An Undivided Life — Delivery Transcript

Matthew 7:7–12 (CSB) · Wes Terry · Sunday, June 28, 2026 · *Undivided*

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We're going to be in Matthew chapter 7 this morning. Matthew chapter 7, starting in verse 7. And we've been in a series in the Sermon on the Mount over the last several months really since the beginning of or at the end of last year, and we've been in the Sermon on the Mount for many months and it's one of the most influential sermon that's ever been preached, one of the most famous sermons that Jesus ever preached, and one of the best ways to know what Jesus actually thought about when it came to what it means to be rightly related to God and what it means to be pleasing to God in the way you live your life.

Just because you believe in God doesn't mean you're a good person. Just because you believe in God doesn't mean you'll do good things. There have been many examples throughout human history wherein people in the name of God have committed horrific evils. And it's not just un-Christian people who've done those kinds of actions. You can think of the Crusades, if you go back and look at the violence that was committed in the name of Christ. Literally, as they went to convert those unbelievers, they committed incredible violence. In the will of God, saying God wills it.

Or you can think of the Inquisition. You probably don't recognize them. I didn't recognize many of them. But there was the Inquisition, the Spanish Inquisition, where people were trying to pressure people to repent of their idolatry and bad thinking and to correct their thinking to believe the right way under the threat of violence. Outside the Christian world you've got the 9-11 terrorists who flew planes full of people into buildings that were full of people in the name of God. And so just because you believe in God doesn't mean you necessarily are a good person, and just because you believe in God doesn't necessarily mean you're going to live a righteous life.

Sadly, even the Southern Baptist Convention, which I'm very thankful that we're a part of and glad that it exists. But part of its originating Document's originating purpose was to make a defense biblically for the ownership of slaves. And it's a dark stain on our history, but it was done with Bible in hand. Quoting verses as people created in God's image were

dehumanized and belittled. And so you can do horrendous things in the name of God, which means that your theology, what you believe about God, absolutely shapes the way that you treat other people.

And you may think and listen to that list that I just gave and say, that's horrific. I condemn that. I would never want to be party to anything like that, and I would say the same thing and I a hundred percent believe you that you wouldn't. But we're much more like these examples than we may like to admit, because every single one of us is a theologian You don't have to have a seminary degree to be a theologian. All you have to do is have an opinion. And the question is whether your opinion about God is right or wrong.

If it is right, then it should lead you into truth and goodness and beauty, and if it is wrong, it will lead you into all manner of horrific things A. W. Tozer, a great theologian, once said that the most important thing about you is what comes into your mind when you hear the word God. And so what is that when you hear the word God? What comes into your mind? And whatever your answer is to that question, how you treat people, is a pretty good indication, not of what you might say, but of what you actually believe.

Because what you believe about God bleeds out. It drips out of your words. It drips out in your actions towards people and your attitudes towards people. And all of that we're going to see in our passage today in the Sermon on the Mount. Now you may say, I don't think that's true about me, but if you think about it, a lot of people's opinions of God s can kind of think of God in terms of this ledger keeper up in heaven, hunched over the ledger, keeping track of every good and every wrong and you kind of relate to God in that way.

And typically people who view God in those terms, they also become ledger keepers. Have you ever noticed this? And they're keeping track of right and wrong, and they have their little book of things that were committed against them, whether good or bad, and they're keeping track. Or some people have a vision of God where he's kind of like this deistic clockmaker who wound up the universe and he set the universe into motion. And he's kind of hands-off at this moment, disconnected, detached, uninterested, what's going on. And if you think about those type of people who have those kinds of thoughts about God, they also become distant and detached and just kind of checked out because their thinking about God is shaping their relationships with people.

Or maybe what's common today among young people, especially in my generation and below, is to think about God as a cosmic divine therapist. Whose sole purpose in life is to listen to your problems and to make you feel better about yourself. And if you think about those type of people who view God in that way, often they use people to make themselves feel better. And they begin to see people as if their sole purpose in life is to make them feel good about themselves and about life. And as soon as that doesn't happen, they check out.

They check out of the relationships because their friends are not doing for them what they were supposed to do. Or maybe you think of God as an angry father up in heaven. Upset over the smallest little thing. But if that's how you view the Lord, then what will often happen is you'll begin to parent your own children in that same way. Or even the smallest little infraction can set you off because you're parenting them like you think you're being parented by the Lord. How you view the Lord matters. What comes to your mind when you think about God is the most important thing about you.

And what we're seeing in the Sermon on the Mount is the relationship between eyes that can truly see. The truth about God and people who are living in accordance with God's design and God's will. One of the things that we've seen as we've traveled through the Sermon on the Mount over these last several months from chapter six onward is the relationship of the blessed life and eyes that can truly see. If you go to the next slide, there's a picture here of everything that we've covered over this series called Undivided.

And one of the things that I began to notice as I've been working my way through these passages and listening to Taylor and Dustin as they've done a very great job preaching these sermons is a recurring theme of vision of sight. If you notice in chapter 6 when it begins, it has Jesus giving a rebuke against the hypocrites. Who do their praying and their giving and their fasting to be seen by people. And you notice Jesus says three different times for three different issues. Don't do that. Don't practice your righteousness to be seen by people, but rather go into your room with your father who sees in secret, and your father who sees in secret He will reward you.

And so you see the theme of seeing and envision repeated the first three examples of giving and praying and fasting. And then when Jesus talks about money and treasure, he actually uses a proverb and says, if the eye is bad, the whole body's full of darkness, and if the eye is good. The whole body is filled with light. And so he even frames the issues of anxiety and money around vision and seeing. In fact when he talks about anxiety in Matthew chapter 6 verses 25 to 34, his imperatives. The main commands of the pet of the passage say things like observe.

Look at this. Consider this. Use your eyes and look at the world and see clearly, because when you can see clearly. Then you're going to be able to be to inherit the blessed life, to live as God has designed. And then finally, last week in Taylor's Sermon on Judgment Did you notice that the analogy and the illustration that Jesus uses is that between a plank in your eye and the speck of dust that is in the other person's eye? And he says, first remove the plank from your own eye so that then you can see clearly and take the speck out of your other's eye.

Brother's eye. And so over and over again, I don't think it's accidental. The structure is very intentional. Jesus is trying to connect the dots between people who can see clearly and those

who inherit a blessed life. Those who see God clearly, those who can see themselves clearly, those who can see the world and other people clearly, those are the ones who inherit the blessed life. And all of that's going to culminate here in Matthew chapter 7, verses 7 to 12 with what's called the Golden Rule. And a lot of people quote the golden rule.

It's the one quote from Jesus people are happy to quote, even if they don't believe anything else Jesus taught do unto others. As you would have them do unto you. Second only to judge not, lest ye be judged. Those are the culture's favorite passages when it comes to Jesus. But it's interesting, and I think it's important for us to notice that the golden rule is placed within a certain context. And that context is all of Matthew chapter 6, which talks about being able to see clearly. And right before Jesus gives this capstone conclusion to the Sermon on the Mount, he prefaces it with a person who is able to rightly see the Lord.

When you are able to see God truly, and when you are able to see yourself rightly in relationship to God, then and only then will you be in a position to practice and live out the golden rule. As it says in your notes, the golden rule is grounded in eyes that truly see. And so let's see what Jesus says here in Matthew chapter 7, starting in verse 7. Jesus says, ask and it will be given to you. Seek and you will find. Knock and the door will will be opened to you, for every one who asks receives, and the one who seeks finds, and the one who knocks the door will be opened.

Who among you, if his son asks for bread, will give him a stone or if the son asks for a fish, we'll give him a snake. If you then, who are evil, if you know how to give good gifts to your children. How much more so will your Father in heaven give good things to those who ask him? Therefore, whatever you want others to do for you,. Do also the same for them, for this is the law and the prophets. Now, I don't know if you like to underline in your Bible, but if you do, I would underline that phrase, law and the prophets.

If you've been with us for a while. This phrase, Law and the Prophets, has shown up one other time. And it's structurally significant. And it shows you that Jesus saw the entire Sermon on the Mount as a cohesive whole that was fitting together, structured for a certain purpose. And if it wasn't the original sermon preached that way, it certainly shows you how Matthew was taking the heart of Jesus' teaching and structuring it in his gospel such that it really communicated what Jesus was all about. Because in the Sermon on the Mount, what you have at the very beginning is the Beatitudes.

Most people see the Beatitudes as the introduction, introductory material to the Sermon on the Mount. You might think of it as the invitation to the blessed life. And then Jesus says, you're my salt, you're my light in the world. Let your light shine, be that city set on a hill. But then in chapter five, verse seventeen, he gives the thesis statement to the Sermon on the Mount, and he opens it with the phrase. Do not think that I came to abolish the what? The law or the prophets. Don't think I came to abolish the law or the prophets.

Remember, the Pharisees, the scribes, the religious establishment, they were accusing Jesus of playing fast and loose with the Old Testament. Of superseding what Moses had said and Jesus says, no, no, no, that's not why I'm here. That's not what I'm about. I'm not coming to abolish the law or the prophets. And then he goes on to give the Sermon on the Mount. And he says, you know, you religious people, your righteousness has to exceed that of the scribes and the Pharisees. What do you mean, Jesus? I mean, it's not about just the behavior.

Do not murder. Do not commit adultery. God has always been concerned about the heart. And so he goes through six examples from the Old Testament law in Matthew chapter 5, from anger to lust to divorce to oaths to retaliation to loving enemies. And again and again and again, Jesus says, you've heard it said. And as a result of what people are saying, you focused only on the rules and regulations and the behaviors, but I say to you, God was always concerned about your heart. It's not about external conformity, it's about a heart that beats after God.

And then he concludes in chapter 5 by saying, be perfect as your Father in heaven is perfect. In other words, be complete and whole, lacking in hypocrisy. And then he goes on in chapter six to expose six different instances of hypocrisy. From giving to prayer to fasting, then to money and worry and judging. And each and every time Jesus' point is is to say, the righteousness that exceeds that of the scribes and the Pharisees is a righteousness that is sincere, that is in alignment between what is said and what is meant, what is done and the motive behind doing what they do.

And now having given all of that information, he concludes with the golden rule, and the golden rule summarizes everything that he had said in Matthew chapter 5 and everything he said in Matthew chapter 6 by saying,. Do unto others as you would have them do unto you, for this is the law and the prophets. And so you can see how the whole thing just hangs together as a cohesive whole, opening with the Beatitudes and closing as we'll do last next week with the two ways to live from the two pasts to the two confessions to the two foundations to the two trees.

But the Golden Rule really is the summary and conclusion of the entire Sermon on the Mount. And that's really important because a lot of people quote the Golden Rule. Divorced from that context. They throw out the golden rule almost to say what they mean by judge not lest he be judged. Just good for you, good for me. Good for me, then it ought to be good for you. Do unto others as you would have them do unto you. Just kind of stay out of my business. But that is not what Jesus is saying in the golden rule.

He's essentially saying when you see things truly, when you can truly see the Lord, and when you have a true assessment of yourself. It will inevitably flow out of you in the way that you treat other people. In other words, when you see a God of perfect love, who loves you unconditionally and you inherit that flourishing life, then you will not be able to help but

reflect that divine love to other people as you interact and engage in the world. And so the golden rule is grounded in eyes that truly see.

And so what I want us to do with the time that we have left is to just walk through this passage. And you're going to see three different key truths from my vantage point anyway. One is the way to rightly see yourself. The second is the way to rightly see the Lord, and then finally how to rightly treat other people. Because when you see yourself in God truly, it will shape the way you treat other people. And they're built around these three acrostics that we have in our text. So let's read Matthew chapter 7, verse 7 and 8 again Jesus says, ask and it will be given to you.

Seek and you will find. Knock and the door will be opened to you. For everyone who asks receives, and the one who seeks finds, and the one who knocks, the door will be opened. And so that forms a nice little acrostic if you're paying attention. A-S-K, ask, seek, and knock. You know me, I couldn't resist. And so those are your three blanks. Those three words, though, are not just random words to throw out there as seek and knock. I think they're helping to paint a picture of someone who truly sees someone who sees rightly, namely the way they should see themselves.

And it begins with this idea of asking. You want to begin to see yourself as a person who will daily ask the Lord so that you might get the help he provides. I use the word daily f because in this in this passage in the original language, all of these verbs are imperatives, number one, but they're also present tense, which in a lot of times in Greek can convey the idea of continual ongoing activity. And so this is not Jesus saying, hey, every now and then ask, seek, and knock. He's saying, no, these are postures of your heart.

These are You might think of them as adjectives to describe your orientation towards God, how you see yourself in relationship to God. Number one, you want to become a person who is daily asking God for help. And the reason that he says to ask is because asking conveys this idea of dependence. That you are. That you are not self-sufficient, as Jesus said in the Beatitudes, that you recognize you are poor in spirit, that you become meek and humble before the Lord. And the word he uses there for ask is is is not like asking between a peer.

It's the asking that is done between a superior and an inferior. It'd be like a child asking their father for something at the dinner table. An employee asking a employer for help on a certain project. There is a discrepancy in terms of the hierarchy. And Jesus is saying when you think about yourself in relationship to God, you need to recognize He's God and you're not. That He has the power and the abilities and everything that you need and that your receiving of those things requires an asking of him. And as James said, a lot of the reason that you don't have is because you don't ask You live as though you are self-sufficient and kind of self-reliant in all things and you kind of live your life as if you've got to prove and earn and strive.

And Jesus is saying if that's the way you see, you don't see clearly. You want to begin to see yourself and see the Lord such that you are daily inclined to ask him. Ask him so that you can get the help that he provides. But not only ask, you also want to seek. Which is like asking that gets up off the couch, right? Seeking is this idea of hunger and thirst that Jesus talks about in the Beatitudes. It's the word he uses in Matthew 6. 33. After talking about anxiety and money, he says to seek first the kingdom of God and his righteousness, and then all the other things will be added unto you.

Seeking is this idea of Desire and yearning for God. And so that's how you want to see yourself, not just as someone who asks God for help when you need it, but someone who daily asks and seeks the Lord. Seeks after his will, seeks after his kingdom, seeks after what he would want to happen in any given situation. Father, as I as I wake up this morning, as I go about my day, I don't want to live for what I've got going on. I want to live for what you've got going on.

And so I want to seek after your will. You want to ask, you want to seek, and then you want to knock. Knock on doors until God opens. I love this analogy of knocking because it implies that the door is closed. And a lot of times when people think about the will of God The assumption is if the door is open, then it must be the will of God. And I always remind them of Jonah, that there was a ship going to Tarshish. It was an open door away from the will of God.

That was Satan's open door, not God's open door. Sometimes God's door isn't open, and you've got to knock, knock, knock. And you know it's the will of God, but it's difficult, and it requires persistence and Perseverance, but you keep on knocking and keep on knocking and keep on knocking until God opens. That's how you want to see yourself. Someone who is humble and dependent, someone who is hungry for God and His will for your life, and someone who is persistent and persevering. Because you know the will of God. And even though it may be difficult in this season to do what God's asking me to do, I'm not going to let that difficulty be a sign that it isn't right, and I'm going to keep knocking, I'm going to keep persevering, I'm going to keep pressing on.

That's how you want to see yourself. And all three of those things have one thing in common and that is a recognition of your need. And the key attribute of a Christian is that of humility. It's recognizing I am dependent on the shepherd. I'm the sheep. He's the shepherd. I am dependent on him for everything. And when you begin to view yourself in that way, then you will then it will change the way that you see the Lord, which is where he goes next. He gives this a parable or this little story by giving a comparison between earthly dads who are evil and a heavenly father who is infinitely beyond earthly dads.

And so he says in verse 9, who among you if your if his son asks for bread we'll give him a stone or if he asks for a fish we'll give him a snake. If you then who are evil know how to give

good gifts to your children, how much more so will your father in heaven give good things to the those who ask. Now I'm going to use an acrostic just because the other one was an acrostic, and now I'm going to use the acrostic D-A-D, Dad. They're all here in the passage.

What Jesus is, this is called a cowwah homer. If you want the technical term for it means a lesser to greater argument. And so he's saying, if this is true of earthly dads who are sinful. How much more so would this be true of the perfection of fatherhood in heaven, namely your heavenly father? And he's trying to emphasize certain truths about God that we dare not forget if we want to practice the golden rule. If we want to see God truly and see ourselves truly, there are things about God that we must never forget.

And the first is that God knows better than we do what is best for us. And sometimes when you're asking God for something, what you're really asking God for is something that he knows is not going to be good for you. And just like an earthly dad wouldn't give his earthly son something that he knew would be bad for him, so also will your heavenly father not give to you what he knows is going to be bad for you. He has greater discernment. He knows what is best. In fact, the word, how much more so will he give good gifts to those who ask for him?

The implication is that God knows what is best. He has better knowledge. And just like an earthly child can look at his dad and get really frustrated because, dad, you're not giving me what I want, the problem with the perspective of that child is he's just a little kid He hasn't grown up. He doesn't know that drinking sodas every day is going to give you diabetes. You know, you can't do that. Or if you if you run out into the street, you're going to get run over. I know you want to go get that candy in the parade but you know daddy bob's on the he's not able to see he may just truck you ride over you can't do that telling stories from my own childhood yeah Your earthly dad is good.

How much more so your heavenly father? He has greater discernment. He also has greater ability. That's the core of the argument, the how much more than? How much more so your father in heaven? The idea is that earthly dads have a good inclination towards their children, but they're limited in their power. They can only do what they can do, but God is unlimited in his power. And so he's not, just because you don't have what you want, doesn't mean that God isn't able to give you what you need. He is able to do anything that is possible to do, he can do because he's God.

He's omnipotent. And this is why your views of God really do matter. If you think of God as the hunched over ledger keeper, then that's going to influence the way that you ask and the and the way that you interact with him. If you see God as like that angry dad who one little mess up, one little demonstration of weakness and the relationship is severed. That's going to influence whether and how you ask or relate with him. You need to see him as one who is who has greater discernment, greater ability, and finally greater delight in giving good gifts to his children.

He loves you. I think a lot of us struggle with this idea. Even the language of father, when you hear me say God is a father, it may just kind of trigger in you. I don't like that. You know, my dad was XY or Z thing. He was maybe absent. He was not good. He was a bad man. But what Jesus, I think, is trying to do is to say, don't let your experience of your earthly father shadow, cast a shadow over your heavenly father. But rather let your heavenly father heal that imperfect reflection that you experience with your earthly father, because your heavenly father is so much more able.

So much more discerning and so much more delighted in giving his children what is good. He loves to give them what is good and in fact, in the parallel passage in Luke chapter 11, he has the little parable of the friend who has another friend come over to the house at midnight. And he doesn't have any bread or anything to give him to be hospitable. And so he goes to the neighbor's house and he's knocking on the door. Hey, my friend came over. I didn't know he was coming. I need some sugar.

I don't know what he asked for. I need something. And the guy's like, I'm asleep, leave me alone. And he keeps on knocking and keeps on knocking. And finally the neighbor begrudgingly gives him what he needs to be hospitable. And Jesus' point is, your heavenly father is nothing like that. If your neighbor who is evil is willing to begrudgingly give you what you need, the opposite is true. How much more so is it true of your Heavenly Father? He delights not in giving good gifts, but in giving the Holy Spirit.

To those who ask. What Matthew says is good gifts, Luke 11 says is the Holy Spirit. And so it's not like God's a genie in a bottle. That you rub him the right way and he'll give you the new car and he'll give you your marriage back or whatever. It's the idea that God is a good father who will who knows what is best for you at any given time and will who will give you what you need as only he can. And so you want to see yourself as someone who is ready to ask and eager to seek and persistent to persevere no matter what because you know God knows what is best, is able to do what no one else can do, and who is delighted to give you what is good.

He's not just because you messed up last week, just because you found yourself more inclined towards sin than you were the week before in no way lessens God's love for you. He is committed to you 100%. And so you want to be someone who will ask. You want to see God as a good Father, a good D A D. And then finally, once you see yourself truly and see God truly, then you're going to be able to act. The love of the Father and your interactions with other people. So you want to ask the Father and receive what only He can give, and then you want to act out.

The love of the Father and your interactions with people. And that's what the Golden Rule is all about. So let's read again in Matthew chapter 7 verse 12. Therefore, whatever you want others to do for you, do also the same for them, for this is the law and the prophets. You've

you've heard this phrase, if you see a therefore, you want to see what it's there for. So this really I do think is the summary and conclusion of the entire Sermon on the Mount. And because the other two were acrostics, I just couldn't help myself.

What does this look like practically? What does it look like to love people the way that God has loved us in Jesus Christ? A couple of things in the text that I notice. Number one: it's love that is actually put into practice. One of the phrases in our mission statement at Broadview is that we want to be a disciple-making church. Transformed by the gospel, filled with the Spirit. But that last phrase says, expressing genuine faith through Christ-like love. And it comes from a passage in Galatians chapter 5, verse 6, where in Paul arguing with these Judaizers who are very focused on external signs and external rules and regulations, he says, in Christ Jesus nothing matters.

Circumcision, uncircumcision, doesn't even matter. The only thing that matters is faith working through love. And so I think of our church, what does it look like to be a disciple-making church? It looks like us having, possessing, genuine faith. In other words, we see truly, we see who God really is. But not only do we see who God really is, that faith works itself out. It expresses itself. It's not a stagnant. It's not passive. It's active. It's visible. It acts in the world. Faith working through Christ-like — and if you look at the love of Jesus, and even in this passage, the very first thing that's different about Jesus' golden rule is that it is framed in terms of a positive active application instead of a negative passive resignation.

The golden rule, people quote it all the time and people would say, other people, ancients, would say something very similar, but that's really not true. There is one other rabbi, Hillel, who who has something very similar. And he says, whatever is harmful to you, do not do to your neighbor. And you see something very similar with Greco-Roman philosophers. They put it in terms of negative restraint. If you know that's something you wouldn't want done to you, then you shouldn't do it to someone else. But Jesus doesn't frame it with negative restraint.

Jesus frames it with positive application, positive pursuit. What you would want done to you, do unto others. You can practice restraint by doing nothing. You can just stay out of it. But that's not love. Love is not resigned acceptance. Love seeks the welfare of the other. Love seeks to do. What is good for the other person, and that's why Jesus says if you're going to love like I love, then you've got to do unto others what you would want them to do unto you. It requires you to actually sit and think.

And imagine if I was in their shoes, what would I want done to me? Okay, well then that's what I'm going to go now and do to them. So it is active, it's proactive, it's also applied with compassion. The word used to describe the emotional heart of Jesus more than any other word was the word compassion. Splagna is the Greek word. It means to come from the guts.

It means you, in English, it means to suffer with. It means to identify with that other person in their suffering, to imagine what it would be like if you were in their shoes.

And that's the way that Jesus ministered to people. He had compassion on the crowds. He saw them as sheep without a shepherd, and he imagined. If I was a lost sheep, what would I want done to me? I would want a shepherd who would seek and save. And so that's what I want you to do for them. I want you to love people, but I want your love to be applied with compassion. But it's not just applied with compassion, it's governed by truth. If you notice Jesus in the golden rule, whatever you want others to do to you, do the same for them.

This is the law and the prophets. And so even in the Golden Rule, you have this governing mechanism of the law and the prophets. Which, according to Jesus, is not just the Old Testament rules and regulations, but the rules and regulations in the Old Testament that reveal God's heart. For our heart, that we would have a heart that beats after God and the a heart that beats after God's design and that God's design is revealed in the Scripture. And so it's like Tim Keller, one of my sermons, one of the preachers I like to listen to, he has a quote that says that grace without truth is Wishy-washy sentimentality, but truth without grace is cold-hearted legalism.

And Jesus was neither. Jesus was full of grace and truth. He would confront people, he would challenge them in their sin, but he would always do so with compassion and love. And that's why sinners and prostitutes wanted to have meals with him and be around him. It wasn't because he didn't speak the truth. It's because he saw them as human beings created in the image of God. Who are worthy of dignity and respect and for whom Christ will ultimately die. And so you want to love people with compassion, but you want that love to be governed by truth.

And sometimes the loving thing to do is not to leave someone in their sin. It's to love them as a human being created in the image of God, but to pull them back from their sin. To challenge them, to rebuke them, but that's what the golden rule looks like in certain situations. And so you want to be someone who because you see yourself truly and because you see the Lord truly, you are able to treat people as Jesus taught us to treat other people. And Jesus, if you think about it, was the ultimate example.

Jesus, more than any other human being, modeled what it looks like to ask the Father. If you think about Jesus at the last moments of his life there in the Garden of Gethsemane, He was sweating drops of blood, about to go to the cross, but before he went to the cross, he said, Father,. If it's possible, let this cup pass from me. Yet not what I will, but what you will be done. Throughout his ministry, throughout his life, Jesus was always getting away to the lonely places Modeling what it means to be dependent on God.

Now he was God, but he was fully human, and in his humanity he demonstrates what it looks like to live your life as if you daily need God's help. Daily need God's direction. Jesus sought the will of God even when it was difficult. Sometimes for some of us we will ask for a little season, we'll seek for a little season, but then we'll give up. God didn't do it. He didn't do it fast enough. He didn't do what I wanted. And so you stopped seeking. Jesus never stopped seeking the will of God.

He could have stopped. He could have stopped in the Garden of Gethsemane. He could have stopped when he was getting whipped and beaten with lashes and a cat of nine tails. He could have stopped when they were putting nails in his hands, but he didn't stop because he knew it was the will of the Father. To go to the cross, to die for sinners, and so he kept on seeking until ultimately it cost him his life. And you talk about knocking. He kept on knocking. And I think about the empty tomb.

The tomb wasn't empty until the stone was rolled away. I don't know what Jesus was doing. He's probably dead, because that's what the Bible says he was dead, so he wasn't knocking. But I imagine him knocking and knocking and knocking until that third day when that stone's rolled away and the will of the Father is completed. He models what it looks like to see yourself as someone who will daily ask, seek, and knock. And the Father demonstrated towards the Son incredible ability, incredible discernment. The wisdom of God, the Bible says, is centralized in the cross of Christ.

It's the foolishness of the world, but it is the wisdom of God to those who are being saved, both Jews and Gentiles. And he demonstrated his great delight in the life, the perfect, sinless life of his son laid down on a cross. And demonstrated it through his resurrection from the grave. And so none of us can live a perfect life of the golden rule, but Jesus models the golden rule for us. The golden rule shines brightest. At the cross of Jesus Christ. And so this morning as we bring the Sermon on the Mount to a somewhat of a conclusion.

I would ask you, how do you see the Lord? And how do you see yourself? And before you answer that question, what does the way you treat other people say about what you believe about the Lord? What does the way that you treat other people say about your theology? Because what you really believe is always indicated by how you choose to live. And if how you choose to live demonstrates that your vision of God is that of an angry father or a ledger keeper or a distant detached deist, then you have not yet seen the Father that Jesus wants us to see.

So this morning as you draw near to the cross of Jesus Christ and you see him model what it looks like to be rightly related to God, would you repent and ask the Lord to help you to see truly so that you can treat people the way that Jesus calls us to treat other people. And if you're here this morning and you're not a Christian, the invitation for you is that Jesus died.

He loved you. He did for you what you would want others to do for you. He did for you when you were lost and dying and going to hell.

He rescued you and all you have to do to receive it is to repent and to believe on the Lord Jesus Christ. And if you've never had that decision in your life, if you've never made that decision, the invitation is open for you to do so. So let's bow our heads together as Mary comes and plays and leads us through a time of response. And the altar is open if you want to make a public decision after I pray, or you can use your connection card to indicate a decision this morning.

Father, we thank you for the wisdom of our Lord Jesus Christ and how that's just been put on display in so many really neat and compelling ways in the Sermon on the Mount. And so we pray that we would be wise in hearing the word, and that we would be able to see the truth about our Father in heaven. And that we would be, that we would have eyes that could see. Because your Holy Spirit has opened our eyes to see Jesus. Dying for sinners on the cross, loving us when we were yet enemies and hostile and rebellious, but doing so out of obedience to the Father and great love for every one of us.

And so would we respond to that great love with humility and repentance and lives fully surrender to do and live as you're calling us to live, and we pray it in Jesus' name, amen