

**LESSON 14: DECISION TIME** (Part 2: Matt. 7:21-29)**I. INTRODUCTION: I**

1. **2** Today we finish our study of the greatest sermon ever preached by the greatest preacher that ever preached: Jesus' Sermon on the Mount (Matt. 5-7; cf. Lk. 6:20-38; 11 & 12).
2. **3** Some call the Sermon on the Mount the "constitution" or "manifesto" of the kingdom of God.  
 "Really, it is far more than a sermon, being what might well be termed the Messiah's manifesto, the magna carta (or 'constitution') of His kingdom, for therein He unfolded the laws and conditions under which alone we can enter His kingdom." (Pink, p. 436)
  - A. I would heartily agree with that sentiment and I hope we can all appreciate the gravity of that!
  - B. This sermon should be studied often by all Christians as it describes the foundational requirements that are absolute musts for anyone to be acceptable in God's sight.
  - C. **\*\*** Remember Jesus begins His sermon with the beatitudes; the foundational attitudes one must have to become a Christian and remain a faithful Christian.
 

☛ "poor in spirit" (5:3)	☛ "mourn" (5:4)
☛ "meek" (5:5)	☛ "hunger and thirst for righteousness" (5:6)
☛ "merciful" (5:7)	☛ "pure in heart" (5:8)
☛ "peacemakers" (5:9)	☛ "persecuted for righteousness sake" (5:10)
  - D. **\*\*** Then Jesus builds on this foundation by describing the superior righteousness required of kingdom citizens: *"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven."* (Matt. 5:20)
3. **4** Every good sermon has a good conclusion: "It's decision time!"
4. Jesus has already called on us to make two decisions (vv. 13-20):
  - A. Which road in life will we chose to travel (vv. 13-14):
    - ☛ The "broad way" that is entered using the "wide gate"; but it "leads to destruction"; and, unfortunately, it's the choice of the vast majority ("there are many who go in by it").
    - ☛ The "difficult way" that is entered by the "narrow [strait] gate"; but it "leads to life"; and, unfortunately, it's the choice of only a very small minority ("there are few who find it").
  - B. **5** Which teacher will we chose to follow (vv. 15-20):
    - ☛ The "false prophets" "who come...in sheep's clothing" but "inwardly they are ravenous wolves"; and they lead us away from truth, away from the "difficult way" that "leads to life."
    - ☛ Or, the teacher of truth who will help us enter the "strait gate" and navigate the "difficult way...that leads to life."
5. **\*\*** Jesus now closes His great mountain sermon by describing life's most important decision: will we serve God by doing His will or not? vv. 21-28  
 "For the last time in this sermon our Lord enforced what may be termed its text: 'except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' It is not sufficient to eulogize the practical righteousness which He taught: it must be embodied and expressed in our personal character and conduct. Saving faith is a practical persuasion of the truth of Christ's teaching which is followed by a wholehearted obedience to His authority." (Pink, p. 413)

**II. Discussion:** (continued from Lesson #13)3. The danger of self-deception:

A. As Jesus brings the mountain sermon to a close He makes very soul-searching statements:

(1) In vv. 13-14 he talks about the two roads in life:

(a) The two gates, two roads and two destinations are not what is usually preach and taught by people claiming to be Christians; Jesus' teaching is JARRING!

**Matt. 10:34-39:** *"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35 For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; 36 and 'a man's enemies will be those of his own household.' 37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take his cross and follow after Me is not worthy of Me. 39 He who finds his life will lose it, and he who loses his life for My sake will find it."*

(b) The vast majority, even the majority claiming to be children of God will be lost! They are unwilling to make the sacrifices needed!

**Gal. 2:20:** *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."* Cf. Rom. 12:1-2

(c) Just think how jarring these statements would have been to His listeners!

(i) They thought they had nothing to worry about: *"Abraham is our father"* (Jn. 8:39).

(ii) These statements may be even more jarring today as we consider that the vast majority believe everyone (or nearly everyone) is going to heaven.

(iii) The next time you see people; run Jesus' statements through your mind and THINK! (crowded city, crowd at a ballgame, crowd at mall, crowded highway) **Jn. 4:35:** *"Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!"*

(2) In vv. 15-20 Jesus talks about the choice of religious teachers: *"false prophets."*

(a) False teachers are deceptive *"who come to you in sheep's clothing, but inwardly they are ravenous wolves"* (v. 15).

(b) This too would have been a jarring statement! For example, Jesus' words here would have been a direct assault on the religious elite of the day: **Matt. 16:6:** *"Take heed and beware of the leaven of the Pharisees and the Sadducees."*

(c) This too is a hard pill to swallow for most "Christians" today! And, to make it even more jarring:

(i) False teachers are numerous: **1 Jn. 4:1:** *"...many false prophets have gone out into the world."*

(ii) False teachers can be US! **Acts 20:29-30:** *"...savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves."*

B. **6** Before these folks have time to get their breath from these jarring statements; Jesus throws another one at them:

**Matt. 7:21-23:** *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me in that day, 'Lord, Lord, have*

we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"

C. That must have felt like being smacked upside the head with a 2 X 4!

D. **7** We need to appreciate what Jesus is saying:

- (1) More claiming to be the Lord's disciples will be lost!
- (2) And, He's talking not about just a few! v. 22 says "*Many*"! cf. vv. 13-14
- (3) These lost disciples are not indolent, shiftless or lazy; they are busy; They are actively engaged in a what they think is the "Lord's work."
  - ☛ "*Lord, Lord, have we not prophesied in Your name*": We're actively engaged in preaching the gospel! (at least in their view) Mk. 16:15
  - ☛ "*cast out demons in Your name*": I don't know if they could really do that, but they were apparently doing some spectacular things for the Lord! "Lord, Lord we have built costly and ornate buildings in which to worship you as we please." "Lord, Lord, we have taken many of our youth to King's Island and Water World." "Lord, Lord, we have spent many hours playing games in our 'fellowship' hall!" Etc.
  - ☛ "*and done many wonders in Your name*": No doubt, these people had great zeal for the Lord? (comment on "*Lord, Lord*"; repeated for emphasis!).

E. **\*\*** But they had one major problem: what they were doing was not according to the "**will of My Father in heaven**" v. 21.

- (1) Jesus doesn't tell us the exact way these things they were doing were not in agreement with the "*will of My Father in heaven*," just that it was the case.

"The response of the deceived believers is worthy of some special attention. First, notice that Jesus says *many* will say on that day—not just an occasional few, but many! This should intensify our sobriety. Second, these are fervent and zealous people. Theirs is not a cold, formal 'Lord,' but an enthusiastic 'Lord, Lord!' Such fervor and enthusiasm are admirable, but it is not enough to save (consider the example of Apollos, Acts 18:24-26). Third, we can note from their works that they had made a public confession. Their confession was not in some closet, but open for all to hear. Fourth, they performed many needed and appropriate religious works. They prophesied. This was a good work, a needed work, but that alone was not sufficient. They had rendered spectacular service by casting out demons. They performed multiple wonderful works. But, something was missing. Some key element was lacking that would result in their condemnation." (Smith, p. 86)

"7.21-22: "'These verses are among the most important in Matthew' (Hare, 83) for they reveal an important truth about acceptance with God. Works are important; faith without works is dead (Jas. 2:26). But it is not enough that we are engaged in religious works (6.1ff, Col. 2:20-23, Tit. 3:5). To be pleasing to God the works we do must be the ones *He ordained for us to do* (Eph. 2:10). Only by doing what Christ says (v 24) can we have assurance before God." (Chumbley, pp. 140-141)

- (2) **8** It is reminiscent of Cain. He offered a sacrifice, and there is no indication of a lack of sincerity on his part, but it was not offered by faith (explain; **Heb. 11:4**: "*By faith Abel offered to God a more excellent sacrifice than Cain*"; **Gen. 4:5**: "*but He did not respect Cain and his offering*."; Rom. 10:17).

"...there is no trace of insincerity in their resume." (Chumbley, p. 141)

- (3) But, the religious activities of these folks in some way, shape or form did not meet the

pattern set forth by God.

- (a) Many poo-poo the idea God has patterns for us to follow; and, if you insist upon following God's patterns (i.e., in NT; 1 Pet. 4:11) you're labeled as a "legalistic Pharisee."

**Heb. 8:5:** "See that you make all things according to the pattern shown you on the mountain."

**Phil. 3:17-19:** "Brethren, join in following my example, and note those who so walk, as you have us for a pattern. 18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end is destruction, whose god is their belly,"

**2 Tim. 1:13:** "Hold fast the pattern of sound words which you have heard from me,"

- (b) Obedience to God's Will/Word is absolutely essential!

- (i) It has been so since God said: **Gen. 2:16-17:** "Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."
- (ii) It was true of the patriarchs: **Rom. 4:12:** "...walk in the steps of the faith which our father Abraham had while still uncircumcised." Cf. Rom. 4:3; Heb. 11
- (iii) It was true of Israel under the Law of Moses: **Rom. 10:6:** "For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them.'"
- (iv) It is true under the New Covenant: Matt. 28:20; 1 Jn. 2:3-5; Jn. 14:15; Matt. 12:48-50; Jn. 8:31-32

- (c) Those who do not follow God's Will (i.e., His Word) do not really love God!

**1 Cor. 2:9-10:** "But as it is written: 'Eye has not seen, nor ear heard, Nor have entered into the heart of man the things which God has prepared for those who love Him.' 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God." (explain)

F. **9** But here is the real "kicker": They sincerely believed they were doing God's Will; following God's Word!

- (1) Undoubtedly, many were (are) led astray by "false" teachers.
- (2) But, ultimately, we are responsible for ourselves! The Bible is available for us to read and come to a knowledge of the truth (I have never studied with someone who claimed to be a Christian who came right out and said, "I don't follow all that the Bible teaches.").
- (3) So, these folks had succumbed to the worst spiritual disease of all: self-deception! Do you include this in your prayers?!

G. **\*\*** Why are so many self-deceived: (some adapted from Pink, pp. 394-398)

- (1) Ignorance: Hosea 4:6
- (2) Negligence and slothfulness:

"...wretched carelessness...oblivious to the fact that the vast majority, including them, are on the road to hell! 'They carry themselves as madmen, chasing shadows, playing with dynamite, sporting on the edge of the pit.'" (Pink, p. 394)

- (a) If they really took the time to stop and think where they are headed they would be “scared stiff”!
- (b) CVT: I know a great deal about all this. Why? I’ve spent a good deal of time in such a state of mind and life!  
 “Their very indifference and carelessness demonstrate the mass of our fellows to be practical atheists and spiritual lunatics.” (Pink, p. 394)
- (3) Misapprehension of God:
  - (a) In other words, they really don’t know who God is, His character, etc.
  - (b) They have created a god in their own image (Rom. 1); most view God as a silver-haired, doting grandfather.
  - (c) CVT: Is it just out of apathy and the distraction of everyday living, they don’t pay proper attention?
- (4) Self-love and elevated self-esteem:
  - (a) We need to be extremely brutal with ourselves (2 Cor. 13:5): “Self-love will not suffer them to deal impartially with their souls.” (Pink, p. 397)
  - (b) Pink said, “Satan blinds one eye and self-love closes the other, and the deceitfulness of sin seals both, and thus they assure themselves that they are on the way to heaven when they are on the high road to hell. Doubtless a number of such will read this very article and be quite unsearched by it, sure that it does not pertain to *their* case.” (p. 398)
- (5) Failure to appreciate the “exceeding sinfulness” of sin:
  - (a) Most try to minimize sin (e.g., alcoholism or drug addiction is a disease; Tiger Woods was not a serial adulterer, he had a “sexual addiction.”).
  - (b) Christians are not immune to this attitude!
  - (c) In Romans 7 (esp. v. 13) Paul speaks of the exceeding sinfulness of sin.
  - (d) When we minimize the enormity of sin; we are ripe for practicing the kind of religion Jesus condemns here in Matthew 7:21-23.
  - (e) Remember Isaiah 53 (One need look no further than the cross to appreciate the “exceeding sinfulness of sin.”).
- H. We preach “We speak where the Bible speaks, and we are silent where the Bible is silent.” “We do Bible things in Bible ways.” “We call Bible things by Bible names.”
  - (1) This is not some human-devised creed; it’s based on Divine Truth! 1 Pet. 4:11; Col. 3:17
  - (2) If we don’t have book, chapter and verse (proper context, properly applied) we are in the same boat as the self-deceived religious people Jesus condemns here in vv. 21-23!
  - (3) Most often over the years I’ve seen and heard these verses applied to denominations as they elevate their creeds and catechisms to the level of divine authority. Also, applied often to wayward brethren (i.e., “liberals”).
    - (a) Such applications are warranted and true (**Eph. 4:15**: “*speaking the truth in love*”).
    - (b) \*\* But, we need to realize these verses are equally applicable to us! For example, “church of Christ-ism,” personal aspects of righteousness, morality, charity, etc.
    - (c) It is so very, very important that we “get it.”

- I. The postmodern mindset has infiltrated the church and many no longer “...ask for the old paths, where the good way is”; they decree that as the way of “legalism” and “Pharisee-ism”; they say, “We will not walk in it.” (Jer. 6:16)
- J. They clamor for a “new hermeneutic”; abandons “book, chapter, and verse”; abandons direct command, approved example, and necessary inference (in essence abandons 1 Pet. 4:11; Col. 3:17; 1 Cor. 2:9-10).

- (1) **10** Jesus tells us there is a terrible fate awaiting those who abandon these God-given principles.

**Matt. 7:23:** “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”

- (2) Can you imagine the “punch in the gut” feeling one would have upon hearing those fateful words on Judgment Day?! 2 Cor. 5:10-11a; Heb. 10:22-31

“‘I never knew you...depart from Me.’ How frightening! After much talk and even work, they were denied! ...Jesus regards anyone who stops short of ‘full-souled obedience’ as a worker of iniquity.” (Smith, p. 86)

“‘I never knew you’ doesn’t mean Christ was unaware of their existence, but rather, that He did not recognize them for what they claimed to be. ‘Depart from me’ indicates total rejection. ‘Ye that work’ translates a present participle that indicates continual working; one’s habitual practice. ‘Iniquity’ (*anomia*) means lawlessness. It is a key term for in indicates that whatever it was they did (v 22), it was outside God’s will (‘they had done everything but the Lord’s will,’ Morgan, 79). Because they acted without Divine authority they were guilty of sin (1 Jn. 3.4).” (Chumbley, pp. 141-142)

- (3) **\*\*** No wonder the Hebrew writer wrote: **Heb. 12:28-29:** “Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. 29 For our God is a consuming fire.” Cf. Mk. 9:42-48

“‘This hell fire and brimstone imagery is unwelcome if not repugnant to a modern generation that has lost a sense of sin and that does not give credence to God’s recompense for sin’ (Garland, 222). It is imagery that will become reality if we act outside God’s will (Lk. 6.46).” (Chumbley, p. 142)

#### 4. **II** Two foundations:

- A. Jesus now makes the final point of His sermon:

**Matt. 7:24-27:** “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: 25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. 26 But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: 27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

“Satan is constantly seeking to destroy us through disobedience. To offset this downward pull two things are needed: a foundation capable of supporting every stress placed upon it (which we have in Christ, Isa. 28:16) and a life built on the foundation (accomplished through obedience). ‘When the storm has swept by, the wicked are gone, but the righteous stand firm forever’ (Prov. 10.25, NIV).” (Chumbley, p. 142)

- B. Note that this section starts off with “Therefore.” Whenever that happens we always need to ask the question: “What is “therefore,” there for?”

- (1) I believe He is referring back to His entire sermon: “In view of My teaching, its impact



on your life; its ramifications for your eternal future: You must obey or perish!”

- (2) Or, He may just be summarizing the immediate context: “In view of the fact that only a small minority are going to heaven (vv. 13-14), and that there are many false teachers that will point you in the wrong direction (vv. 15-20) and many of you will likely succumb to self-deception (vv. 21-23): You must obey or perish!

“Jesus is presenting his disciples with one final challenge—What will you do with what I’ve given you?” (Smith, p. 87)

**C. 12** Two builders, two foundations:

- (1) One built his house on a “rock,” and the other built his house on the “sand.”
- (2) It should be obvious to anyone with even just a faint familiarity with constructing a house:
  - (a) A building is only as solid as its foundation.
  - (b) A building whose foundation is built upon rock is very sturdy (1906 San Francisco earthquake).
  - (c) A building whose foundation sits on sand is very vulnerable (Fresno River).
- (3) **\*\*** The two builders, the two foundations represent:
  - (a) The “wise man who built his house on the rock”: Represents “whoever hears these sayings of Mine, and does them” (v. 24).
    - (i) Note Luke’s version of this statement: **Lk. 6:48**: “He is like a man which built an house, and digged deep, and laid the foundation on a rock...”
    - (ii) Building a foundation on rock takes much more effort (deep digging!) than building one on sand!
 

“...attaching his house to the bedrock will require more energy and effort.” (Smith, p. 87)
  - (b) The “foolish man who built his house on the sand”: Represents “everyone who hears these sayings of Mine, and does not do them” (v. 26).
- (4) **13** Could anything be plainer or simpler?! So many want to make serving God into some big mysterious thing; it’s not!
  - (a) We must be more than “hearers of the word”! Jas. 1:22: “But be doers of the word, and not hearers only, deceiving yourselves.” Cf. vv. 21-23
  - (b) Obedience to God’s Word is an absolute requirement! **Rev. 22:14**: “Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.”

**D. \*\*** “If there is such a clear advantage to obedience and disobedience is so obviously foolish, why are there so many who are disobedient? Why do so many hear and not take action?

- ☛ Procrastination: Many that hear do not take immediate action. It’s not that they don’t understand and believe, but procrastination has robbed many of their willingness to surrender their hearts completely to Jesus.
- ☛ Don’t want the bother: Most don’t want to be inconvenienced. The foolish man built on an easy spot not wanting to be bothered with the extra expense, time and effort ‘digging deep’! (Lk. 6:48) Christianity is costly (2 Tim. 2:3; 1 Pet. 4:13). Some are simply unwilling to spend the energy, forfeit the temporary physical pleasure, or endure the ridicule associated with being a disciple of Jesus.

- ☛ Lack of forward vision: Most don't look ahead. The foolish builder did not consider the final outcome of his actions. He was more concerned with the here-and-now and failed to plan for the here-after." (taken mostly from Smith, pp. 87-88)

E. Here's the deal:

- (1) If I had a dollar for every time I mentioned obedience in a sermon I would rival Bill Gates in earthly wealth.
- (2) I suspect everyone here understands the necessity of obedience (shake or nod).
- (3) We all know it's so; but we don't always obey! John Witt sermon: "Knowing right, does not guarantee doing right."
- (4) **14** Remember I Jn. 2:3-5:

**1 Jn. 2:3-5:** "Now by this we know that we know Him, if we keep His commandments. 4 He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. 5 But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him."

- (5) **\*\*** The Greeks had multiple words for "know," "knowledge," i.e., in that word family.

**2 Pet. 1:5-8:** "But also for this very reason, giving all diligence, add to your faith virtue, to virtue **knowledge**, 6 to **knowledge** self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love. 8 For if these things are yours and abound, you will be neither barren nor unfruitful in the **knowledge** of our Lord Jesus Christ."

- (6) In vv. 5 & 6 the Greek word is *gnosis*, which conveys the idea of assimilating information (e.g., 2 + 2 = 4; Heb. 11:6; Jn. 8:24; I'm not suggesting *gnosis* is not important!).
- (7) In v. 8 the Greek word is *epignosis*, which conveys the idea of a knowledge that involves a 'full discernment,' a knowledge that comes from a full participation with the thing known; an intimate connection between the "knower" and the object "known" (hence, prefix *epi* which means *upon* or *near*).
  - (a) **\*\*** In other words, *epignosis* is knowledge that "separates the men from the boys"! (For example, I know (*gnosis*) something about being burned, but someone who has suffered third degree burns knows (*epignosis*) something about burns I will never know! At least I hope so!
  - (b) Do I know God because I've read my Bible and it talks about Him; because I attend services and hear sermons that give me information about Him?
  - (c) Or, do I really know God because I obey His every command; I'm intimately connected with Him through obedience?
 

**Jn. 14:23-24:** "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. 24 He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me."
  - (d) There are many "Christians" who may even attend services faithfully, who give to the church generously, who would give you the proverbial "shirt off their back"; but unfortunately, they *gnosis* God, but they don't *epignosis* Him!
  - (e) Which category fits you?

- F. **15** One day there will be the ultimate storm ("the rain descended, the floods came, and the winds blew and beat on that house"; vv. 25 & 27); the Day of Judgment!



- (1) If we have built our house on the “sand” of disobedience (or even partial obedience!); we will be lost! Our “house” will suffer a “great...fall”! We’ll be a “foolish man”!
- (2) But, if we really “know Him” by keeping His word (*epignosis*); we’ll be saved! Our “house” will “not fall, for it was founded on the rock”; the “rock” of “hearing...and doing” His “sayings” (i.e., His Word). We’ll be a “wise man”!
- (3) \*\* Which are you? Foolish or wise?
  - (a) I’m not asking if you’re a member of the church.
  - (b) I’m not asking if you attend services regularly.
  - (c) I’m asking: do you really “know” Him?

#### 5. **16** The aftermath:

- A. When Jesus finished His sermon there was no “standing O”!
- B. Just serious contemplation:

**Matt. 7:28-29:** “And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, 29 for He taught them as one having authority, and not as the scribes.”

- C. \*\* Jesus’ teaching was very different from that of the scribes, Pharisees, etc.

- (1) Their teaching was not direct and to the point.
- (2) Their teaching was like talking to a modern lawyer or politician; they twisted, hum-hawed, equivocated, etc. to the point that you’re not entirely sure what their point was.
- (3) And, unlike the teaching of the scribes and Pharisees, Jesus’ teaching was authoritative (6 times in the sermon: “But I say unto you”).

“The scribes always taught with footnotes, basing their opinions on the opinions of teachers before them, but Jesus based His teaching on Himself. He cited no human authorities or traditions, but spoke with a ring of authority that belongs to God alone.” (Chumbley, p. 144)

“<sup>6</sup>This testimony of [Christ’s] auditors is the more remarkable because of his comparative youth at the time and because it was accorded him at the very outset of his teaching ministry. ‘The authority which held the audience spellbound was not the magic of a great reputation, but the irresistible force of a Divine message, delivered under the sense of a Divine mission.’” H.B. Swete, quoted by Harrison, 96.” (Chumbley, footnote at bottom of p. 145)

- (4) Nobody went away not knowing what was said or what was required of them by God!
 

“After having studied this grand sermon is there any question in your mind as to why people were amazed? ...What will you do with this sermon? Will you build your life on this foundation or imperil your soul by building upon the shaky, perilous foundation offered by the world?” (Smith, p. 88)

### III. CONCLUSION: **17**

1. The Sermon on the Mount is some of Jesus’ most profound teaching; it gets to the very core of what is required of kingdom citizens; what is required to go to heaven.
2. \*\* Oliver Wendell Holmes said:
 

“Most people are willing to take the sermon on the mount as a flag to sail under, but few will use it as a rudder by which to steer.”
3. \*\* It’s decision time! Will you use it as a sail or a rudder?
4. Invitation (Matt. 11:28-30)

#### IV. REFERENCES:

**Books:**

- Boles, H. L. 1952. *The Gospel According to Matthew*. Gospel Advocate Company (Nashville, TN).
- Chumbley, K. L. 1999. *The Gospel of Matthew*. Publisher not given (Nashville, TN).
- Earnhart, P. date unknown. *The Sermon on the Mount*. [www.auburn.edu/student\\_info/search\\_truth/archive/](http://www.auburn.edu/student_info/search_truth/archive/)
- Pink, A. W. 1997. *An Exposition of the Sermon on the Mount*. Baker Book House (Grand Rapids, MI).
- Rader, D. V. 1992. *Divorce & Remarriage: What Does the Text Say?* Religious Supply, Inc. (Louisville, KY).
- Smith, J. 1995. *Truth in Life Adult Workbook: The Sermon on the Mount*. Guardian of Truth (Bowling Green, KY).

**Web sites:**

- John Gill's Exposition of the Bible (<http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/>)
- StudyLight.org (<http://www.studylight.org>)
- Verse-by-Verse Commentary (<http://versebyversecommentary.com>)
- Working Preacher (<https://www.workingpreacher.org>)