. What? Will you allow an offence for 100 pence disrupt tranquility between you and another, when God has forgiven you 10,000 talents and established peace with Himself?

Lesson #8 ... 5:10 ... Endure Opposition.

- A. The reward is the same as the first beatitude, poor in spirit; if you live a righteous life as the Bible teaches, you will be opposed, especially in perilous times (II Tim 3:3,12).
- B. While natural men and carnal Christians assume popularity and prosperity are theirs, we follow our Lord and know we shall be hated as He was (John 15:20; Phil 1:29).
- C. Do not foolishly presume that opposition or persecution is because of righteousness, for you very well may have character/conduct defects, personality quirks, or irritating habits that drive others crazy – persecution must be for righteousness (I Pet 2:18-21).
- D. Let the world think you strange or do even more for not running to the same excess they do (I Pet 4:1-5). Some will pervert the gospel to avoid persecution, but not us (Gal 6:12).
- E. We must endure it or we are too much like the stony ground that cannot bear fruit to perfection, for opposition makes them compromise or quit (Matt 13:21; Prov 24:10).

Lesson #9 ... 5:11-12 ... Celebrate Persecution.

- A. Live for Jesus and laugh with joy when you are persecuted or punished for His sake, for you are in great company with the prophets who were also persecuted for their role.
- B. While this lesson compares preachers, there are many Christians that are persecuted for following Jesus and His word for doctrinal reasons over godliness of the previous verse.
- C. Many like to talk about meeting those that love Jesus, love the Bible, blah, blah, blah. All you have to do is press the Jesus of the Bible, and they will hate you and maybe even try to hurt you, for their Jesus is not ours (II Cor 11:3-4) and neither is their Bible.
- D. The world has a Jesus – many movies have been made about him. Carnal Christians have a Jesus – and he loves everyone without exception and wants everyone happy and united. They make their Jesus compatible with the selfish sinners and the world. Heresy!
- E. Look forward to being called names for Jesus' sake. If you have already experienced it, then do what Jesus taught – rejoice, and be exceeding glad, for you will receive extra blessings in heaven, and you are in great company. Think of the martyrs fulfilling this.

Lesson #10 ... 5:13 ... Influence Earth.

- A. The world yaps long and loud about foolish influencers that can earn huge followings.
- B. You are to be an influencer for the kingdom of heaven, and salt is a perfect metaphor.
- C. Salt is a purgative, preservative, destroyer, seasoner. Why not be all four in your role?
- D. If you stop being these things in the earth as you should, then your life is truly worthless.
- E. How salty is your personal reputation? How salty is your use of social media? Change!

Lesson #11 ... 5:14-16 ... Affect World.

- A. You should be up front and out front with a perfect life for the world to see true living.

- B. Reasons God left you here are to condemn others, prove the Bible works, save others.
- C. This is GOS living Paul taught: glorify God, offend none, save others (I Cor 10:31-33).
- D. We pray constantly for God to glorify Himself to us and through us. Catch a vision!
- E. Paul also taught being a living epistle of Jesus Christ – known and read of all men.
- F. The idea of hiding your candle for the reason of humility is nonsense. Paul was open!
- G. Righteousness alone can offend. Carriage, courtesy, and manner are helpful ... [the Proverbs 30:29 commentary](#), [Definition of Love](#).

Lesson #12 ... 5:17-18 ... Every Word.

- A. Jesus fulfilled the word of God, the Bible, like we should trust its every inspired word.
- B. How certain and secure is the Bible? Not a letter (jot) or accent mark (tittle) will fail.
- C. Heaven and earth will pass away. Do you believe? But not His words. Do you believe?
- D. Do you love His words like you should? Do you read the Bible as an unchanging book?
- E. Trust each word. Defend each word. Obey each word. He preserved them (Ps 12:6-7).

Lesson #13 ... 5:19 ... Demand Details.

- A. Many have mocked our church and others like us, since we preach and require details.
- B. Of course, they are ignorant of Cain, Moses, Nadab/Abihu, David, Uzziah, and others.
- C. Jesus here, without any surprise to Bible readers, described the consequences of details.
- D. Where do you fall on a scale or spectrum of doing and teaching the details of the Bible?
- E. Our God is a God of details in all respects; He expects us to care for His least commands.
- F. He will reward good or evil to those that do and teach His least commands or do not.

Lesson #14 ... 5:20 ... Useful Comparisons.

- A. While most comparisons are foolish and deceitful, Jesus taught one that God observes.
- B. You do not have even a chance of making heaven, if your life is like religious hypocrites.
- C. You compare you to idolaters, pagans, Satanists, but Jesus compares you to good men.
- D. You had better learn and understand God's details, and then measure your life by them.
- E. Knowing God measures men and makes such statements should motivate you to zeal.

Lesson #15 ... 5:21-22 ... Despise Murder.

- A. Do you know how cruel and violent taking another life is? Like Cain? Like David?
- B. So is anger in your heart or name-calling without a virtuous cause. You are a murderer.
- C. To bring forward a lesson – if you are angry for an offence to you, you do not count.
- D. When you are hurt, or frustrated, or jealous, or whatever ... forgive the adversary enemy.

- E. Think of other ways you can murder – backbite, slander, evilly surmise, bitterness, etc.
- F. How can I know I have a cause? When we agree with you and say, *Go ahead, hate him!*

Lesson #16 ... 5:21-22 ... Avoid Hellfire.

- A. Jesus told you how. Despise anger, bitterness, grudges, hatred. Jesus will get you again.
- B. All murderers are in hell, and Jesus expanded the Sixth Commandment to include you.
- C. While you do not think a little anger or name-calling deserves hell, it is Jesus' religion.
- D. Would you like to escape hell and go to heaven? Then hate anger, make peace, love all.
- E. You will give an account to the Judge of all for every thought and word about others, thus the brotherly love Jesus and John detailed leads to assurance, boldness, confidence.

Lesson #17 ... 5:23-24 ... Worthless Worship.

- A. God does not care about attendance, generous giving, public prayer, selfless service.
- B. He cares about your relationships. Have you heard this before? From John the Baptist?
- C. Anyone here with a disappointed or frustrated spouse? Your worship is sin (Pr 21:27).
- D. The Lord's two-way rule for reconciliation is perfect; the other is opposite (Matt 18:15).
- E. It is self-examination, or preparation, without which you are damned (I Cor 11:27-31).

Lesson #18 ... 5:25-26 ... Relationship Danger.

- A. Jesus had great practicality in the *Sermon*. Folly with others will bite you bad (Pr 18:19).
- B. How fast can you forgive a person that hurts you? Years, months, days, hours, instantly?
- C. While you are in the presence of the person you offended, get over it and make peace.
- D. If you let a difference or grudge fester, you will find out your procrastination was folly.
- E. Who is the fastest in this church to forgive and give way to an adversary? Be the best!

Lesson #19 ... 5:27-28 ... Flush Fantasies.

- A. Jesus blasts your heart, as Solomon did before, to not even desire a woman (Prov 6:25); Solomon also wrote that lovemaking and body sufficiency are simple choices (Pr 5:19).
- B. There is a huge difference between admire and desire for cars, guns, houses, women; but you better be careful, for the temptation to steal the former three is no threat at all.
- C. If you do anything with your spouse while thinking of another is a treacherous betrayal, and He that observes every idea and intent of your heart will condemn it (Heb 4:12).
- D. You chose the one you have. No one else would have you. So, embrace the blessing. You cannot tire of him; you picked him over all others and promised eternal devotion.
- E. Not content with your spouse? Any other spouse you think is better would immediately become worse once married to you, for they picked the one they already have over you.

- F. If you ever defraud your spouse or use the mannequin routine, you are treacherous and vile (I Cor 7:1-5), and you are as guilty as the adulterer here from another wicked angle.
- G. Do not say or think, *If I were married to so-and-so, I would be happy*. Sin lies! You have no idea what they are like as a spouse, and they would change if they had to marry you.
- H. Whether pornography or romance novels, flush fantasies about any other; if you invest in your spouse as you did before marriage, he/she will be more than you can handle.

Lesson #20 ... 5:29-30 ... Destroy Temptations.

- A. Never forget that this violent language from our Lord Jesus is limited by context to sex!
- B. Do not do anything to create fantasies (porn or romance novels). Compare wife to you.
- C. Things you appreciate and think you need, if they compromise your marriage, destroy!
- D. Too much “fellowship” with church members can include a spouse you think desirable.
- E. Spouses that appreciate movie night for resulting lovemaking are fools. They fantasized.

Lesson #21 ... 5:29-30 ... Hellfire Motivation.

- A. You never heard preaching like His. Pluck out eye; cut off a hand. All were astonished!
- B. The world calls it casual sex ... Jesus said it can be mental ... both lead to lake of fire.
- C. How hot is hellfire? How long is hell? How lonely is hell? How guilt-stricken is hell?
- D. Any mortification of your flesh or cutting off provision for sin is nothing in comparison.
- E. What if you lived the rest of your life without a television to help you stay out of hell?
- F. What if you stopped socializing with another church couple to end wandering thoughts?

Lesson #22 ... 5:31-32 ... Despise Divorce.

- A. God hates divorce where there is any treachery (Mal 2:10-16), and there is treachery in most all; therefore, divorces to escape loving a difficult spouse have no Bible support.
- B. What is treachery? When you do things unkind, hurtful, selfish, or different than dating.
- C. What is treachery? When you break your vows ... to love your spouse forever regardless.
- D. What is treachery? When you think primarily about yourself rather than your spouse.
- E. The perfect truth and wisdom of divorces the Bible teaches must be approved by counsel or it is nothing more than a lazy spouse trying to avoid their promised duties to God, which is exactly what Jesus went after ... grasping at divorce laws to escape a spouse.
- F. Not only do you sin when you divorce, but you also cause two others to sin. Rather than get nitpicky about complicated divorces and remarriages, love Jesus’ wisdom [ESC].
- G. Every decision about marriage affects more than just you, since God made one for one.

Lesson #23 ... 5:33-37 ... Limit Swearing.

- A. You do not need to swear or embellish speech 99% of the time. Make your word enough. But when the situation calls for swearing, ignore the heresies of JW's and Mennonites. Jesus condemned blasphemous wickedness of scribes and Pharisees (Matt 23:16-22).
- B. Have the right object (God Himself), occasion (crucial), and result (perform perfectly) to ever swear with an oath, which is truly an act of worship and pleasing to the Almighty.
- C. Rejoice that joining the military, taking office, or testifying in court still swear correctly.
- D. Jesus' extreme language – *yes or no only* – is to make a point like left and right hands, closet praying with the door shut, plucking out right eyes, and so on. Think astonished!
- E. Character has been stated as, *A man of his word*. Let that be true of you no matter what.
- F. All men should know that what you say you will perform. Never leave even any doubt.
- G. Maybe we need to help each other by asking about past declarations not yet performed.

Lesson #24 ... 5:33-37 ... Detect Euphemisms.

- A. Here is a fun look at how depraved men are and how easy they sin worse than Pharisees, who were both blasphemous and cheaters by their swearing practices (Matt 23:16-22).
- B. Swearing is using the greatest object/person possible to confirm your word (Heb 6:16).
- C. Why blaspheme His purest attribute, *Holy cow!* Why, *My goodness!* when only He is?
- D. Why would anyone appeal to, *My lands!*, when God made the heavens, earth, and sea?
- E. Why would any appeal to, *For heaven's sake*, when Jesus forbid this very use of words?
- F. Why would any, to add force to their words by appealing to the greater, use human or animal excrement, sex acts, sex organs, sex participants. Love Jesus mocking our race!
- G. Look out and avoid euphemisms like ... goll, golly, gee, geez, gee whiz, gosh, darn, dang, dog gone, dog nabbit! These stand for God, Jesus, Jesus Christ, damn, God damn.
- H. Minimize words. Avoid embellishment or exaggeration. Be clear, concise, and honest.

Lesson #25 ... 5:36 ... Admit Dependence.

- A. Zealous men want to be high performance, problem-solving, often-looked-to Saviors; yet the Lord mocks such thoughts by reminding us we cannot do even the simplest thing; we have no authority or ability that would justify swearing by head or other part.
- B. Never let anyone say, *My goodness*, for that is worse than presuming about hair color.
- C. Remember what comes up later from Jesus. You cannot add even a cubit to your height.
- D. Do not do anything that hints or indicates you rule your life, for He does (Ps 127:1-2).
- E. We want to grow in faith, which is God-confidence, not self-confidence. God forbid!

Lesson #26 ... 5:38-39 ... Hate Revenge.

- A. Our nature and thoughts are like the Pharisees: *Revenge is good, and I have Bible for it.*
- B. Resist not evil, Jesus taught. It is evil against you, for all other evil should be resisted; it is only slight evil, for you should defend your family's lives against an intruder, etc.
- C. Paul taught it to Corinth about suing brothers in small claim's court. Suffer defrauding! It was wrong and a fault for them to fuss about small things. Such was defrauding itself.
- D. A slap on a cheek only costs you some pride, and you are a champion if you flush pride.
- E. What did our Lord say on the cross to His executioners? What did Stephen say to his?

Lesson #27 ... 5:40-42 ... Heap Coals.

- A. If someone you dislike tries to get a pound of flesh from you, give him two. Why not?
- B. If someone wants to borrow, and you doubt ability or character to repay, give anyway.
- C. If an opponent of any kind takes advantage of you in a slight way, give him even more.
- D. See three buckets. One is revenge. One is neutral submission. One is above and beyond.
- E. This does not contradict good judgment or the need to punish the lazy, foolish, wasteful; this is private interaction with others where all other things are equal and the cost small.

Lesson #28 ... 5:43 ... Selfish Instincts.

- A. The evil pride and corrupt interpretation of the Pharisees is in our own hearts by nature.
- B. We love friends and those loving us; if another hurts us, we can hate and/or ignore him.
- C. We must learn that the instinctive thoughts in our hearts and minds are not God's ways.
- D. Our Lord's wholesome religion was contrary to the Jews and contrary to human nature.
- E. Get over yourself. You are not important. Others are important. Even if hateful enemies.
- F. This is the religion of Jesus Christ, and it was taught before (Ex 23:4-5; Pr 25:21-22).

Lesson #29 ... 5:44 ... Love Therapy.

- A. Hear and consider four aspects of true Christianity against those we naturally dislike; the love here is not the intimate love of a spouse or the sacrificial love of holy brethren; it is rather gentle and kind thoughts of civility toward those that may hate you greatly.
- B. Hatred and bitterness will eat your heart and destroy your mind. Jesus' rule gives peace.
- C. Your enemy does not have to be a Communist anarchist, it may be your spouse tonight or a church member today or a colleague tomorrow. Why not think of other drivers!
- D. If you have a personal enemy, pray for him or her and be kind if meeting; if they curse you, then you can bless them; if they hate you; do good; if they use you, pray for them.
- E. If you hate an enemy and get bitter, you both fail to be a Christian and your enemy wins!
- F. This is the religion of Jesus Christ, and it was taught before (Ex 23:4-5; Pr 25:21-22).

Lesson #30 ... 5:45 ... Prove Adoption.

- A. Look what Jesus taught here, much like His apostle John in his epistle, but this is higher.
- B. How is it higher? Because the love taught here is of enemies rather than saved brothers.
- C. The proof of eternal life, the proof of God's adopting grace, is by you having His nature, for you show that you are a child of God by doing the more difficult things He does.
- D. Jehovah does it. So can you. Every sunny day or good rain may cause some reflection; Why? How? Because He is benevolent and kind to such an extent, and He gives witness.
- E. He does not make a distinction between friends and enemies in basic, fair benevolence.

Lesson #31 ... 5:46-47 ... Conquer Pagans.

- A. If you only love those that love you, then you are no better than the pagans around you.
- B. If you only salute friendly brethren, then you are no better than the pagans around you.
- C. You have done nothing for a reward, if you only love those that love you. It is too easy!
- D. Distinguish yourself. Earn the praise of the Master. Take the high road, though harder.
- E. It is okay to compare yourself in some things – love enemies better than the pagans do.
- F. Jesus will get you shortly for missing your beam for a brother's mote, but not pagans!

Lesson #32 ... 5:48 ... Choose Perfection.

- A. When the Bible tells us how to be perfect, we should embrace the opportunity with zeal.
- B. When the perfection described is God the Father's, we should get even more excited.
- C. When the rule to be perfect is so easy and simple, we should pursue triple excitement.
- D. If you want to live a godly life and please God by following His example, love enemies.
- E. David was perfect to Saul (II Sa 1:17-27), so was Paul (Phil 1:12-18; II Cor 12:11-19).
- F. Be as benevolent, friendly, gracious, kind, serving, and warm to those that dislike you, for your Father in heaven sees your character and conduct like His and will love you.

Lesson #33 ... 6:1-4 ... Give Modestly.

- A. What does Jesus assume? We will give; it is a duty; not giving is theft (Malachi 3:8-12).
- B. While charitable relief of the poor is here, we can and should apply it to all our giving.
- C. Some Jews erred with very ostentatious giving, so grasp our Lord's extreme metaphors.
- D. It is impossible to deceive your hands, so understand you should not repeat it foolishly.
- E. Godly giving can be public, with some identified by name (Acts 4:34-37; III Jn 1:5-7).
- F. David was not shy to declare his amount of giving to provoke others (I Chron 29:1-22).
- G. We emphasize congregational worship as God does, but He also deals very personally.
- H. What a terrible tragedy to give cheerfully and lose God's reward by caring about others.

- I. What a terrible tragedy to give cheerfully and God let you have only the vanity of men.
- J. Do not remember your giving; He has the book of remembrance (Mal 3:16; Heb 6:10).

Lesson #34 ... 6:2 ... Reward Rules.

- A. Jesus mentioned rewards nine times in just 55 verses (Matt 5:12,46; 6:1-2,4-6,16,18).
- B. Remember, beatitudes are rewards of promised blessings for keeping His godly rules.
- C. Our glorious God will reward right character and conduct and leave or punish any bad.
- D. He sees everything; He weighs everything; do things your own way to your own peril.
- E. Remember Jonah's warning, *They that observe lying vanities forsake their own mercy.*
- F. It is not carnality, compromise, or weakness to appreciate promised rewards (Ep 6:2-3).
- G. Most of the book of Proverbs, inspired as much as other books, is basically, *if ... then.*
- H. Every good father includes praise and rewards as much as threats and warnings of bad.
 - I. For the obedient faithful, there are blessings and gifts for abundant living before heaven.
 - J. God speaks to our hearts, but He also loves to give us rewards before men (Ps 86:17).

Lesson #35 ... 6:3 ... Extreme Wording.

- A. It is impossible to keep your hands from knowing the other's action. Learn His rhetoric.
- B. If you do not do so, then you will run into errors from body mutilation to JW heresies.
- C. It is frightening to hear those taught better try to make His extreme statements literal; it is the same nearly-impossible task to reason with futurists and others taking all literally.
- D. Should we mutilate bodies to limit sexual temptation like Origen? Hate family members? Never resist evil? Pray in closed closets? Give a second car to a car thief? Never call anyone a fool? Put offenders in prison? No swearing ever, but a two-word vocabulary? Do good to your wife's rapist? No savings or investments on earth? No earthly jobs involving another master? Take no thought for your life or for tomorrow?
- E. You will encounter those that love to ignorantly parrot, *Judge not, that ye be not judged.*
- F. We love, believe, defend every word of God, but many are figures of speech for powerful appeals and great contrasts, used in all languages, but especially in the Bible.
- G. More angles of Bible's extreme language and figures of speech ... **Rule 7: Absolute & Relative, Rule 8: Figures of Speech, Rude Preachers, Is God the Author of Confusion? (4 sermons).**

Lesson #36 ... 6:4 ... God Seest.

- A. God sees everything, good or bad (Pr 15:3); encouraging or frightening, you choose.
- B. Jesus taught that men may not see you giving secretly, but God sees the giving perfectly.
- C. Hagar: a pregnant, rejected, despised, abused, Egyptian female slave was lost and alone, but God saw her affliction, visited her, promised blessings, directed her, blessed her; she named this kind God you know as God Almighty or Jehovah, *Thou God seest me.*

- D. David knew it did not matter where he might be, his God saw him (Psalm 139:1-17).
- E. Your labor, like the alms given here, is never in vain in the Lord (I Corinthians 15:58).
- F. Every food prepared, every chair cleaned, every dish washed without public mention is fully seen by God, and He gives the only reward you want, not vain church attention.
- G. Whether man or woman, whether on the job or in domestic duties or relationships, God sees it all and will reward, if you do it as unto Him and without seeking human praise.
- H. God sees our good deeds i.e. the righteousness of Noah (Gen 7:1), the heart of David (I Sam 16:7), the humility of Ahab (I Kgs 21:27-29), the penitent (Job 33:27-28; Is 66:1-2), the soul of Jeremiah (Jer 12:1-3), the repentance of Nineveh (Jonah 3:10).

Lesson #37 ... 6:5-6 ... Pray Modestly.

- A. What does Jesus assume? You pray; it is private worship and a duty of faith (Eph 6:18).
- B. Some Jews erred with very ostentatious prayer, so grasp our Lord's extreme metaphors.
- C. You likely never prayed in a shut closet; the greatest man of prayer opened a window; Solomon took a unique position in the longest prayer in the Bible (I Kgs 8:1-66); there are church prayer meetings in the N.T. that were not done in a closet and God answered.
- D. We stress congregational worship as God does, but He also deals personally, and your power with God like Jacob/Israel can be entirely alone during the night (Gen 32:24-32).
- E. Or you can take a prayer partner like a spouse for leveraged praying (Matt 18:19-20).
- F. What a terrible tragedy to pray fervently and lose your reward by caring about others.
- G. What a terrible tragedy to pray fervently and God let you have only the vanity of men.
- H. The Bible gives great encouragement to pray; never forfeit reward by show ... **Confidence in Prayer, Confidence & Excitement in Prayer.**
- I. Is there any difference between ostentatious praying and telling others how long? No! Why know how long anyone prays. Those that tell it in books are Pharisees. Length sounds like monks and nuns, God not answering very well, and contrary to Jesus here.
- J. Another fault in prayer, and a backdoor way of seeking to be heard by men more than God, is to use prayer in the presence of others to preach, teach, warn, exhort. Beware.

Lesson #38 ... 6:7-8 ... Pray Concisely.

- A. We are not tempted by the Rosary's 150 blasphemous prayers to Mary, mother of God.
- B. Here is more incredible foresight of Jesus against the heathen Rosary, Islam, etc. ... **The Rosary.**
- C. Let us be careful to avoid vain repetitions of "Lord," or "Heavenly Father," to excess.
- D. But there is another way we can easily be guilty of "much speaking" (Matthew 23:14); since our God is the only true and living God and omniscient, let us honor Him as such.
- E. We are like idolaters and question our Father's omniscience or majesty by detail prayers, for the many

angles and details brought to bear for a simple request become vain words.

- F. He already knows our needs (Matt 6:8,32; Ps 38:9; 56:8) and all details (Mat 10:29-31); we must inform Him of unique needs, because He told us to (Jas 4:2), but not details.
- G. Details are not fervency. Details are not reasoning. Details are filler from bad habits, superstition; they slight the God you must believe for prayers to be heard or answered.
- H. Why did Paul “make mention” in his prayers (Rom 1:9; Ep 1:16; I Thes 1:2; Phile 1:4)? Because necessity forced him to be efficient, and you will never pray better than he did.
- I. **Mention.** To refer to or remark upon incidentally; to specify by name or otherwise.
- J. You can pray for many more needs in far fewer minutes praying like the apostle Paul, which makes prayer meetings lively, encouraging, uplifting, rather than soul crushing.
- K. You can pray many more times in a day, if your prayers are shorter, and such praying can be better different ways e.g. mind wandering in a long one, lack of fervency, etc.
- L. How long does it take to reverently prayer the “Lord’s Prayer”? About 30 seconds! How long does it take to pray Solomon’s prayer at the temple dedication? About 6:40 in time.
- M. Jesus did pray all night on an occasion that Luke noted, but it was not usual (Luke 6:12).
- N. You can easily pray throughout the day once you drop RCC baggage from monks/nuns.
- O. What if you understood walking with God as meaning short prayers and friendly praise, which you can offer up in short bursts at all times of day or night, like any close friend?

Lesson #39 ... 6:9-13 ... Pray Wisely.

- A. Jesus gave a pattern to follow in praying, which can provide simple, helpful direction.
- B. This prayer – commonly called the Lord’s Prayer – is not for memorized, ritual quoting.
- C. The prayer is not repeated elsewhere in the Bible, especially by Paul in his epistles.
- D. Quoting the prayer as a form is no more an act of worship than kissing your Bible.
- E. The prayer has plural pronouns, as if for public prayer, unlike others (Luke 18:9-14).
- F. There are five basic components of effectual prayer to be memorized and then used, which we gather from our Lord’s example outline and from other verses about prayer.
- G. Praise God. Begin by ascribing greatness to God, His attributes, His Son, His works.
- H. Confess Sins. Add free and open confession of your sinfulness and any specific sins.
- I. Thank God. Include thanksgiving and answered prayers and offer it before petitions.
- J. Petition God. Humbly but boldly declare needs or desires with dependence on Him.
- K. Acknowledge Christ. After His resurrection, we are to pray in Jesus’ merit and name.
- L. For much more about prayer from many angles and with clear suggestions ... [Effectual Prayer \(8 sermons\)](#), [Bible Guidelines For Effectual Prayer](#).

Lesson #40 ... 6:14-15 ... Forgive Incentive.

- A. Confession of sins, which is a major part of prayer, does not work without forgiveness.

- B. Do not use Bible promises of forgiveness for your sins against this rule of Jesus; humbly examine yourself for lack of forgiveness, for it limits God's (I John 1:9; Prov 28:13).
- C. Jesus stated exactly how we should pray for forgiveness and then explained it further, for it is not self-righteousness or boasting to humbly remind God you forgive others.
- D. There is a huge incentive to forgive all offences against you – to gain God's forgiveness.
- E. There is a huge warning to forgive all offences against you – lest He not forgive you.
- F. This incredible promise and warning are as clear and motivational as God could offer.
- G. Further, there is great motivation to forgive others by His forgiveness of you, for the charity and mercy He has shown you should affect you (Eph 4:31-32; Matt 18:21-35).
- H. Therefore, if you have received or wish to receive God's mercy, then show it to others.
 - I. Another angle on this incentive is here and elsewhere (Matt 5:7; Psalm 18:25; Jas 2:13).
- J. Jesus' lesson of 10,000 talents versus 100 pence warns of your torture (Matt 18:21-35).

Lesson #41 ... 6:16-18 ... Fast Modestly.

- A. What does Jesus assume? You fast; it enhances prayer for important needs (Matt 17:21); if we only hear this warning about wrong fasting without fasting, we also are hypocrites.
- B. As in all other lessons from *the Sermon*, we do not need an exhaustive study of fasting.
- C. Fasting is not magic. Catholics fast their corrupt ways often. It is calculated deprivation.
- D. Fasting was not commanded under Moses' Law, but regular feasting was commanded.
- E. Prayer is the ordinary way to obtain our needs of all kinds; fasting is for crucial needs.
- F. If sins are great, fasting enhances repentance; if needs are great, fasting assists prayers.
- G. Church-wide fasts are rare; a special need of the whole church is rare; we have done so.
- H. Fasting here taught by Jesus is private, individual fasting – the opposite of public fasts.
 - I. Like boasting of prayer length or frequency, letting anyone think you fast is Pharisaism.
- J. Paul presumed married couples would fast, but he put wise limits on it (I Cor 7:1-5).
- K. Depriving the body more than exceptions is not true Bible Christianity (Col 2:20-23).
- L. Going without food without intense, fervent prayer is vain, for it misses the real purpose.
- M. Fasting for side benefits like losing weight or intermittent fasting, you have your reward.
- N. What a terrible tragedy to fast sacrificially and lose your reward by caring about others.
- O. What a terrible tragedy to fast sacrificially and God let you have only the vanity of men.
- P. We have a thorough outline for fasting, which keeps us balanced with scripture ... **The Doctrine of Fasting.**

Lesson #42 ... 6:19-20 ... Lasting Investments.

- A. Laying up treasure is where you put your effort, focus, investments, time, money, etc.
- B. Notice that it is investing for yourself. You yourself choose daily what return you want.

- C. The Bible has other ways of condemning worldly ambition; here it is certainty of loss.
- D. It has been said, *Only one life will soon be past – only what's done for Christ will last.*
- E. Nothing you do for Jesus Christ and His cause can be degraded, forgotten, lost, missed.
- F. The worst and most certain destroyer of riches or earthly achievements is death itself.
- G. Man's depravity is blind to see the folly of life here, so it perpetuates folly (Ps 49:6-20).
- H. Giving to the poor, earlier in this chapter, is laying up treasure in heaven (Luke 12:33).
 - I. A savings or investment account is commanded (Pr 6:6-8; 21:20; 30:25), but the issue is about the ambition and emphasis of your life – is it earthly gain or heaven's approval?
- J. God has saved some rich men that were great investors in His cause in both testaments.
- K. Each day has 1,440 minutes – enough to do all kinds of things – where do you invest?
- L. The unseen things above in heaven are far more important than anything enjoyed here.
- M. Do not justify yourself by mocking financial or professional ambition while obsessively adoring family, bodily exercise, friends, education, popularity, pleasure, recreation, etc., for these are all equally wrong as vain goals for life, in spite of individual preferences.
- N. God remembers things done for Him (Is 32:8; Matt 25:31-46; I Tim 6:17-19; Heb 6:10).
- O. God remembers things not done for Him (Matthew 25:31-46; Luke 16:25; 19:20-26).

Lesson #43 ... 6:21 ... Heart Management.

- A. Your heart – your choices, desires, and efforts – is not very complicated. You choose.
- B. **Axiom:** *A person's treasure, which is what he values the most and where he makes his greatest and most frequent investments, proves it is truly the object of his heart's love.*
- C. Love is not a force outside or separate from you – love is what you make most important.
- D. You can set your affections above (Col 3:2), and God demands you love Him fully, only.
- E. Love and hate are commandments – meaning they are choices – what have you chosen?
- F. What do you love most? What do you hate most? It is seen by investment or avoidance.
- G. Do not justify yourself by mocking financial or professional ambition while obsessively adoring family, bodily exercise, friends, education, popularity, pleasure, recreation, etc.
- H. Your heart will only be disappointed by having earthly treasures that always disappoint, and the best therapy for life happiness is to know this and demote all earthly fantasies.
 - I. In contrast, nothing thrills the heart like God (Gen 15:1; Ps 4:7; 43:4; 63:3-6; I Pet 1:8).
- J. Glorifying in God is far better than glorying in education, strength, riches (Jer 9:23-24).

Lesson #44 ... 6:22-23 ... Single Mind.

- A. Heart and investments must be in heaven. Trying to serve both is folly and impossible.
- B. The warning is about compromise and hypocrisy, since you cannot have two treasures.
- C. Note the single eye here and the two masters next – the lesson is having a single mind.

- D. **Single** = Simple, honest, sincere, single-minded; free from duplicity, deceit, hypocrisy.
- E. The eye lets light into the body to direct all parts; if it is singularly focused, your body will move perfectly; if it is compromised, confused, or duplicitous, you will totally fall.
- F. A double minded man, by having opposing ambitions, is entirely unstable (Jas 1:8; 4:8).
- G. Most Christians want their cake and to eat it too, but the two opposites do not cooperate.
- H. The lesson is having one heart fully committed to heaven and nothing reserved for earth.
 - I. If you have chosen one goal for your life – Christ and His kingdom, then your actions will be consistently good; but if you have not done so, then you will stumble all over.
- J. Warnings about a double heart are bad (Jas 1:8; 4:8; Isaiah 29:13-14; Matt 10:32-39); we must hate all competing objects, and we will only find our life by losing it for Him.
- K. The early church did and Christians working must have one mind (Acts 2:46; Eph 6:5).
- L. The 50,000 men of Zebulon that came to David were not of a double heart (I Chr 12:33).
- M. The Son of David deserves our utmost commitment, discipline, focus, renewal ... daily.
- N. Pray for it. Pray for God to take over your heart in one direction (Psalm 86:11; 119:36).

Lesson #45 ... 6:24 ... One Master.

- A. The world and Jesus are not neutral or passive; they both compete to master all of you.
- B. The world and Jesus are not compatible; they are opposites with hatred for the other.
- C. While you hear preaching to give all to Christ, the world simultaneously is enticing you; neither master wants to share you with the other, and your internal conflict fully agrees.
- D. The conflict that takes place in a compromised Christian can be ended by choosing one, which in some circles calls for coming forward to rededicate your life to Jesus Christ, but which in the Bible is repenting of your duplicity to serve on (Jas 4:8; Rev 3:14-19).
- E. Hear Elijah confront Israel, *How long halt ye between two opinions?* (I Kings 18:21).
- F. Jesus would rather have you choose the world than claim Him but live for it (Rev 3:15).
- G. No Christian ever wants to hear that he hates God, but all earthly minded do hate God, for they are belly worshippers in apostolic terminology and enemies of Christ's cross.
- H. There is no room to love the world, for God commands and demands all your love; any compromise with the world for its pleasures will steal your heart like Solomon's wives.

Lesson #46 ... 6:24 ... World Antithesis.

- A. These three lessons, all from Matthew 6:22-24, may seem repetitive and very similar, but let us isolate this last sentence for the antithesis it creates between God and world.
- B. **Antithesis.** Opposition or contrast of ideas; direct or striking opposition of character.
- C. **Mammon.** Aramaic for riches, which now negatively personifies money in English.
- D. You cannot serve God and this world: they are opposites and force you to take sides.
- E. If you are the friend of this world, then you are the enemy of God (James 4:4). Period.

- F. If you love the world, its stuff and its lifestyle, you cannot love God also (I Jn 2:15-17).
- G. Being truly spiritually minded will put everything else in this world far below in priority.
- H. Trying to do both will not work, for the ambition demands all of you (I Tim 6:6-10).

Lesson #47 ... 6:25 ... Spiritual Trumps.

- A. By context (Matt 6:19-24), serving God over mammon, life here is secondary; earthly treasures corrupt; heavenly ones last; single focus is essential; the masters are opposites.
- B. Therefore draws a conclusion, which Jesus enhanced and strengthened in these verses.
- C. Jesus authoritatively distinguished and ranked your spiritual life over your natural life by His rhetorical question, *Is not the life more than meat, and the body than raiment?*
- D. What a great lesson, if Christians would do it. Instead, they choose belly worship, which is to be earthly minded thinking about things of the flesh (Phil 3:18-19; Rom 8:5-8).
- E. He warned to not think about natural life – do not fear, fret, worry, or get anxious for it, because in the first place it steals you from God, and secondly, He can provide all needs.
- F. He did not mean that we should never think about earthly needs – rather keep it subdued.
- G. There is much more to you than surviving physically and providing for bodily needs.
- H. We owe God our lives first and foremost – body and spirit (I Cor 6:19-20; II Cor 7:1).
 - I. A carefree life is offered to those that keep God first (Is 26:3-4; Phil 4:6-7; I Pet 5:7).
- J. What steals good living from you? What earth things bother you? Stop (Ps 73:25-26)!
- K. No relationship ... success ... pleasure ... can compete with God (Gen 15:1; Heb 13:5).

Lesson #48 ... 6:26 ... Providence Provides.

- A. So far is seeking God first over earthly life, but Jesus taught God's care of earthly lives.
- B. God's providence is His government of the world and events of it that affect your life, and He is incredibly benevolent even to enemy pagans (Matthew 5:43-48; Acts 14:17).
- C. Think about the birds! They do not worry about a job on Monday morning, but they eat.
- D. Think about the birds! They do not worry about the economy or politics, but they eat.
- E. Never overlook little creatures of the universe that live right well (Pr 6:6-8; 30:24-28).
- F. They do not use all the ordinary steps that are so crucial to you, but they eat every day; if God takes care of them in such an unassisted way and for many billions, stop thinking.
- G. Jesus taught once you see God's care of them, you may then value yourself over them.
- H. He Himself in another setting declared your value over many sparrows (Matt 10:29-31), though God does not neglect a single one of them by His providential care of creatures.
 - I. God has all your hairs numbered, and He oversees that extreme of all men (Acts 27:34).

Lesson #49 ... 6:27 ... Worthless Thoughts.

- A. Why think about your body, for your fretting thoughts cannot help you grow taller, though many lads have wished it and tried all kinds of foolish games to get NBA tall?
- B. Why think about your body, for you cannot change one bodily hair's God-given color?
- C. Thoughts here, as before, are fearful, fretful, anxious, worrisome thoughts of trouble.
- D. Life is more than stuff (Matt 6:25), and God will provide (Matt 6:26), so stop thinking!
- E. But more to the point – your thoughts cannot alter the smallest or largest life matters; fully grasping and applying this simple point can change your life into a continual feast.
- F. Stop thinking – your thoughts improve nothing – and they steal faith, hope, peace, joy; stop thinking about politics, for God sees everything and has it all ruled (Eccl 5:8).
- G. Your fretful thoughts offend God, for they are the opposite of faith and trust in Jehovah.
- H. You worry about your children, about your parents, about your job, about your health, your pension, your marriage, etc., etc. ... and your thoughts only hurt and only hurt you!
- I. Stop thinking. Start thanking. You should be meditating and musing on Him (Ps 143:5).
- J. It is an infirmity of your depravity and stupidity to work yourself into a tizzy (Ps 77:10).
- K. We get sick of your thoughts and then you by your fear, worry, and discussion of vanity.
- L. Your thoughts can destroy you, and they destroy many. Hear Bible remedies ... [Your Thoughts Can Destroy You \(3 Sermons\)](#), [Vain Thoughts](#).

Lesson #50 ... 6:28-30 ... Faithless Thoughts.

- A. Why do you think – fear, fret, worry – for doing so denies your God and loving Father.
- B. Jesus progressed from food and drink for sustaining life to the body and what to wear.
- C. Instead of birds, think about flowers! Stop your stupid brain games and consider lilies.
- D. These are not lilies of the hothouse – they are lilies of the field without any human help.
- E. Yet, without the hothouse, and without a painting airbrush, they outclass even Solomon, whose glory took the queen of Sheba's breath away when she first saw it (I Kg 10:5-7).
- F. Before you were of more value than many sparrows, but here more than burned grass!
- G. You love lilies? Okay, that is your preference. But He mocks lilies as grass to be burned.
- H. Grow up! Get some faith! You deny God by fear, fretting, and worry! Be a Christian!
 - I. Your reasoning is terrible. You think you can help yourself by thinking? God resents it.
- J. Stop thinking, and please stop telling us your fears. Destroy your own soul but not ours.
- K. We trust in the LORD Jehovah, for with Him is everlasting strength and all things easy.
- L. God stopped the sun for Joshua, moved it back for Hezekiah, and you want to worry?

Lesson #51 ... 6:31-32 ... Omniscient Father.

- A. Jesus summarized here by combining life and body worries and mocking all of them.

- B. It is unbelievers that worry about things God will take care of for you (and for them).
- C. When you fret about life necessities or niceties like food or clothes, you are like pagans.
- D. When you fret about larger things like politics, children, health, wealth, you are a pagan.
- E. These are the things idolaters worry about, which should shame you into never thinking.
- F. But the main lesson from the Lord here is that your Father already knows these needs; note two things here – He already knows, and He is also your heavenly Father. Perfect!
- G. So from another angle on another level, He already knows, so why waste brain energy, offend Him by lack of faith, ruin the abundant life, and discourage us that live with you?
- H. He already knows all things you need – all of them – so you need not fret about them.
 - I. If a change occurs in your life bringing new needs, He already knows – He ordained it!
- J. Where is your faith? Grow faith by the Bible. Let all believers help one another believe!
- K. Prove your faith and wisdom in this lesson. Stop all such thinking, fretting, worrying.
- L. Prove your faith and wisdom in this lesson. Stop offending Him with details in prayer.
- M. For more about the folly of details in prayer, refer to lesson #38, Pray Concisely. Amen!

Lesson #52 ... 6:33 ... Top Priority.

- A. Love this verse. Memorize this verse. Live by this verse. It is wisdom, pure and simple.
- B. This is one of the simplest, most powerful rules for life, a true axiom, for great success.
- C. You should never forget it. You should make every decision by it. What a law of success!
- D. If you want wisdom to be a counselor and help to men, trust this rule and repeat it often.
- E. Foolish Christians cause themselves so much trouble by compromising this simple rule.
- F. The rule is stated in other ways elsewhere (Ps 34:9-10; 37:4; 84:11; 145:19; John 15:7).
- G. This is Jesus Christ's religion! If you compromise the rule, you forsake your own mercy, you forfeit your own blessing, you forego your own prosperity, you deny abundant life.
- H. Instead of worrying ... pursue God, the church of Jesus Christ, and real righteousness.
 - I. Instead of worrying ... know life is short and give all you can to exalt God and His truth.
 - J. Instead of thinking how you will survive ... think of how you will tell God He is second.
 - K. Instead of saying you will give when you are better off ... give today to be better off!
 - L. Instead of putting a job first and His assemblies second ... put them first for a better job.
- M. Instead of moving to be near a job or relative ... put the rule first to save both from death.

Lesson #53 ... 6:34 ... Focused Living.

- A. Here is the summary of this sermon's section of our Lord's warning about earthly life.
- B. Therefore = a concluding statement for what has been previously given as premises.
- C. Tomorrow = your future, which everyone worries about, since they have not seen it.
- D. Take = your choice and decision, for you must gird up your loins and stop the thoughts.

- E. God knows your needs and will provide as earlier taught, so you may think about today.
- F. There is enough uncertainty, trouble, trials, and temptations today to keep you occupied; to let your mind wander to tomorrow is to forfeit the fight today to do what you should.
- G. The primary point of this verse's evil is not sin, though not to be excluded, but trouble.
- H. On top of all that has been said by our Lord, one final rule is to limit what you manage.
 - I. Live focused on today. All previous days are under the blood. Tomorrow is in His hands.
 - J. Live one day at a time, with sleep preparatory to intentional victorious living of the day.
- K. For more rules to guide your heart and mind, *Twelve Facts for Christians ... Twelve Facts for Christians (1)*, *Elihu Exalts God (13 sermons)*.
- L. For a better perspective about your life, *Time Zones: Past, Present, Future ... Past, Present, and Future, Living One Day At A Time*.

Lesson #54 ... 7:1 ... Judge Righteously.

- A. See our Lord's emphasis in this sermon on relationships – how you relate to others – which John began and Jesus repeated here (Matt 5:7,9,21-26,38-48; 6:14-15; 7:1-6,12).
- B. Here is the Bible's most abused practical verse, with doctrinal verses John 3:16 and Rev 3:20, each of which call forth rules of hermeneutics (II Pet 1:20; context; I Cor 2:13).
- C. The verse does not absolutely condemn all criticism but rather expects it to be righteous, for God shall treat us as we treat others, so we better be fair, merciful, and righteous.
- D. Nothing is more certain in the Bible than the duty of Christians to judge others' conduct; the Holy Spirit never contradicts Himself, so all duties of judgment are valid and right.
- E. Those loving to compromise doctrine and too lazy to learn the Bible will hurl the words, for they have no other defense for their heresies or errors than to judge you for judging!
- F. Magistrates judge criminals; employers judge employees; parents judge children; churches judge sinners; Christians judge themselves and what they hear, as holy duties.
- G. Think! This sermon is our Lord's judgment and for His hearers to judge by it, for if their righteousness does not exceed their Jewish teachers, they would not make it to heaven.
- H. In a connected verse and related lesson, Jesus said to judge men dogs or pigs (Matt 7:6); in an excellent cross-reference found in John, He taught righteous judgment (John 7:24), which He Himself had been taught by God in preparation for ministry (Isaiah 11:1-4).
- I. All we need to do is check the context, which we should always do, to see that the next verse begins with the coordinating conjunction "for," which explains the warning here; it is not against all judgment but that judgment not be too harsh, severe, or hypocritical.
- J. The extreme language is common here. Should we never resist evil (Matt 5:39)? Keep hands ignorant of each other (Matt 6:3)? No swearing ever, but a two-word vocabulary (Matt 5:34,37)? No savings account (Matt 6:19-20)? No earthly jobs involving another master (Matt 6:24)? Ignore tomorrow and your future life totally (Matt 6:25,34)?
- K. The judgment here is individual, personal criticism or condemnation of others, similar to what Jesus

taught earlier about personal revenge and treating enemies (Mat 5:38-48).

- L. We see this individual, personal, brotherly judgment by the range of use (Matthew 7:2), and we can see this aim by His individual, personal, brotherly terms (Matthew 7:3-5).
- M. Instead of *judge righteously*, this lesson could be *judge cautiously*, to make it clearer, for most do not understand *righteous*, for it includes discernment, mercy, effects, etc.
- N. When you criticize or condemn others, be charitable rather than critical (I Cor 13:4-7); God tells you to believe all things, and if you cannot believe, then hope it. Excellent.
- O. When you judge others, do you know all the facts (Deut 13:12-14; John 7:51; 8:1-11)?
- P. When you judge others, remember there is a God that will judge in kind (Galatians 6:7).
- Q. In all matters of personal offences, why not take the glorious high road (Proverbs 19:11), which Paul extended to suffer being defrauded rather than fight an issue (I Cor 6:1-8).
- R. Jesus does not care if you read the Bible, memorize it, argue doctrine, or pray a lot ... in comparison to treating others very carefully, cautiously, gently, justly, and mercifully.
- S. More angles of Bible's extreme language and figures of speech ... **Rule 7: Absolute & Relative, Rule 8: Figures of Speech, Rude Preachers, Is God the Author of Confusion? (4 sermons).**

Lesson #55 ... 7:2 ... Judge Mercifully.

- A. Let Jesus get your attention with WHAT. The degree, extent, kind, and spirit of how you treat others is WHAT you will get from God and men. WHAT will you be known for?
- B. You will be judged the way you judge others; you will be treated the way you treat them, with measuring and meting certainly including giving to others (Luke 6:36-42). Amen!
- C. See the warning – what goes around, comes around – you reap what you sow (Gal 6:7), so the lesson is to be merciful and generous and receive the same from God and men.
- D. The way and degree you judge and punish others is how God and/or men will judge and punish you, which applies to discretionary judgment, not duty (Matthew 5:7; 6:14-15).
- E. The judgment here is individual, personal criticism or condemnation of others, similar to what Jesus taught earlier about personal revenge and treating enemies (Mat 5:38-48).
- F. We see this individual, personal, brotherly judgment by the range of use (Matthew 7:2), and we can see this aim by His individual, personal, brotherly terms (Matthew 7:3-5); this can include sins against God that are dealt with privately (Jas 5:19-20; Gal 6:1-5).
- G. Hypocritical judgment is not yet, for God nor men do so; it is the next lesson by “and.”
- H. The lesson is a Bible axiom; God loves mercy and will reward you in kind for mercy and generosity (Matt 18:21-35; Ps 18:25-26; 41:1-3; 112:4-6; Isaiah 58:6-12; Jas 2:13).
- I. The offer and reward to you may seem hidden here, but it is not. If you want God's favor in your life, in your soul, in your light, health, and wealth, forgive and love others.
- J. The perfect relationship to judge by is the most familiar one – how generous and merciful are you to your spouse? Their opinion is more accurate and weighty than yours.

Lesson #56 ... 7:3 ... Judge Fairly.

- A. Let Jesus get your attention with WHY. It is wrong for you to judge others, while you have your own problems you conveniently ignore. What proud and selfish partiality!
- B. Note the slight difference in this verse – *beholding* a brother's mote – not judging it yet; but you do not consider the beam in your eye, which would require self-examination.
- C. You are not fair! You are partial! You are a respecter of persons in judgment – yourself!
- D. Respect of persons is a great sin, and you justly despise the perversion of judgment, but only here is such corruption for self (Lev 19:15; Deut 1:17; Prov 24:23; 28:21; 18:5).
- E. By nature we are experts at other-examination and failures at self-examination. Stop it!
- F. It is amazing how sharp our vision is and how quick we despise others, but not self.
- G. Jesus blasted the depravity of your perverse priority in vision and thoughts about others.
- H. This is the way of the Pharisee – despise the publican and ignore his own faults; the Pharisees were our Lord's greatest earthly enemies (Luke 18:9-14; Matt 23:4,25-32).
 - I. Two examples: Judah with Tamar (Gen 38:24-26), David about a lamb (II Sam 12:1-7).
- J. Why, friend? Why? Why are you more concerned about another's faults and not yours?
- K. Why, friend? Why? Why are you more severe with another's punishment than yours?
- L. What is this depravity that neglects self-examination to promote other-condemnation?
- M. True impartiality, or righteousness, is to judge yourself more severely than judge others.
- N. Only Jesus Christ can observe and judge others without regard to His own faults, right?
- O. Real Christians will become specialists in the true wisdom from above (James 3:13-18).
- P. The perfect relationship measure is the familiar one – how fair are you observing your spouse? Why do you see, note, remember, and invoke their faults while ignoring yours?

Lesson #57 ... 7:4 ... Judge Humbly.

- A. Let Jesus get your attention with HOW. Since you have your own faults, HOW is it possible you would even consider criticizing another due to the incredible hypocrisy.
- B. Note the slight difference in this verse – *saying* to a brother about his mote – beyond just seeing it and thinking about it. Should the brother accept you? Allow your scalpel?
- C. The issue here, slightly different from the previous verse, is opening thy mouth to judge.
- D. The issue here, slightly different from the next verse, is the hypocrisy rather than ability.
- E. How will you do this? Have you no conscience? Do not your faults humble you greatly?
- F. A very great rule of godliness is self-examination (Job 34:31-32; Ps 26:1-2; 139:23-24).
- G. Paul warned even spiritual members about correcting a brother's fault (Gal 6:1-5), and his use of meekness, thinking himself to be something, and measuring by others are key.
- H. Hate the haughty hypocrisy of telling others their faults when you have worse yourself.
 - I. Get your life perfect, which is not difficult with real repentance, before rebuking others.

- J. Be very humble in helping another, for you could be tempted by his fault or even worse.
- K. If you are not spiritually strong in real terms, how will you presume to perfect others?
- L. Prove yourself righteous by comparing to a real standard – the Bible – rather than the easy street of Pharisees and hypocrites by measuring yourself by others (II Cor 10:12).
- M. How do we end this hypocrisy? Judge yourself strictly by the Bible. Pray/praise others.
- N. Never categorize sins to justify yourself (Rom 2:17-29). Recall, *Forgotten Sins ... Forgotten Sins* (8 sermons).
- O. The perfect place to practice is marriage – are you humble or hypocritical correcting your spouse? Why do you presume to perfect/remind them when you are so flawed?

Lesson #58 ... 7:5 ... Judge Effectively.

- A. Let Jesus get your attention with THEN. Since your vision, mind, motives, and heart are corrupt by your own faults, you will only be able to help others after you fully repent.
- B. Jesus calling you a hypocrite is from the previous verse of correcting a brother, while you are guilty of the same or worse; it is incredibly hypocritical to judge others like this.
- C. But here we have a new angle on hypocritical judgment – how will you effectively help correct another person, while you are under the deceiving dysfunction of your own sins?
- D. Sin is blinding, confusing, corrupting, debilitating, deceiving. It truly distorts judgment.
- E. Sin can turn us from the living God, if we let ourselves be hardened (Hebrews 3:12-13).
- F. Sin grieves and quenches the Spirit of wisdom, and it enlivens and empowers your flesh.
- G. Allowing yourself sin is to trust your own heart, which cannot help others (Prov 28:26).
- H. Do you want to help your spouse? Then be the perfect spouse to show them the way, and when communication takes place you will have sanctified wisdom to help them.

Lesson #59 ... 7:6 ... Avoid Scorners.

- A. What a text! What a Lord and Master! Always judge righteously; reject fools/scorners. If the first verse in this chapter is the most abused practical one, is this the most ignored?
- B. Truth is not a right. We chose a lie in Eden and since, thus sodomy and transgender evil. Truth is not a right. God gave His word to the Israelites and no others (Ps 147:19-20). Truth is not a right. God owes it to no one, and He will blind men if they reject it, as He has done from the Tower of Babel to the followers of the Man of Sin (II Thess 2:9-12).
- C. Truth is not by human intelligence or study efforts, for high IQs and adored universities have the least of it. Truth is revealed by God's choice and for godly character and effort.
- D. The Bible and its gospel, revealing inspired truth and wisdom from heaven, are the holy things and the pearls – beautiful and rare gemstones and objects of pleasure and value.
- E. Dogs and pigs are both unclean animals and connected in the Bible; they are used to represent base, vile men that do not deserve the truth, despise wisdom, and are violent.

- F. Fools / scorners are like dogs and pigs by nature that love filth and violence, for swine will trample God's truth in their mire and/or gore with tusks, so the contrast is precious and powerful – holy pearls of gospel truth and wisdom are not for filthy dogs or pigs.
- G. Since every man is a dog and pig by nature, what do God's elect owe Him for saving them from their sinful nature, giving them a new nature, and convincing them of truth? They owe Him perpetual praise and worship (II Thess 2:13-15; Gen 32:10; Ps 71:22).
- H. The rule has two purposes – protect truth from mockers despising it, and protect preachers from violence of scorners that twist the truth against them (Isaiah 29:20-21).
- I. Love will rebuke and correct faults righteously (Lev 19:17; Gal 6:1-5; Jas 5:19-20), but there are many that do not deserve any such thing (Proverbs 9:6-9; 14:7; 23:9; 26:4-5).
- J. It perverts God's character to think He wants all men to hear the truth; He is righteously indignant and jealously angry against any who reject offered truth (Prov 1:20-32; Ezek 14:1-11; Matthew 13:10-18; 15:10-14; Acts 13:46; Romans 1:18-32; II Thess 3:1-2).
- K. Paul told Timothy to ignore and reject foolish and unlearned questions (II Tim 2:14-18,23), to preach with all authority (Titus 2:15), and to reject all heretics (Titus 3:9-11).
- L. We follow the evangelistic methods of Paul (Acts 13:16,26,43; 17:1-2; II Timothy 2:10), for he never broadcast the truth to just any persons, but was selective for fear of Jehovah.
- M. Truth is not a right, so do not discuss at length. Stop pursuing those not interested or that push back. It is an order from heaven. Protect precious truth and protect yourself.
- N. Following Jesus to judge righteously will cause division, but division is necessary and right when it results from pursuing truth with all your heart (Matt 10:34-37; John 7:43).
- O. How a person responds to truth is crucial as to how God and men treat him (Matt 10:14-15; Luke 8:18; John 2:23-25; 7:17; 8:31-32; Acts 13:46,51; 17:11; 18:6; 24:25; 26:28).
- P. We are committed to the Bible view of truth and tenaciously holding to it (Ps 119:128; Prov 23:23; Gal 1:6-9; I Tim 4:1-5; 6:3-5; II Tim 3:1-5; 4:1-4; Jude 1:3; Rev 12:17).
- Q. To whom much is given shall much be required, so let us fear that equation (Luke 8:18), for your response to preached truth proves whether saved or not saved (II Cor 2:14-17).
- R. We have provided several FAQs to help explain why our church judges others ... [FAQ: About Us](#).
- S. God blinds men, thus ... *Is God the Author of Confusion? A Reprobate Mind ... Is God the Author of Confusion? (4 sermons)*, [A Reprobate Mind](#).

Lesson #60 ... 7:7 ... Pray Asking.

- A. Jesus taught prayer for enemies, mocked show, outlined it (Matt 5:44; 6:5-8; 6:9-13).
- B. Why this here? Jesus heaped up great content, thus the incredible value of this Sermon, and more difficulty fully connecting the content will show up shortly (Matt 7:9-14).
- C. Why this here? He separated us from dogs or pigs by promising His favor, His affection, His precious things withheld from others, and abundance for just asking (Matt 7:9-11).
- D. Fine subdivisions warn, *No soliciting*. But the Creator God our Father tells us to ask.

- E. As children of God, we may presume on the affection and ability of our Father to help, for He has committed Himself by the death of His Son and can do anything we need.
- F. God offered Solomon this as a new, young king: *Ask what I shall give thee* (I Kgs 3:5).
- G. Rather than complicate the use of prayer – read His manual here and believe Him –
- H. By James He simplified praying by saying we have not because we *ask* not (James 4:2), which is quite a powerful encouragement to ask and quite an indictment for no answers.
- I. But James also qualified asking by limiting it to real needs beyond your lusts (Jas 4:3).
- J. What does it mean to ask? It means to state a need and request its remedy in few words.
- K. What does it mean to ask? How about this example? *Give us this day our daily bread*.
- L. What does it mean to ask? How about this example? *Lord, save me* (Matthew 14:30).
- M. What does it mean to ask? How about this example? Solomon for wisdom (I Kgs 3:9).
- N. What else is needed to ask? Sins confessed, righteousness, faith, fervency, thanksgiving.

Lesson #61 ... 7:7 ... Pray Seeking.

- A. While ask, seek, and knock could be mere repetitions, we look for more (Ps 119:96).
- B. Note breadth in context – murder (Matt 5:21-27)? love of neighbor (Matt 5:43-48)? etc.
- C. Therefore, while granting three verbs to ask, press, and repeat requests, we allow more.
- D. Without altering or limiting the clause, let us humbly include our effort beyond asking.
- E. Seeking God is something we do beyond asking (Psalm 27:8; Jer 29:13; Hebrews 11:6).
- F. We pray for a good life (like Jabez), but then there are steps to follow (I Peter 3:10-12).
- G. We pray for our daily bread (like earlier), but then we go to work daily to acquire it.

Lesson #62 ... 7:7 ... Pray Knocking.

- A. While ask, seek, and knock could be mere repetitions, we look for more (Ps 119:96).
- B. Note breadth in context – murder (Matt 5:21-27)? love of neighbor (Matt 5:43-48)? etc.
- C. Therefore, while granting three verbs to ask, press, and repeat requests, we allow more.
- D. Without altering or limiting the clause, let us humbly include our effort beyond seeking.
- E. Let it be known by all – importunity is important key of prayer (Luke 11:1-13; 18:1-8).
- F. We might ask and seek for wisdom, but there is also searching (Prov 2:1-9; 8:17; 18:1).
- G. We cannot ask a few times; we cannot seek weakly; we must importunately wrestle.

Lesson #63 ... 7:8 ... Promises Repeated.

- A. Our Lord, with the tongue of the learned and taught by God, did not waste any words.
- B. You likely had papers marked down for redundancy, but Jesus' repetitions are precious.
- C. Lay hold of this repetition as powerful encouragement to believe in prayer and pursuit.
- D. The previous verse has three future tense answers; this verse has two present answers.

- E. Does God always, generally yes? But His answers are not always recognized by those expecting Him to honor their requests, for His answers are better (II Cor 12:7-10).

Lesson #64 ... 7:8 ... Promises Simplified.

- A. Jesus did not teach, *For the glorious and perfect in my kingdom shall receive answers*.
- B. Jesus said, *Every one that asketh receiveth*; no special prerequisites to be an *every one*.
- C. The *you, ye, you* of the previous verse are *every one* and *he* of this verse. You fit here.
- D. Do not think Solomon's dream special, as most; Jesus offered the same here (Matt 7:7).
- E. Do not think Solomon's dream special; God clearly offers you the same (James 1:5-8).

Lesson #65 ... 7:7-8 ... Pray Effectually.

- A. Asking, seeking, or knocking will only work if it is effectual asking, seeking, knocking.
- B. One of the simplest, strongest prayer promises includes a few conditions (James 5:16), but perfection is not one of them, as Elijah is used as an example of passions like ours, but righteous character and conduct along with fervent appeals declared surely work.
- C. **Effectual** = That produces its intended effect; effective; prayer done right that works.
- D. Most commentators suggest an unnecessary tautology (worthless repetition), for then the sentence reads, either, *The availing-much fervent prayer of a righteous man availeth much*, or *The energetic prayer of a righteous man availeth much*. But we trust our KJV.
- E. Long prayers add no real value; the Jews' maxim – *prayers of the righteous are short*, which is confirmed by reading the Old Testament. The longest prayer is mere minutes.
- F. Prayer requires learning (Luke 11:1), but God heard Israel sigh and groan (Ex 2:23-25).
- G. Five components: glorify God, confess sins, give thanks, mention requests, Jesus' name.
- H. See the accompanying handout with ten useful rules, *Bible Helps for Effectual Praying*.

Lesson #66 ... 7:9-11 ... Inspired Contrast.

- A. Jesus used arguing from the lesser to the greater to give great encouragement in prayer.
- B. Sometimes only a similarity is stated, without God's conduct exalted higher (Ps 103:13), but in this case we have God's character and desire to help His children way over ours.
- C. Compare God knowing about worthless sparrows, for you are of *more value than many*.
- D. Compare God feeding fowls of the air and clothing lilies of the field by *much better*.
- E. The comparison is not close, for both Matthew and Luke recorded, *how much more!*
- F. Effectual prayer includes reasoning with God – so use this inspired promise – you could appeal to your compassion to your children in order to beg for His greater performance.
- G. The superior Giver is God. Note: ... *Father* by relationship; *in heaven* by ability to give!

Lesson #67 ... 7:9-10 ... Inferior Fathers.

- A. Fathers would never give a stone to a son that respectfully requested of him some bread.
- B. This is ridiculous! A stone is worthless nutritionally, but bread is called the staff of life.
- C. Never! A son hopes for good food to satisfy hunger, but a father totally disappoints him.
- D. Earthly fathers would never give a serpent/snake to a son respectfully asking for a fish.
- E. This is ridiculous! A snake is dangerous and repulsive, but a fish is great fat and protein.
- F. Never! A son hopes for good food to satisfy hunger, but a father totally offends him.
- G. No father would ever do these things, so sons may respectfully ask anything they need.
- H. We would despise any such father, and there is no such father in the usual way of life.
 - I. Earthly fathers would match at a minimum a son's request but would often try to exceed.
- J. Earthly fathers have the desire to please and repugnance for jilting mockeries like these.
- K. A father's character of affection, generosity, goodness, nobility, and virtue is assumed.
- L. But even in such a case of one of life's great relationships, all fathers are depraved evil.

Lesson #68 ... 7:11 ... Superior Father.

- A. However, the character of earthly fathers is depraved – selfish, miserly, vengeful, etc.
- B. The goodness of decent earthly fathers is strange for they are hateful by innate nature.
- C. If men with corrupt and depraved natures give what a son asks, how much more God!
- D. God is not corrupt or depraved in any way, but full of love and compassion. Pray boldly!
- E. What encouragement from God's Son! Never forget the abundant benevolence of God.
- F. His nature is far superior to earthly fathers, affection, and ability to provide whatever.
- G. Earthly fathers are limited two basic ways – affectionate empathy and ability to perform; son, surely you do not need that right now; son, you know I cannot afford such a thing.
- H. Our heavenly Father is not limited these ways – He gave His Son; He owns the universe!
 - I. He is called Father here, not just God, to remind He adopted by the death of Jesus; there should be no fear of rejection, for we are not dogs or pigs, and He revealed His heart.
- J. Never forget other similar comparisons to fathers / mothers (Ps 27:10; Isaiah 49:15-16).

Lesson #69 ... 7:11 ... Elevate Prayers.

- A. Recall Solomon again. God offered him anything, but he severely limited his request, and this focused pray for kingdom and character pleased God, so He add many bonuses.
- B. Luke recorded the *Holy Spirit* instead of *good things*, which far exceeds all other needs.
- C. Seeking first God's kingdom and His righteousness gets you all other stuff (Matt 6:33), and if Christians would remember this, they would pray like Paul prayed, spiritually.
- D. Seek the tremendous ministries of the Holy Spirit Paul prayed for the Ephesians ... *The Holy Spirit (in Ephesians)*.

- E. Grasp the three parts of Paul's one-sentence prayer he revealed to the Colossians ... *A Prayer for Christian Men*.

Lesson #70 ... 7:12 ... Golden Rule.

- A. The Lord began to close out His sermon with this gentle rule to maximize relationships; He will turn up the pressure before ending His sayings. This is a positive summation.
- B. Do not connect "therefore" to the immediate context about prayer, for it hardly fits; rather connect "therefore" to His goal of teaching the law and prophets (Matthew 5:17), for note that this simple positive rule neatly summarizes O.T. relational righteousness.
- C. Yet, we can find a connection, for God's giving follows ours to others (Luke 6:27-38).
- D. Rather than traditional Jewish heresies limiting commands, Jesus had broadened them.
- E. Consider how He had emphasized love of others (Matt 5:21-32,38-48; 6:14-15; 7:1-5).
- F. His lesson here is the "golden rule": *Do unto others as you would have them do to you*.
- G. If men were ever to live by this rule, peace and prosperity would explode among them.
- H. If you have any heart toward God, then you will practice this rule of His toward others; only men with a black and hateful heart choose the opposite of returning evil for evil.
- I. Men usually live by the rule, *Do unto others as they have done unto you*, due to some sense of obligation, laziness, lack of creativity, lack of real affection, or simple revenge.
- J. Or men may live by the rule, *Do unto others to get them to do unto you*, which is no more than lust and selfishness, as they agree to scratch each other's backs for profit.
- K. Or men may live by the rule, *Do unto others the minimum in order to be social*, which is another form of selfishness and pride that seeks its own profit over that of others.
- L. The golden rule will work with spouses, parents, siblings, neighbors, colleagues, friends, church members, etc. It is the wisdom of God sent down from heaven for you.
- M. The golden rule is specifically treating others how you want those others to treat you; since you do not want them to steal from you, then do not from them (Rom 13:8-10).
- N. You want your spouse to love and initiate kindness, so you should do so to this spouse.
- O. If you want a colleague to work with you, share info, defend you ... then do so to them.
- P. You want church members to empathize and pray for you, so you do these toward them.
- Q. A similar rule to the golden rule is living in general the way you want others to live, which is also scriptural, but it is the whatsoever a man soweth rule (Gal 6:7; II Cor 9:6).
- R. You want your authority honored, so you should honor any authority that is over you.
- S. You want your children to obey and honor you, so obey and honor your own parents.
- T. You want to be forgiven quickly and totally, so you should fully forgive others instantly.
- U. You want your actions to be viewed in the best light, so you should believe all things.

Lesson #71 ... 7:12 ... Platinum Rule.

- A. Know without a doubt: this is not an attempt to one-up the infinitely-wise Lord of glory, for He gave a rule that summarizes the O.T. relational commands perfectly; we want to take N.T. precepts or examples and apply them to an even higher standard of conduct; remember how Jesus taught that brotherly love was not a new yet was a new command.
- B. What is the platinum rule? *Do unto others as they would prefer to have you do to them.*
- C. Instead of treating others the ways you want to be treated, think deeper about the desires of others and their preferences, which could be quite different than your preferences.
- D. For example, some are private when in the hospital and others party-like, so honor them.
- E. For example, some are strongly one love language and others another one, choose theirs.
- F. For example, your spouse may want love one way and you another, so choose the better.
- G. For example, some prefer a simple meal at a low-cost place but you do not, so go cheap!
- H. Is this platinum rule taught in the New Testament? Of course, by instruction to esteem others more important than ourselves (Rom 12:10; Phil 2:3-4; Heb 13:3; Matt 20:26).

Lesson #72 ... 7:12 ... Diamond Rule.

- A. Know without a doubt: this is not an attempt to one-up the infinitely-wise Lord of glory, for He gave a rule that summarizes the O.T. relational commands perfectly; we want to take N.T. precepts or examples and apply them to an even higher standard of conduct; remember how Jesus taught that brotherly love was not a new yet was a new command.
- B. What is the diamond rule? *Do unto others those things to make them the best Christians.*
- C. Instead of treating others the ways you want to be treated or the ways they want to be treated, treat them the ways Jesus treats them in His perfect efforts for their perfection, for God has higher goals for our prosperity than what they or you may naturally prefer.
- D. For example, instead of lovemaking your way or her way, read the Bible and pray with her, not necessarily in place of lovemaking but as a way to show a superior kind of love.
- E. For example, instead of dinner out either fancy or not, take another couple to invest in, for you have had plenty of selfish meals with just your spouse, so include some others.
- F. For example, not giver or receiver likes to be exhorted, but do it anyway for their profit, which is love at a higher level than what they naturally want or what you naturally want.
- G. Is this diamond rule taught in the New Testament? Of course, by example and teaching to help others to spiritual perfection (Col 4:12; Heb 3:12-13; 10:24; Gal 6:1; Tit 2:4-5).

Lesson #73 ... 7:12 ... Glorious Law.

- A. Never resent the law of God. Never let anyone mock His *do this* or *don't do that*
- B. His commands are not grievous; they are the most perfect way for us to live (1 Jn 5:3).
- C. If a family, a church, a company, or a society were to live by the golden rule – *Utopia!*

- D. God through Moses told Israel the world would envy them for their laws (Deut 4:5-8).
- E. You have read, sung, and memorized David's praise of the law; believe it (Ps 19:7-11).
- F. Even if a reprobate worldling were to live by the Bible's rules, he would maximize life.
- G. Every moral commandment of God's law is precious and full of wisdom, from not seething a kid in its mother's milk to the dowry for a wife to two or three witnesses, etc.
- H. Given by Moses 3500 years ago, laws for health and hygiene are now followed strictly.
- I. Love God's law like David stated repeatedly (Ps 119:48,97,113,127,159,165,167,172).

Lesson #74 ... 7:13 ... Wide Religion.

- A. The Lord began to ramp up closing His *Sermon* by this exhortation to choose their way of religion wisely; He will turn up the pressure even more. This is a warning summation.
- B. We assume religions compared over sin versus righteousness due to a Jewish audience, with compromising religion versus obedient religion the theme from beginning to end.
- C. Jesus did not compare Christians to Pagans, but true or false Christianity (Mat 5:19-20).
- D. Sermons in most Arminian services must end with an invitation to push accepting Jesus.
- E. Here is Jesus' invitation to His *Sermon*: choose the easy and fun road with many others that will be destroyed, or choose the strict life with a few that end up with eternal life.
- F. All want to go to heaven; no one wants to die, but none want Jesus as Lord of their lives; all wanted to live and not drown in Noah's day, but they did not want to obey his God.
- G. Carnal Christianity is very appealing and comfortable (wide/broad) and popular (many); their services are like a night club; there is no accountability; cool people on all sides.
- H. The easy and popular way of religious living is that of sinners and leads down to hell, for their popular false teachers cry long and loud about liberty to live as they choose.
 - I. Jesus knew why His doctrine and methods did not work; men hate truth (John 8:45).
 - J. Paul warned of a great falling away to depart from the faith (II Thess 2:3; I Tim 4:1-3).
 - K. If these are not the perilous times, when were any times worse (II Tim 3:1-17; 4:1-4).
 - L. Christians today want fables and entertainment of all kinds, but not sound doctrine, so they alter religion drastically to get false teachers to scratch their itching ears, etc., etc.

Lesson #75 ... 7:14 ... Narrow Religion.

- A. Jesus' *Sermon* had hard sayings and a high level of righteousness for carnal religionists; He exalted the Sixth and Seventh Commandments high and mocked Pharisee strictness.
- B. The heavenly way of life is difficult/restrictive; Bible Christianity is not popular at all.
- C. We enter the strait gate – tight, difficult, restrictive like a straitjacket is tight, restrictive.
- D. The strait gate and narrow way of righteous living by Jesus leads to life now and later.
- E. Since the way of Jesus is hard, you will be unpopular and criticized for being too strict.
- F. Only a few find the path of life of Jesus Christ and press into His kingdom (Luke 16:16).

- G. The character/conduct of the few is precious (Matt 7:21-23; Ps 15:1-5; II Pet 1:10-11).
- H. Those that have or desire riches will not fit in the gate (Matt 19:23-26; I Tim 6:9-10).
 - I. Those that want friendship or popularity in the world cannot fit (Jas 4:4; I Jn 2:15-17).
- J. Living godly without compromise of the times will bring persecution (II Timothy 3:12).
- K. Why would anyone want to be average, common, or ordinary? Our Leader and Commander offers us a place in the elite ranks of the few in His Special Forces. Glory!

Lesson #76 ... 7:13 ... Choose Carefully.

- A. Having defined the character of those in the kingdom of God, Jesus compared choices.
- B. The exhortation and warning is clear – do not choose ease or popularity, but destination.
- C. There is the road to hell that is easy and popular; the road to heaven is difficult/despised.
- D. Jesus warned about comfort, ease, and popularity of manmade religion leading to hell.
- E. All men choose Christ's strict and unpopular religion or the world's easy, popular form.
- F. Jesus did not compare Christians to Pagans, but true or false Christianity (Mat 5:19-20).
- G. The corruption of Christianity began immediately; now it infects most all (II Cor 2:17).
- H. John said the whole world lieth in wickedness leaving only a few Christians (I Jn 5:19).
 - I. Jesus warned, When iniquity abounds, the love of many goes cold for truth (Matt 24:12).
- J. What did publicans and harlots do? Believe Jesus, repent of sins, and were baptized; what did the Pharisees and scribes do? Rejected Jesus and conspired to murder Him.

Lesson #77 ... 7:13-14 ... Numbers Deceive.

- A. Are you offended true Christianity has only a few? Are you offended by a small church?
- B. True Christianity based on the Bible is rare and not popular, as foretold (II Tim 4:3-4).
- C. Why would anyone want to be part of a large, bland religion? Our Leader and Commander offers us a place in the elite ranks of the few in His Special Forces. Glory!
- D. How few will follow true religion? Only seven were saved beside Noah (I Peter 3:20).
- E. How few will strictly follow God? Only he found grace in His eyes (Gen 6:8; Heb 11:7).
- F. How few real Christians are there? Jesus called His church a little flock (Luke 12:32).
- G. How few real Christians are there? Jesus asked if He would even find faith (Luke 18:8).
- H. When Jesus had big numbers, He would cut the crowd (Luke 14:25-33; John 6:60-67).
 - I. How few? Leading up to Pentecost only 120 assembled after John and Jesus (Acts 1:15).
- J. Even terrific Paul had to say that all men had forsaken him in Rome (II Timothy 4:16).
- K. Perilous compromise and lots of learning without truth are now the rule (II Tim 3:1-7).

- L. Evil men and seducers would get worse and worse in wholesale deception (II Tim 3:13), which is Paul's simple declaration that Presbyterian postmillennialism is a foolish lie.
- M. Our church is small; it will stay small regardless of efforts, unless Jesus does a miracle.
- N. Other churches explode with growth as they modify the message to make the gate wide.
- O. The tastes of society have drastically changed, but our menu is the same; sales go down.
- P. Let us be thankful for truth and conviction; pray for opportunity to teach God's elect; persevere when the prophecy is that most will not; love sound doctrine and promote it.

Lesson #78 ... 7:15 ... Heresy Warning.

- A. **Beware** = Be on your guard! Be cautious and careful regarding a danger. Look out!
- B. **Beware** is used 14 times in the N.T., with four more in Matthew (Matt 10:17; 16:6,11-12); Paul and Peter also used it about false teachers (Phil 3:2; Col 2:8; II Peter 3:17).
- C. **Beware** = Perilous Times: Christians and churches compromise (II Tim 3:1-17; 4:1-4).
- D. There is context here – before is our Lord's call to His strait and narrow religion; having given many lessons of righteousness, He pressed His hearers to the right response; then here He identified the battle and war coming of false prophets opposing His holy ways.
- E. There is context here – after is a description of false teachers as wolves to be destroyed, then they and their followers graphically sent to hell, and then fools destroyed likewise; both of which were focused on significant achievements rather than doing His sayings.
- F. **Ravening** = devour or eat voraciously; feed hungrily or greedily; to prey upon.
- G. Pharisees were emphasized here, for Jesus said they use long prayers as a pretense to devour widow's houses, and will receive the greater damnation (Matt 23:14). Amen!
- H. But there were many more than Pharisees to use our Lord's name variously (Matt 7:21), and it is easy for us to see many that spout "Jesus" without evidence of knowing Him.
- I. Why beware? Because of the effect of God's word being taken from people or no preaching (Prov 29:18; 21:16; I Sam 3:1; II Chr 15:3; 34:14; Ezek 7:26; Lam 2:9; Hos 4:6; Amos 8:11-12; Matt 9:36; Acts 26:16-18; Acts 14:11-18; 17:22-31; Eph 4:17-19).
- J. Why perilous times? Because of the wholesale compromise that occurs without preaching that leaves Christians and churches similar to world (II Tim 3:1-17; 4:1-4).
- K. False teachers have done more damage to the kingdom of God and churches of Christ than many other factors like legislation or persecution (Luke 11:52; Acts 15:1-2; I Cor 15:12-19; Gal 2:1-5; I Tim 4:1-3; Titus 1:10-11; II Peter 2:1-2; Jude 1:4; Rev 2:20).
- L. And the compromise began immediately with many heresies at Corinth (I Cor 15:12), Ephesus (Rev 2:1-7), and Galatia (Gal 1:6), churches of Paul while the apostles lived.
- M. Never think we might be exempted; we already know better by prophecy (I Cor 11:19).
- N. Jesus did not warn against idiotic religions of Egypt, Arabia, Greece, Rome, India, or China, for they have never been a threat to Christians like false Christianity has, and there is no need for a unique form of testing, for they are obviously wrong in all areas.

- O. It is not a small danger; it is a huge threat to your soul and our church, for there were, are, and will be many false teachers and most Christians by far will follow them. The great falling away is not a few fell away (II Thess 2:3; I Tim 4:1-3; II Tim 3:1-17; 4:1-4; II Pet 2:1-2). True worshippers are far less than 1% of 2.4 billion nominal Christians.
- P. It is not a future danger or threat, for it began immediately with the ministries of His apostles (Matt 24:24; I Cor 15:12; II Cor 2:17; Gal 2:4; II Tim 2:15-18; I John 2:18).
- Q. Every pastor's faithfulness is crucial for that church to be saved the ravages of carnality and error, which Paul warned Timothy about clearly (I Tim 4:13-16), and he warned in both Pastoral Epistles to be careful to ordain vigilant bishops (I Tim 3:2; Titus 1:9-14).
- R. Pastors fear (1) danger to their sheep and (2) God's judgment for not protecting the flock (Ezek 3:18; Acts 20:26-32; I Cor 3:10-17; 4:1-5; I Tim 4:16; I Pet 5:2-4; Rev 2:14-16).
- S. Your pastor preached in May, 2022 ... *Priorities of Fearful Pastors (PPT)* ... *Priorities of Fearful Pastors (1)*, *Priorities of Fearful Pastors (2)*.

Lesson #79 ... 7:15 ... Preacher Warning.

- A. **False** = Not true, heretical, lies, wrong. This applies to men, churches, and ministries, for false doctrine, heresies, and lies are spread by men with names, not any other way.
- B. False prophets = false preachers/teachers = men that would arise to lead others astray; prophets are those that speak for God, as the inspired revealer or interpreter of His will; they are more than just persons foretelling future events as Bible usage clearly shows.
- C. False = any variation from apostolic doctrine, practice, or tradition (Rom 16:17-18; Galatians 1:6-9; II Thess 2:15; 3:6; I Tim 6:3-5; II Tim 3:1-5; 4:3-4; James 5:19-20).
- D. God chose to convey His truth and wisdom from one person to another and from one generation to another primarily by gifted men preaching the Bible; when they do their job the rewards are great (Neh 8:8-12), but when they do not, souls are lost (I Tim 4:16).
- E. The issue is not a man's spiritual state at all – whether a preacher has his name in the book of life or not is entirely irrelevant to any consideration as a false prophet; the only thing that matters as we shall see is the character and effect of his ministry on hearers.
- F. The issue is remaining totally faithful to the word of His grace, including the Bible and doctrine of grace, which even Paul-approved men could leave (Acts 20:26-32), so that vigilance and holding to things taught are prime qualifications (I Tim 3:2; Titus 1:9-14).
- G. The concept of Fundamentalism is compromise by definition, for it selects certain points of doctrine or practice that most believe e.g. BJU creed. For example, they say prophecy should not divide, but what of apostles (II Thess 2:1-4; II Tim 2:16-18; II Peter 3:3-17).
- H. These Fundamentalists will agree on basics without definitions so that anyone can sign their declarations, but they will avoid the person and mode of baptism to stay chummy with Presbyterians and others, ignore the Bible version issue, and throw out Calvinists.
- I. Ministers are to be judged. They cannot pervert the gospel of Jesus without ignorant or passive hearers. *Beware*, is the clear warning. Judgment is right – think dogs and swine.

- J. The idea of not identifying or naming heretical pastors is the devil's lie for compromise; Paul did not care if it was he or an angel from heaven – both were to be accursed.
- K. The apostles named teachers, which only the effeminate dislike, for vague denials of heresy are hard to apply (Gal 2:11-14; I Tim 1:20; II Tim 2:15-18; 4:14; III Jn 1:9-10).
- L. The apostles and their Lord also named doctrines and sects, which then include any teacher promoting those views (I Cor 15:12; II Peter 2:15; Jude 1:11; Rev 2:6,14-15).
- M. Paul even rebuked Peter and did so publicly to his face to save the truth (Gal 2:11-14).
- N. The perilous times of the last days depend on false teachers compromising Christianity; these heretics would prey on silly women that were consumed with their own lusts; they would get worse and worse; Christians would tire of sound doctrine to seek their fables.
- O. The Internet allows anyone to publish anything without accountability; it has far exceeded Christian bookstores, seminars, and televangelists; by Internet "research," a wandering mind can find any heresy, and they can be church "members" by streaming.
- P. Most sell liberal, popular religion – they promise liberty, but are servants of corruption (II Pet 2:1-19), and they turn God's grace into lasciviousness to deny Jesus (Jude 1:4).
- Q. Conservative means nothing – Pharisees were the strictest of the Jews' denominations, but they were the worst enemies of John, Jesus, apostles (Acts 26:5).

Lesson #80 ... 7:15 ... Deception Warning.

- A. Let our Lord's warning get your attention – ravening wolves disguised as gentle sheep!
- B. **Ravening** = devour or eat voraciously; feed hungrily or greedily; to prey upon.
- C. Harmless, friendly, gentle sheep may be hiding dangerous brute beasts to devour you, which is what Satan and his devils have done and still do in their subtle ways to deceive.
- D. These wolves do not bark, bare fangs, give you the evil eye with tongues hanging out, or rip apart sheep; they bleat, eat grass, bound around their pasture, and love you.
- E. Prepare yourself to disregard all appearance of sheep (good pastors) to measure as Jesus will teach – by doctrinal character of their ministries and results of real righteousness, for the Pharisees were beautiful on the outside (Matt 23:27-28), like many Christians.
- F. Zechariah prophesied of the gospel era with great passion and punishment of the false prophets that even wore rough garments to look like Elijah (Zech 13:1-6). God forbid!
- G. False teachers do not disclose or reveal their hearts, ambitions, or doctrine up front, for they must get you to swallow the hook before they set it (Eph 4:14; Jude 1:4). Like Solomon's strange woman, they alter their manners and methods to deceive (Prov 5:6).
- H. They do not come preaching Satan, but another Jesus, spirit, and gospel, which caused Paul fear and jealousy to protect Corinth from their beguiling corruption, for a carnal, weak church like Corinth would be no match for these crafty deceivers (II Cor 11:1-4).
- I. They do not come with vile offers of sin and hell, but these false apostles transform themselves into apostles of Christ to promote light and righteousness (II Cor 11:13-15).

- J. They do not come with vile words and poor speech, but rather the opposite – they come with good words and fair speeches that get the simple (Rom 16:17-18) – so be wise!
- K. Their concept of grace is totally different from the Bible's – lascivious versus godliness, which we have preached in great detail to counteract false teachers like Joseph Prince.
- L. False professors are goats in sheep's clothing – bad enough; but false preachers are devouring wolves in sheep's clothing – much more dangerous to the true sheep of Jesus.
- M. The warning to beware is fully justified here and elsewhere, for false teachers hide their agendas, deceit, hypocrisy, intentions, and inventions very carefully to steal many souls.
- N. False teachers do not look like false teachers, act like them, talk like them, or tell you they are false teachers. They give every resemblance or impression of great Christians.
- O. Peter said they privily bring in damnable heresies – craftily and deceitfully (II Pet 2:1), thus our rightful dread of deception, for it means you did not see the hook in the worm, against which we pray constantly, for unless God helps us, we can be duped quite easily.
- P. Judas was so good, with God's providence, that he was not detected as the devil Jesus called him or as the thief that took from the bag (John 6:70-71; 12:3-6; 13:21-25).
- Q. This same Jesus warned that false prophets could almost deceive the elect in Israel leading up to 70 A.D. (Matt 24:5,11,13,23-27), as they redirected to false Christs.
- R. Many false prophets shall deceive many – a great danger we must fear and use means given to oppose them (II Cor 2:17; II Peter 2:1-3,18-19; I John 2:18; 4:1; II John 1:7).
- S. Do not let anyone tell you they felt very good and right with such and such a preacher, for that is not at all how Jesus taught us to measure false teachers. Beware. Be critical.
- T. Give me John Baptist in a loincloth rather than Joel and Victoria in their Sunday best.

Lesson #81 ... 7:15 ... Sheep Clothing.

- A. Jesus said these ravening wolves come in sheep's clothing to deceive (Matt 23:27-28).
- B. Compare rough garments to deceive (Zech 13:4) and long prayers as well (Matt 23:14).
- C. Of course they use good words and fair speeches to seduce the simple (Rom 16:17-18).
- D. And they preach Jesus, spirit, gospel, but they are devilish fakes (II Cor 11:1-4,13-15).
- E. See the extensive table of 50 forms of sheep clothing on wolves, including the names of false teachers and Bible verses listed warning about and correcting the errors ... [Sheep Clothing of False Prophets](#).

Lesson #82 ... 7:15 ... Ravening Wolves.

- A. **Ravening** = devour or eat voraciously; feed hungrily or greedily; to prey upon.
- B. Paul told of grievous wolves from outside and inside devouring sheep by speaking perverse things contrary to the apostolic faith (Acts 20:26-32; II Timothy 2:16-18).
- C. **Grievous** = harmful, painful, injurious, oppressive, causing suffering or danger, etc.

- D. These wicked men, and we do not care to what degree they are ignorant or malicious, for it does not alter how we judge them as false prophets against Jesus Christ and truth; if they are ignorant, it is their fault that they are so by slothfulness and lack of dedication.
- E. It is hard to imagine men pretending goodness or kindness in order to steal the love and loyalty of church members from God to themselves – think Absalom (II Sam 15:1-6).
- F. The Pharisees were definitely included by a warning of ministerial and religious deception and hypocrisy (Mat 6:1-18; 15:7-9; 23:14,27-28; Lu 11:52; 16:14-15; 20:46); the Pharisees seemed righteous to men, but they did not practice Christ's righteousness.
- G. Paul called them Satan's ministers to ruin truth by another Jesus (II Cor 11:1-4,13-15).
- H. Peter called them false teachers with pernicious ways against truth (II Pet 2:1-3,13-19).
 - I. John called them antichrists for subverting the Person of our Lord (I John 2:18; 4:1-6).
 - J. Jude called them ungodly men corrupting God's grace by sinful living (Jude 1:4,12-13).
- K. They use good words and fair speeches to deceive ignorant Christians into their false ideas of religion; they must be avoided as soon as detected (Rom 16:17-18; Eph 4:14).
- L. Jesus and the apostles also used harsh descriptors like dogs and swine, identifying their danger (Matt 7:6; 15:26; 23:13-33; Rom 16:17-18; Phil 3:2,19; II Pet 2:12,22; Tit 1:12).
- M. These teachers are more than a few; they are the majority (II Cor 2:17; II Peter 2:1-2).
- N. We need not worry much about JW's, Mormons, Moonies, Muslims, and other obvious pagans of false religion. We need to worry about carnal and heretical Christians!
- O. What about a Presbyterian pastor that fears God, loves Christ, and pushes His congregation to righteousness? Mormon elders and Arminian futurists can do the same. If you press with the Bible, you will find he hates truth against his Reformed tradition.
- P. Our apostle allowed no mercy for himself or angels if varying from the apostolic gospel (Gal 1:6-9); recall God's demand for details in small points of worship (Lev 10:1-11).
- Q. Paul further confronted Peter to his face about an error and it was written to the world.
- R. We do not care if a preacher is saved or not, for we cannot tell that any better than John and Peter could detect Judas Iscariot. We cannot identify wheat from tares, so we look for other measures and never worry about eternal destiny, which is in God's hands only.

Lesson #83 ... 7:15 ... Drastic Consequences.

- A. Without truth, worship is worthless, as Jesus told a woman of Samaria about Samaritans and about Jews, both of which missed the divine mark (John 4:20-24; Heb 12:28-29).
- B. It is a calamity for God to be displeased with what you do to please Him – due to heresy.
- C. It is a calamity to hope God will bless because of worship but your worship is offensive.
- D. It is a calamity to do things that are stupid and wrong because truth and wisdom are lost.
- E. It is a calamity to get excited about lies when you should be thrilled with glorious truth.
- F. It is a calamity to have the Spirit grieved and quenched (or candlestick gone) by error.
- G. Jesus and His apostles did not teach fundamentalism (if we are right on the basics we are okay) or good

intentions are sufficient (as they were for Asa and Paul in ignorance); they pounded the importance of truth with strict and severe judgment for false teachers.

- H. Compromising pulpits harm a nation greatly, like Israel, for parents, spouses, masters, and magistrates depend on a character-wise population; nations that exalt GOD Jehovah and His infallible word are those He will prosper (Ps 33:12; 89:15; 144:15; De 33:29).
- I. America is not great because of her constitution, form of government, natural resources, military technology, economic policies, befriending Israel, sheltering illegal aliens, or her public school system; she is great for defending and promoting true Bible preaching.
- J. Right thinking, truth, and wisdom depend on constant Bible preaching, for man's heart is corrupt, the world is perverse in its ignorance, and diabolical spirits roam as influencers; this situation is intended by one of the most abused Bible verses (Pr 29:18).
- K. The Arminian gospel has corrupted Christianity and America by turning God into a cotton candy caricature of the true God and all that accompanies that effeminate heresy, for there is no fear of God left or importance of holy living due to decisional salvation.
- L. The danger of men like Billy Graham, Rick Warren, Joel Osteen, James Dobson, Bill Gothard, Jack Van Impe, Jack Hyles, and others like them can hardly be measured.
- M. The greatest enemy of Bible Christianity in the beginning were the Pharisees, the most conservative sect of God's true religion, whom Jesus destroyed thoroughly in 70 A.D.
- N. The greatest enemy of Bible Christianity since then has been a Christian church that has spawned other Christian churches and heresies, the RCC mother church (Rev 17:1-6).
- O. Each member must be gripped by the crucial need to love truth, hold truth, defend truth, and promote truth in their heart and mind, in the home with children, and in the church; fathers and mothers, independently and together, must constantly indoctrinate children.
- P. The enemies of truth are attractive, crafty, comfortable, easy, popular, and powerful, so Christians must maintain constant vigilance and demand a tsunami for any change.
- Q. Cockiness without due regard to our Lord's warning here is deadly (I Cor 11:19; 10:12); obedience to the truth revealed by God is essential to keep it (John 7:17; Luke 8:18).
- R. Read the Bible, learn the Bible, love the Bible, and discuss the Bible; your use of it will develop discerning senses for good and evil (Heb 5:12-14; I Cor 3:1-4; II Cor 11:1-4).
- S. Our church programs like Bible quizzing are steps in that direction – to defend the faith.
- T. A pastor must guard his life, doctrine, and study to save his hearers (I Tim 4:13-16), for either personal compromise or doctrinal heresy will take his hearers down with him.
- U. For more how America was great due to preaching, **Nations: Blessed or Cursed**.

Lesson #84 ... 7:16 ... Test Needed.

- A. If false teachers are deceitful and disguised, how will the children of God avoid them?
- B. If even the elect might be deceived, were it possible, they need some kind of protection.
- C. If there are many false teachers, which is very true, how do we identify true teachers?

- D. If the danger of false teachers has drastic consequences, should we suspect all teachers?
- E. A safe course might be to ignore teachers and become your own? God forbid! You would be no better off than a eunuch, who said finding truth was impossible (Acts 8:31); you would end up with a foolish error like William Miller did for Christ's return in 1844.
- F. There is a huge difference between prudent caution and foolish paranoia or suspicion, and the warning to beware of false prophets should not cause fear to any that trust God, for He is our loving Father, wants us to have the truth, and knows all tricks of deceivers.
- G. The object of examination and testing is prophets, not professors – *so their teaching is key* – because they are not being considered as private persons or professors of religion.
- H. An examination or test of false prophets is only as good as the one examining and testing; for example, how will you measure unless you love sound doctrine and know the Bible's warnings of false teachers and descriptions of good teachers (II Tim 4:3)?
- I. Your holy mandate: Prove all things; hold fast that which is good (I Thessalonians 5:21).
- J. Your holy mandate: Believe not every spirit; but try them whether of God (I John 4:1).
- K. Your holy mandate: Receive the word (of God) readily; confirm by scripture (Ac 17:11).
- L. Simple men believe every word (Pr 14:15), and we avoid crowds (Ex 23:2; Matt 7:13).
- M. We do not examine or test a tree by its bark, leaves, or flowers, but rather by fruit; we might be able to detect a fig tree from a pine tree without fruit, but other trees by fruit.
- N. We know them by their fruits, not by their roots, for their origin or tradition is worthless.
- O. We thank God through Jesus Christ for teaching us a holy mandate with obvious tests.

Lesson #85 ... 7:16 ... Perfect Test.

- A. Jesus taught the perfect test – *Ye shall know them by their fruits* – not by anything else.
- B. Jesus added a rhetorical question – *Do men gather grapes of thorns, or figs of thistles?*
- C. No, we do not pick grapes from thorn bushes, for grapes only come from grape vines.
- D. No, we do not see a thorn bush and think grapes, for thorn bushes only produce thorns.
- E. No, we do not think of anywhere else for grapes than a vineyard with grapes obvious.
- F. No, we do not pick figs from thistles, for figs only come from fig trees. Simple truth.
- G. No, we do not see a thistle bush and think gifts, for thistle bushes only produce thistles.
- H. No, we do not think of anywhere else for figs than a fig tree with figs obvious all over.
- I. If you want grapes, you go to a grape vineyard; if you want figs, you find a fig tree!
- J. If you want grapes, you do not look among thorns; if you want figs, you ignore thistles!
- K. If you want to learn God's inspired word the Bible, you find a Bible-preaching ministry; if you want to learn truth from the Bible, you prove a ministry by confirming sermons; if you want to learn and love Jesus Christ more, you find a Christ-preeminent preacher.
- L. The use of "fruits" here is from the analogy – the point is works, doctrine, effect, etc.
- M. We do not examine or test a tree by its bark, leaves, or flowers, but rather by fruit; we might be able to

detect a fig tree from a pine tree without fruit, but other trees by fruit.

- N. The character, kind, or nature of a tree will produce good or corrupt fruit (Matt 12:33-37); we like grapes vines produce and figs trees produce, but we burn thorns and thistles.
- O. Here is the simple lesson: Judge preachers by their doctrinal content and ministerial works and also by the effect on the lives of men measured by growth in grace and truth.
- P. You cannot know teachers by any other means, for their deceptive tactics and/or popular approval and/or comfortable ministries will lead you astray. You must examine fruits.
- Q. What are fruits? A mistake defining fruits can destroy our Lord's wisdom (by making it confusing or vague) or reverse it (by defining it in terms that approve false teachers).
- R. **Fruit** = works, character, content, nature, product, effect. These are better synonyms.
- S. **Fruit** ≠ results, numbers, popularity, impressions, opinions, feelings. These are risky.
- T. Consider previous context ... wide, broad, many ... strait, narrow, few (Matt 7:13-14); if you want the easy and popular religion Jesus condemned, go to an easy, popular church; if you want the hard, unpopular religion He commended, go to a hard, unpopular church.
- U. Next context ... pride, self-righteousness, boasting, "Lord" ... obedience (Matt 7:21-23).
- V. We must define our Lord's metaphors or we miss the point like apostles (Matt 16:5-12).
- W. The Holy Spirit gave us a comparison of works and fruit by flesh or Spirit (Gal 5:19,22).

Lesson #86 ... 7:16 ... Fruits Denied.

- A. What are fruits? A mistake defining fruits can destroy our Lord's wisdom (by making it confusing or vague) or reverse it (by defining it in terms that approve false teachers).
- B. What is a teacher's works, character, content, or nature? What does a teacher's ministry produce or effect in lives? Truth or error? Light or confusion? Christ exalted? Growth or immaturity? God's glory or man? Love of Scripture or rah-rah? Holiness or carnality?
- C. Do not ever judge by appearance, eloquence, production, feelings, popularity, presence, miracles, comfort, entertainment, music or other programs, or by any other criteria.
- D. There is another Jesus, spirit, gospel; Christians have always been the greatest danger, the RCC as example; they are easily avoided by demanding apostolic truth and tradition.
- E. Perilous times of the last days have dynamic, growing, popular Christian churches with thrilling services to get you happy ... but are easily condemned (II Tim 3:1-17; 4:1-4).
- F. Fruit is not eloquence – the apt to teach has nothing to do with fruit – as the devil himself can be an angel of light in oratorical ability and persuasive influence (II Peter 2:17-19).
- G. True pastors may not look or sound as good as wolf men of the cloth; wild men like John the Baptist do not quickly win hearers by appearance, but give me John over Joel! uneducated men like Peter do not impress by eloquence, but give me Peter over Benny!
- H. **Fruit** ≠ results, numbers, popularity, impressions, opinions, feelings. These are risky.
- I. **Fruit** ≠ the following measure or standards are used foolishly or ignorantly by many.
 - 1. Results in numbers or growth, though highly valued by men, prove error more than they prove truth

(Matt 7:14; I Tim 6:5; Acts 1:15; 5:36; I Peter 3:20; II Peter 2:5).

2. Popular by carnal Christians or the world is opposite how both treated our Lord and His apostles (Luke 6:26; 16:15; John 15:18-20; Gal 6:14; Jas 4:4; I John 4:5).
 3. Comfortable religion easy and entertaining with flattery over correction (Is 30:8-11; Jer 23:17; Ezekiel 13:22; Malachi 3:15; Acts 14:22; II Tim 4:3-4; Titus 2:15).
 4. Creative worship that is modern, cool, or hip for folks is leaving the old paths of apostolic religion to satisfy the itching ears and lusts of men (Jude 1:3; Jer 6:16).
 5. Miracles are a divine test and/or power of Satan, for miracles ended by 70 A.D. when their need as signs for Jews ended (Deut 13:1-5; I Cor 13:8-10; II Tim 4:20).
 6. Personal lives are faked and hard to know (Zechariah 13:4; Matthew 13:29; 23:14,17-18; II Cor 11:13-15; Col 2:20-23; form of godliness in II Tim 3:5; Judas).
 7. Rome connection or honor is antichrist, for the RCC is the greatest enemy of Bible Christianity after Pharisees (II Thess 2:1-12; I Tim 4:1-6; Rev 17:1-6; Dan 7:25).
 8. Titles, due to worldly educational or honorary gifts, are condemned by Elihu, Jesus, and Paul (Job 32:21-22; Matthew 23:7-12; I Corinthians 1:17-21; 2:1-8; 3:18-20).
 9. Public works like tithes or social activism were features of the Jewish religious leaders that Jesus directly condemned (Matt 6:1-5; 7:22; 23:5,14,23; Mark 7:1-8).
 10. Prosperity gospel, even with results by God's mercy or judgment of fool's gold, instead of Christ (Proverbs 1:32; I Corinthians 1:26-29; 3:11-17; James 2:5).
- J. See the extensive table of 50 forms of sheep clothing on wolves, including the names of false teachers and Bible verses listed warning about and correcting the errors ... **Sheep Clothing of False Prophets**.

Lesson #87 ... 7:16 ... Fruits Defined.

- A. Simply – very simply – Bible doctrine and spiritual character, called fruit by a metaphor.
- B. The word “fruit” presents a metaphor with grapes, thorns, figs, thistles, tree, hewn, fire; do not easily or quickly substitute “results” for “fruits,” since “results” easily mislead.
- C. We must define our Lord's metaphors or we miss the point like apostles (Matt 16:5-12).
- D. You cannot know them by any other means, for their deceptive tactics and/or popular approval and/or comfortable ministries will lead you astray. You must examine fruits.
- E. There can be no variation from apostolic doctrine, no matter the preacher, even if Paul or an angel from heaven (Rom 16:17-18; Gal 1:6-9; II Thess 2:15; 3:6; Titus 3:9-11).
- F. Generalizations are not foolish or wrong; Paul criticized the general character of the Cretians in three ugly ways (Titus 1:12-14), which gives us quite a precedent to follow.
- G. Preached and visible righteousness that includes attention to details and small matters far above that of the compromising and hypocrite scribes and Pharisees (Matt 5:19-20).
- H. What about friendly, godly Presbyterians? What about SDAs? Push or test either preacher with the Bible, and you will get a reaction like Mormons, and infant baptism has less in the Bible for it than baptism for the dead in an LDS temple, and there is hardly anything more abominable than corrupting the subject,

mode, result of baptism.

- I. They will be despised by men of the world in general (John 3:19; 15:18-25; Gal 6:14).
- J. They will preach sound doctrine regardless of what some or all men want them to teach.
- K. They will be instant in season and out of season, not for funding, but for righteousness.
- L. **Fruit** = works, character, content, nature, product, effect. These are better synonyms.
- M. **Fruit** = the following measures or standards are seen plainly and repeatedly in the Bible.
 - 1. True Bible doctrine (Isaiah 8:20; Psalm 119:128; Acts 17:11; Romans 16:17-18; Gal 1:6-9; II Thess 3:6; I Tim 4:6,13-16; 5:17; 6:3-5; II Tim 3:6-17; 4:1-4; Titus 1:9; 2:1,7,10; 3:9-11; I John 4:1-6; II John 1:9-11; Jude 1:3-4; Rev 2:14-15,24).
 - 2. Preaching emphasis (Nehemiah 8:8-12; Matthew 13:52; Romans 1:15; 10:15-17; I Timothy 3:1-7; 4:13-16; 5:17; II Tim 2:2,15; 3:14-17; 4:1-4; Titus 1:5-9; 2:11-15).
 - 3. Christ preeminent over any other person or thing (I Corinthians 2:2; 3:11; Gal 6:14; Colossians 1:18,27; 2:2; Eph 3:8; I Thess 2:3-6; I Timothy 1:15; 3:16; Heb 1:1-5).
 - 4. Glory of God emphasis, for He is the goal, object, and end of all things through Jesus in the church (Matthew 5:16; John 5:36; 6:28-29; 7:18; Ephesians 3:20-21).
 - 5. Holy Spirit emphasis, for spiritual witness rather than miracles (John 7:38-39; Acts 1:5; 2:1-4,38; Romans 8:1-9; Gal 4:4-6; 5:16-23; twelve ministries in Ephesians).
 - 6. T. emphasis rather than staying at Sinai or in the tabernacle (Luke 16:16; II Corinthians 3:6,12; Galatians 4:9-11; 5:1-4; Colossians 2:13-19; Heb 9:10; 13:9).
 - 7. Righteousness by obedience even in small matters (Matthew 5:19-20; 7:21; 23:23; Galatians 5:6; Col 1:28; 4:12; I Tim 4:16; 6:17-19; James 2:14-26; II Peter 3:18).
 - 8. Love emphasis, especially brotherly love as the old and new rule of our Lord (John 13:35; I Cor 12:27-31; 13:1-13; Gal 5:6; I Thes 2:7-12; II Pet 1:5-8; I John 2:7-11).
 - 9. Reproving rather than approving (II Corinthians 10:3-6; I Timothy 1:5-11; II Timothy 3:16-17; 4:1-2; Titus 1:13; 2:15; Hebrews 13:7,17; Revelation 3:19).
 - 10. Church discipline to keep the body pure from public sin (Exodus 32:25-29; Psalm 101:8; 144:7-11; John 10:12; I Corinthians 5:1-11; II Cor 10:4-6; I Tim 1:5-11).

Lesson #88... 7:17-19 ... Fruit Certainty.

- A. By certainty we mean the nature of trees and ministers are clearly known by what comes of them – their fruit; it provides certain and sure evidence or indication of truth or error.
- B. Jesus taught the perfect test – *Ye shall know them by their fruits* – not by anything else.
- C. Jesus added a rhetorical question – *Do men gather grapes of thorns, or figs of thistles?*
- D. A grape vine produces only grapes, never thorns; a thorn bush never produces grapes; a fig tree produces only figs, never thistles; a thistle bush will never produce any figs.
- E. A tree that has good fruit is a good tree; it cannot be a corrupt tree, if it has good fruit; a tree that produces bad fruit is a bad tree; it cannot be a good tree, if it has bad fruit.
- F. If you want grapes, you find a grape vineyard; if you want figs, you must find a fig tree; if you want grapes,

you do not look among thorns; if you want figs, you ignore thistles.

- G. If you want to learn God's inspired word the Bible, you find a Bible-preaching ministry; if you want to learn truth from the Bible, you prove a ministry by confirming sermons; if you want to learn and love Jesus Christ more, you find a Christ-preeminent preacher.
- H. Use of "fruits" is from the analogy – the point is works, doctrine, emphasis, effect, etc.
 - I. We do not examine or test a tree by its bark, leaves, or flowers, but rather by fruit; we might be able to detect a fig tree from a pine tree without fruit, but other trees by fruit; therefore, if you are not certain about a ministry by leaves and bark, wait for its fruits.
- J. The character, kind, or nature of a tree will produce good or corrupt fruit (Matt 12:33-37); we like grapes vines produce and figs trees produce, but we burn thorns and thistles.
- K. Here is the simple lesson: Judge preachers by their doctrinal content and ministerial works and also by the effect on the lives of men measured by growth in grace and truth.
- L. The character, nature, and value of a tree is known by its fruit; the character, nature, or value of a minister is known by his fruit, weighing all the fruit defined and denied above.
- M. Fruits to measure a ministry are overall fruits (plural), for no minister is perfect or has a perfect corner on truth; the difference between an honest or false preacher is obvious, for the denied and defined fruits above are opposites in many respects and easily seen.
- N. You cannot know teachers by any other means, for their deceptive tactics and/or popular approval and/or comfortable ministries will lead you astray. You must examine fruits.

Lesson #89... 7:19 ... Fruit Judgment.

- A. Jesus continued His analogy or metaphor of trees for three verses. Here He described the prudent choice of farmers to cut down trees that waste precious ground without fruit.
- B. This is consistent with the agricultural analogy of trees and fruit Jesus used to teach, for a wise farmer cannot allow a bad tree or different kind of tree to use soil nutrients; he rather cuts down all thorns and thistles to leave only grape vines or fig trees for fruits.
- C. The bark and leaves of a tree may suggest a certain kind, but without fruit it is worthless.
- D. Just as there is no reason or value to keep a tree that does not bear the desired and needed fruit, so there is no reason or value to keep pursuing a ministry that has no defined fruit.
- E. Jesus taught the same comparison and conduct for pastors with fruitless members, where the pastor does his best to obtain fruit and lets God cut it down (Luke 13:6-9).
- F. Once we detect a false preacher, mark and avoid (Rom 16:17-18; Gal 1:6-9; Tit 3:9-11), and this is the same for pastors and people (Luke 13:6-9; I Timothy 6:5; II Timothy 3:5).
- G. There can be no tolerance for stubborn rebellion against scripture directly or indirectly, for many heretical variations from apostolic Christianity began with one foolish error.
- H. God will expose barren or false ministries according to Paul's promise (II Tim 3:8-9); our God is intolerant of error – one miss by a prophet condemned him (Deut 18:20-22), and misses in doctrine or practice not repented of will eventually expose any preacher.

- I. Looking for fruit consistent with Christ's doctrine will reveal wolf fangs (I Tim 6:3-5).
- J. We grasp this judging verse of the section in three ways by lessening value – (1) part of the metaphor of how fruitless trees are treated, (2) what Christians and churches should do to avoid or exclude false teachers, and (3) what God will do to them now and/or later.
- K. We make this choice of application due to our Lord continuing His analogy and metaphor for three verses and returning to the duty of His hearers (Matthew 7:15-16,20).
- L. Yet, the next section sends false prophets to hellfire for final judgment (Matt 7:21-23).
- M. It is presumptuous to see the word "fire" and immediately presume hellfire, for trees do not go to hell, whether they have bad fruit or good fruit. Jesus is using a metaphor.
- N. First, compare Luke 13:6-9 where Jesus will cut down fruitless church members, but this metaphorical cutting down does not require each to be a reprobate sent to hellfire.
- O. Second, compare John 16:2 and John 16:6, where our Lord the great Vine purges or prunes branches to bear more fruit and burns fruitless branches, but again in the context and spirit of the metaphor, there is no reason as has been taught to assume hellfire.
- P. Any husbandman worth his salt will not waste time with branches no longer producing; wasting nutrients of soil, air, sunshine on fruitless trees is very counterproductive, so it is efficiency, productivity, wisdom, and the right thing to cut and burn fruitless trees.
- Q. Can an elect believer be a false prophet and subject to metaphorical cutting and burning? Why not? The Bible warns of believers failing of the grace of God (II Cor 6:1), and Paul would not have worried about being a castaway, if not possible (I Cor 9:27)?
- R. Consider churches like Corinth (I Cor 11:30), Galatia (Gal 1:6-7; 3:1; 5:4), Ephesus (Rev 2:5), Laodicea (Rev 3:16), and large portions of Gentiles (Rom 11:20-22), and falling away from the faith by others (I Tim 1:19; II Tim 2:18; Heb 3:12-13).
- S. Follow the metaphor before building doctrine – dead trees are cut down and burned up; men do not gather false brethren out of churches and throw them in the devil's hell; we must avoid spiritual application of each detail like with other analogies and parables.
- T. Fire in the Bible may not be hellfire at all, but God's chastening judgment. Slow down! Fire can be God's chastening judgment short of the lake of fire (Deut 29:20; 32:22; Job 15:30; Jer 4:4; Lam 2:3; 4:11; Ezek 15:1-8; 19:12-14; Nahum 1:6; Malachi 4:1; Matt 3:7-12; Luke 12:49; 23:49; Heb 6:7-8; 10:26-31; 12:28-29; etc., etc.).
- U. It is a false conclusion to rush to the heresy of all false teachers being sent to hellfire, for no minister is perfect, and Paul even warned Timothy of false doctrine (I Tim 4:16).

Lesson #90 ... 7:20 ... Fruit Demanded.

- A. God expects churches to mark, avoid, exclude, or curse heretics, including pastors, by their fruits (Rom 16:17-18; Gal 1:6-9; I Cor 5:5; II Thess 3:6; I Tim 1:20; Titus 3:9-11).
- B. How do they do this? They receive preaching with a ready mind, but they also learn the Bible and review what they hear to confirm that preaching (Acts 17:11; I Thess 5:21).
- C. Ministers are not measured by words, claims, appearance, or impressions; they are judged by doctrine

and standards of righteousness given above; we do not care if he or his wife is popular or his bedside manner is precious – every teacher must preach and have the ministerial character and effect of Bible doctrine, righteousness, truth, wisdom.

- D. For this reason, men should be encouraged to learn the Bible study tools God has given us more than any other generation or nation and to make use of the pastor's detailed and extensive notes that are always provided for everything taught and practiced here.
- E. Apostles were warned to not judge tares among wheat, for the true internal salvation or ministerial calling of a man is not evident enough (Matt 13:28-30,39-43), and false doctrine and false preachers should both be rejected no matter how friendly or spiritual.
- F. Neither should we measure by external popularity among men, for the general opinion of many or few is never right, as shown by Bible false prophets (Luke 6:26; 16:15).
- G. God denies your idea of accepting a man or ministry and reject his heresies (Gal 1:6-9), for until repentance is gained, the heretic and his heresy are to be considered as one.
- H. Any man allowed into ministry must be proven by previous assignments (I Tim 3:10), for we can never allow any man to teach others that does not hold truth fast (Titus 1:9).
- I. You must judge (Matt 7:6). You must test and try (I John 4:1). You must prove all things (I Thess 5:21). Only the simple believe every word (Prov 14:15). You must be like the noble Bereans to confirm truth (Acts 17:11). You must have the courage of Elihu (Job 32:6-22). You must fear none (Ps 119:98-100). But you must learn a lot to be right.
- J. Be cautious, respectful, slow, and receptive toward the God-given office involved and greater ability and time spent studying than you have, for sowing discord against a pastor is worse than a brother (Pr 6:19); it is sedition (Ps 105:15; Gal 5:20; Titus 2:15).
- K. Unless you have a tsunami of new evidence to correct prior teaching and then clear correction of all the previous evidence used, you do not have a case, position, or truth.
- L. When a false teacher is found, do not feel sorry for a preacher that will not repent in the face of scripture – let such a blind leader destroy his blind followers (Matt 15:13-14).
- M. We also use our Lord's rule to confirm or expose Bible versions, for the Bible is the word of prophecy (II Pet 1:19-21), and error in a version cannot be tolerated (Jn 10:35).

Lesson #91 ... 7:20 ... Fruit Conclusion.

- A. The future of this church, or any church or family, depends on vigilance by learned men.
- B. Lazy fathers and lazy church members allow these false teachers to devour the simple.
- C. Jesus did not preach, *Beware*, unless there is a great and grave danger as shown above.
- D. Pastors must guard themselves and doctrine to save themselves and hearers (I Tim 4:16).
- E. Be thankful for all good ministers, and pray for them often (I Thess 5:12-13; Heb 13:18).
- F. Pray for your pastor and his pastoral succession in the line of the apostles (II Tim 2:2).
- G. Support your pastor in every stand he must take against all kinds of heretical enemies.
- H. Live a righteous life to compliment and endorse the truth he preaches (Titus 2:1,5,8,10).

- I. Live a peaceful life in the church to make his life easier and in the word (I Thess 5:13).

Lesson #92 ... 7:21 ... Salvation Evidence.

- A. This section terrifies many honest Christians; let us examine it carefully (Matt 7:21-23).
- B. The combination of “not every one” that calls on Jesus gets into heaven along with the “many” in verse 22 of mighty pastors and the horror of verse 23 can steal assurance.
- C. *I have been guilty of hypocrisy in my life, and I know I deserve that sentence, and when I think of meeting God at times, I think of appealing to the things I have done for Him!*
- D. Then end such foolish living and thinking for total trust in Jesus alone for eternal life, for only after confessing II Tim 1:9-12 do you have a right to appeal to II Timothy 4:7.
- E. The wicked that Jesus will reject are self-righteous Pharisees that work iniquity and only trust their own flesh (Matt 7:21-23 cp Luke 18:9-14; 16:13-18 cp Phil 3:3-4).
- F. There is not one humble sinner in the group trusting Jesus Christ for salvation; they instead will presume on God and Jesus Christ by the arrogance of self-righteousness.
- G. These pompous, self-righteous, self-confident reprobates violate all in Christ’s sermon.
- H. Jesus did not give these verses to scare the righteous, but to say what He would do to the false prophets He had just warned the righteous about (Matt 7:15 cp 7:21-23), for the description of them that follows in the next verse are ministerial works of prophets.
- I. If you seek the strait gate and narrow way to keep His sayings here, you should not fear the great day of wrath and righteous judgment of false teachers (Matt 7:13-14,24-27).
- J. Those saying, *Lord, Lord*, are false prophets of verses before and following, though they must include all false professors of any kind. Beware! Back up your words with works!
- K. Many Christians are false professors. They claim faith; they are baptized; they even get into the ministry; they even perform well in it. But they are reprobates without salvation.
- L. This first wonderful verse of the section destroys the easy-believism of Arminianism and its diabolical heresy of decisional regeneration, which is false by many arguments.
- M. Jesus and apostles condemned professing but not performing (I John 2:4; Jas 2:14-26), and they also condemned hearing without performing (James 1:21-27; Luke 8:18).
- N. The time of judgment is the great day of final judgment by “that day” next (Matt 7:22); we do not play games spiritualizing away this terrible day or playing with “purgatory.”
- O. While no one believes the gift of eternal life more than we do – thus our seven proofs of unconditional salvation – we must also never swerve from the need for good works.
- P. Consistent with other verses, make your election to eternal life sure to your heart and mind by good works here and elsewhere (I Thes 1:2-4; James 2:14-26; II Peter 1:5-11).
- Q. There is no evidence of eternal life in anyone without good works showing a change of nature, character, and conduct, for that is why God sends grace (Eph 2:10; II Cor 5:17).
- R. Know the ABC’s of assurance of eternal life by John (I Jn 3:18-19; 4:16-17; 2:28-29); remember that love is the greatest evidence of eternal life requiring the greatest change.

- S. Jesus emphasized spiritual proof of eternal life from the beginning to end of His sermon, from judging Pharisees to how you build your house (Matt 5:3,10-12,19-20; 7:24-27).
- T. Some of you show little evidence of salvation e.g. marital fighting, neglect of services, neglect of the brethren, focused on health or jobs or family, no spiritual conversation, no real fruit of the Spirit, self-confidence that is self-righteousness, no love of Bible, no love of prayer, not a team player, LIFO attendance, never serve anyone for nothing, etc.
- U. These things can be changed easily, drastically today. Repent, change, live for Christ.
- V. Therefore, we must examine ourselves carefully and repent (II Cor 13:5; Ps 139:23-24).
- W. For much more about good works as proof of eternal life, [Salvation by Works](#).
- X. For much more about assurance of salvation, [Assurance of Eternal Life ... Assurance of Eternal Life #1](#), [Assurance of Eternal Life #2](#), [Assurance of Eternal Life #1](#).

Lesson #93 ... 7:22 ... Salvation Delusion.

- A. Having warned about false prophets, Jesus then exposed many of them as reprobates.
- B. These are reprobates; you can see that by the fact they are rejected by Jesus (Matt 7:23).
- C. When they call Jesus, *Lord*, or use His name in their ministries, they have the wrong Jesus by wrong doctrine; the Bible calls them antichrists (II Cor 11:1-4,13-15; I John).
- D. The use of Jesus' name means nothing, for Satan knows to use it (II Cor 11:1-4,13-15).
- E. These are not pagan idolaters but false Christians to deceive the simple (Ro 16:17-18).
- F. Jesus rejected many that did not rightly believe (John 2:23-25; 6:14-15,63-67; 8:31-37).
- G. Many call Jesus, *Lord*, vainly (Luke 6:46); only the Spirit makes it right (I Cor 12:3).
- H. Never think you have done anything worthy of God – praise God for His Son instead.
 - I. Emphasize your sinfulness and helplessness without God's grace and mercy forgiving.
- J. Always remember the publican and the Pharisee. Which was justified (Luke 18:9-14).
- K. The righteous question Jesus about any good works He assigns them (Matt 25:31-46).
- L. Paul's claim of good works follows much praise of God's grace in Christ (I Tim 1:15)

Lesson #94 ... 7:23 ... Horrible Result.

- A. Here is a very terrifying Bible verse – Jesus as Judge rejecting “Christians,” but these are not humble, repentant, obedient Christians; they are proud, self-righteous Pharisees.
- B. The lake of fire is a horrible place, and it has conscious torment forever (Rev 20:11-15), and the determining factor of heaven or hell will be if your name is in the book of life, so the most important thing to do is prove your election (I Thess 1:2-4; II Peter 1:5-11).
- C. Those who think God and Jesus love everyone overlook Him never even knowing them.
- D. The Bible fact is that God hates all workers of iniquity – *ye that work iniquity* (Ps 5:5).
- E. This will be one of the most shocking revelations ever about God's discriminating love, for arrogant and rebellious man assumes God must love him for his inherent worth.

- F. On Judgment Day, it will be Jesus's claim about you that counts, not yours about Him.
- G. You know you are a sinner? But God forgets the sins of His elect (Hebrews 8:12; 10:17)!
- H. Opposite these reprobates, our Lord knows His own and guarantees them (II Tim 2:19); in fact, He has foreknown them from eternity by name and promised them eternal life.
- I. If you truly love God, His purpose guarantees love and eternal life for you no matter what; nothing can be laid to your charge, for He freely gives all in Christ (Ro 8:28-39).
- J. Love God and Jesus today! Prove it by passionate service. It proves His love (I Cor 8:3).
- K. For much more about God's love for His elect only, [Distinguishing Love of God](#).
- L. For much more about eternal punishment in hellfire, [Warnings about Hell ... Warnings about Hell \(4 Sermons\)](#), [Is There A Burning Hell?](#).
- M. For much more about assurance of salvation, [Assurance of Eternal Life ... Assurance of Eternal Life #1](#), [Assurance of Eternal Life #2](#), [Assurance of Eternal Life #1](#).

Lesson #95 ... 7:24 ... Right Response.

- A. Jesus often used metaphors, parables, and similitudes (or similes). He had just used six verses for the way to identify false prophets by a tree/fruit metaphor. Here we have a simile (or similitude), indicated by the double use of *liken* and *likened* (Matt 7:24,26).
- B. The lesson is simple – a house without a good foundation will come crashing down in a violent storm, but a house with a good foundation will withstand the storm and endure.
- C. It is not right or wise to read into details of the similitude any special meaning beyond the lesson any more here than for the Good Samaritan. See the lesson. Apply the lesson.
- D. The text here begins with, *therefore*, for a conclusion is drawn from what went before, so we should not wonder what the new topic might be. It is our Lord's invitation! And His summary will divide His hearers into the saved and the unsaved by their responses.
- E. The issue at stake is crucial – entering heaven (14-15) or horrible rejection at Judgment Day (21-23); Jesus' *Sermon* began with such warnings (Matt 5:3,10,19-20,22,29; etc.).
- F. There is nothing more important than what now faces you in our Lord's conclusion to His Are you ready for Judgment Day and a righteous examination of your life? The words Jesus the Judge of all will declare against many hypocrites is very horrific!
- G. How often do you examine yourself for salvation? How often do you ask, What must I do to be saved? How much of all diligence do you put forth to make your election sure?
- H. For simplicity, the previous three verses were false prophets, these are false professors, though their testimonies are missing, so that the lesson includes even foolish hearers.
- I. Jesus no longer emphasized teachers but rather those that hear Him and their response to His teaching, for the real measure of a Christian is not faith or words, but obedience.
- J. To keep to word integrity, we compare our Lord's parable of the Sower (Luke 8:11-15) and then James' comparison of hearing preaching to looking in a mirror (Jas 1:21-25).
- K. It is an incredible privilege to hear the truth of the gospel (Matt 13:17; I Peter 1:10-12), for it is a revelation

from heaven unavailable anywhere else (Matt 16:17; II Cor 4:4-6).

- L. Many men better than us have longed to hear such things but did not (Matthew 13:17), and this incredible blessing to hear the truth brings a greater responsibility to obey it.
- M. If God has given you ears to hear, then you better hear (Matt 11:15; 13:9,43; Rev 2:7), for the responsibility of N.T. truth is far greater than the O.T. (Heb 2:1-4; 12:25-29).
- N. There is only one way to hear truth – gladly (Acts 2:41; 8:8; 13:48; 17:11); what if the shepherds had heard good tidings of great joy and kept playing cards or tending sheep?
- O. If it were not for God graciously arranging for you to hear the truth and believe it, you could easily be a passionate Buddhist, Catholic, Hindu, Mormon, Muslim, or Atheist.
- P. But this privilege brings a duty and proportionate judgment (Luke 8:18; Acts 28:25-28), for the mere hearing of truth has no value without embracing it and fully obeying it.
- Q. There is no value to hear, understand, remember, talk, teach, or defend His sayings, etc. The relatives of Jesus both hear the word of God and keep it (Luke 11:28; Matt 12:50).
- R. Preachers always triumph in Christ, no matter how hearers respond (II Cor 2:14-17), but the important issue now and with you is what will you do with the sayings of Jesus.
- S. By comparing the Sower, fruit was required to test prophets, but now it is for your proof; if we do not have much fruit, we are either reprobates or vain Christians (II Pet 1:8-9).
- T. A man who hears the doctrine and wholesome words of Jesus and does them is a wise man, who built his house upon a rock that cannot be harmed or moved by any storm.
- U. Judgment Day will not touch him, for He has the evidence of an elect and regenerated child of God – conversion to full obedience of the doctrine and gospel of Jesus Christ.
- V. Compare the apostle Paul who counted all dung and loss to win Christ and be found in the resurrection of life in the great day (Phil 3:7-14). He was never content in Christ.
- W. The rock here is more than Jesus Himself, for the matter at hand is not legal redemption or adoption of sons, but rather the doctrine of Jesus – the sayings of this *Sermon on the Mount* – whether heard in person or preaching from Matthew for practical obedience.
- X. Exercise in godliness (not body) has promise of life now and that to come (I Tim 4:8), for true believers lay hold of eternal life by fighting and serving (I Tim 6:11-12,17-19).
- Y. Why doesn't and why won't the *whosoever* crowd promote a verse like this over John 3:16 that requires no more from sinners than what devils have with fear and trembling?
- Z. For much more about hearing, *Parable of Sower*, and, *The Perfect Mirror*... *Parable of the Sower*, *Perfect Mirror*.

Lesson #96 ... 7:25 ... Glorious Result.

- A. A man who hears the doctrine and wholesome words of Jesus and does them is a wise man, who built his house upon a rock that cannot be harmed or moved by any storm.
- B. The rock here is more than Jesus Himself, for the matter at hand is not legal redemption or even

adoption of sons, but rather the doctrine of Jesus – the sayings of this *Sermon on the Mount* – whether heard in person or from scribe Matthew for practical salvation.

- C. What is the wise man's house? What are the rain, floods, winds that assault his house?
- D. By context, from the beginning of the *Sermon*, then the preceding lessons about entrance to heaven, and then all men building, the house is each man's hope/plan for eternal life.
- E. What is the storm that puts every man's hope to the test? It is death and Judgment Day.
- F. This is much more than you being promoted on the job or your savings surviving a recession or your children excelling in school by learning Solomon's Proverbs.
- G. Context is our master, and chapter 5 with Jesus' recent lessons are obvious – Judgment.
- H. The issue at stake is crucial – entering heaven (14-15) or horrible rejection at Judgment Day (21-23); Jesus' *Sermon* began with such warnings (Matt 5:3,10,19-20,22,29; etc.).
- I. Every man and every thing done in his life will be examined by fire (I Cor 3:13), but all done for Christ and in Christ and by Christ will stand the test and prove eternal life.
- J. Are you wise or foolish? What is your house built on? Why do you think you will go to heaven? What are you trusting to support you in the Day of Judgment by a holy God?
- K. Do you love and obey all and each of Jesus' sayings we have studied in His Sermon? Which one do you dislike? Which one do you resist? You are building on sand, not rock.
- L. Jesus' new economics – when we fail, we shall be received into everlasting habitations.'
- M. Paul knew salvation was by Jesus' death, but he also knew he had evidence of salvation by his life, which he admitted for others also (II Timothy 4:7-8; I Thess 1:2-4; Phil 4:3).
- N. There is a sure foundation – Jesus and obedience to His sayings (I Tim 6:17-19), just as He taught throughout this sermon by many angles of love, humility, etc. (Matthew 7:21).

Lesson #97 ... 7:26 ... Wrong Response.

- A. A man who hears the doctrine and wholesome words of Jesus and does not do them is a foolish man, and in the inspired similitude of our Lord, built his house upon the sand.
- B. If we keep the meaning of house and storm, this is a man presuming on a vain foundation for eternal life, which will not stand the stormy examination of the Day of Judgment.
- C. Recall that in the previous lesson some with ministerial works appealed to them for the basis of entry into heaven, but they were rejected as unknown workers of iniquity, for their foundation had no strength at all to pass the divine standard of Jesus the Judge, and it did not matter at all what they had done and that they had done it in Jesus' name.
- D. There is no salvation outside Jesus Christ (Acts 4:12), His substitutionary death for us (Rom 5:6-21), and His life of intercession for those elect He redeemed (Rom 8:28-39).
- E. There is no evidence of salvation outside the commands, doctrine, and sayings of Jesus Christ and His apostles (Matt 7:21; Hebrews 5:9; I John 3:23-24; Revelation 2:7; 22:14).
- F. It is a horrible thing some attend preaching without obeying (Ezek 33:30-31; Is 58:2), and it does not matter that they may like the sound and truth of it. Do they obey it?

- G. Do you love and obey all and each of Jesus' sayings we have studied in His Sermon? Which one do you dislike? Which one do you resist? You are building on sand, not rock.
- H. Nothing else will help at all ... baptism, church membership, worldly success, many friends, attend a good church, pray before eating, get the victory over a sin or two, participate in public worship, maintain a good family, free from public faults, etc., etc.
- I. For more proof of the need of good works before God, *Salvation By Works ... Salvation By Works, The Necessity of Good Works Unto Salvation – Gill*.

Lesson #98 ... 7:27 ... Disastrous Result.

- A. If we keep the meaning of house and storm, any person building their hope of eternal life on anything but Jesus Christ will have a calamitous fall in the Day of Judgment.
- B. Judgment Day will manifest, or expose and discover, all vain foundations (I Cor 3:13), and while confounding shame cannot happen to true believers, it does to the disobedient.
- C. Recall the horrible answer from Jesus Christ to the pompous folks claiming their ministerial works in His name as sufficient evidence and reason to let them into heaven.
- D. There is no evidence of salvation outside the commands, doctrine, and sayings of Jesus Christ and His apostles (Matt 7:21; Hebrews 5:9; I John 3:23-24; Revelation 2:7; 22:14).
- E. Your hope will be only like a spider's web as Bildad spoke of hypocrites (Job 8:13-15).
- F. Your expectation and hope shall perish with you (Pr 11:7). Your confounding shame will be unbelievable and unbearable, and you will get to think about it for all eternity.
- G. If hearing the gospel is not means of obedience, it will be aggravation of disobedience.

Lesson #99 ... 7:28 ... Astonished Hearers.

- A. What an incredible sermon! In just 111 Bible verses are many varied rules of godliness hitting many parts of life. His conciseness is great with but a few verses on each topic.
- B. God's law is very broad (Ps 119:96), as Jesus saved it from limitations of the Pharisees; His doctrine corrected abuses of the Jewish scribes that were partial in the law of God.
- C. His doctrine went right to the heart of all matters from the beginning to the end, as all male Bible readers have discovered when they encounter even the thought of adultery, and as all honest readers realize when they stop to consider the Beatitudes just briefly.
- D. These people had never heard such spiritual content before with such severe warnings; they had never heard the established authorities corrected with a much holier standard; they had never heard such penetrating preaching that described their deceitful hearts; they had never heard such holy and lofty requirements for religion to truly please God.
- E. But ... but ... how many of these astonished hearers believed and obeyed to be saved?
- F. It is a horrible thing some attend preaching without obeying (Ezek 33:30-31; Is 58:2), and it does not matter that they may like the sound and truth of it. Do they obey it?
- G. It is not nearly enough to admire good preaching of manner or content. Obey the gospel!

Lesson #100 ... 7:29 ... Mighty Preacher.

- A. This was the Son of God! He opened His mouth and taught them plainly (Matt 5:1-2).
- B. Compare scribes – they worked hard for rules on washing of pots and cups (Mark 7:4,8).
- C. What authority! The scribes appealed to Moses or various rabbis, but Jesus to Himself!
- D. Authoritative only rarely marks false teachers – they are usually ambiguous and weak.
- E. Jesus ordered His preachers to speak, exhort, and rebuke with all authority (Titus 2:15).
- F. Paul mocked weak preachers of perilous times (I Tim 1:3-7; 6:3-5; II Tim 3:5-7; 4:3-4).
- G. What you do with this greatest preacher and sermon is evidence for your eternal future.

For Further Study:

- 1. *PPT Overview of Sermon on the Mount ...* [Sermon on the Mount – Overview](#).
- 2. *PPT Sheep Clothing of False Prophets ...* [Sheep Clothing of False Prophets](#).
- 3. *Victorious Christian Living ...* [Victorious Christian Living \(1\)](#).
- 4. *They Promise Them Liberty ...* [They Promise Them Liberty \(2 Sermons\)](#).
- 5. *True Grace or False Grace ...* [True Grace and False Grace \(2 Sermons\)](#).
- 6. *Does God Care About Details? ...* [Details Count](#).
- 7. [Attacking the Bible](#).
- 8. *Priorities of Fearful Pastors ...* [Priorities of Fearful Pastors \(1\)](#), [Priorities of Fearful Pastors \(2\)](#).
- 9. *Preachers to be Tested (I John 4:1-6) ...* [First John Chapter 4 \(#1\) ... Verses 1-3](#).
- 10. [Pastoral Combine](#).
- 11. [Money Begging Preachers](#).
- 12. *Exposition of John 10 (shepherds compared) ...* [John 10 \(7 Sermons\)](#).
- 13. *Right Side Up in Upside Down World ...* [Right Side Up!](#), [Right Side Up \(#1\)](#), [Right Side Up \(#2\)](#) – 2020.
- 14. [Building on a Rock](#).
- 15. [Building Up Yourself](#).
- 16. *Assurance of Eternal Life ...* [Assurance of Eternal Life #1](#), [Assurance of Eternal Life #2](#), [Assurance of Eternal Life #1](#).