# Two Confessions — Delivery Transcript

**Matthew 7:21–23 (ESV) · Wes Terry · Sunday, January 19, 2014** · *A Tale of Two*

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How many ladies do we have in the room this morning? If you're a lady, just raise your hand. Okay. Well, man, that's like over half, way over half. How many of you, when you were growing up, your mother told you—and this isn't just ladies, I mean, guys do this too, I guess. I think I might have done it. They said, "You need to make a list, and you need to list out everything that you want in a spouse." Anyone ever done that? Just raise your hand if you've done that. Okay, some of you did.

That's really unfair to the guys. I mean, you see these movies of Prince Charming, and you watch these sitcoms, and the guys are exactly how they're supposed to be—not in real life, but just in fake life on the TV. And how many of you when you actually got married, you lied to your husband, you said, "You're everything I put on my list"? Anybody do that? Audra told me I was everything on her list. I don't know whether she was lying or not. Probably was, because if I'm looking at lists, I'm not on anybody's.

I'm not even on Santa's list some years. It's just a bad... But if you're going to take a list and list out what makes a disciple, what would you put? A disciple of Jesus, someone who you say, "If I'm going to be a Christian, I'm going to be a believer, then these certain things are going to have to be in place," what would you put? Would you say they go to church? Would you say that they give? Would you say they don't cuss, they don't watch R-rated movies unless it's The Passion of the Christ?

I mean, what would you put on your disciple list? And as a staff, we did this last year, last November. We sat around the table as a church staff and we said, "Since we are a Great Commission church, the reason we exist is to make disciples." That's the end game. If we don't do that, then we don't do anything. This is all that we're about. And so what is a disciple supposed to look like? At the end of the tunnel, when the picture is finished, and

you're going to put it on the frame and put it on the wall, what are they supposed to look like?

What's a disciple? And we came up with 11 things. I know this isn't exhaustive. Some people have five things. Some people have 55 things. And I'm sure we could take away some, add some. I'm sure your list may be different, but here's what we put. Oh, and it's not just a disciple, but a member of Broadview Baptist Church, a disciple within the context of this local church body. What do we hope to see? What does the Bible show us that a disciple is? And the number one is that a disciple serves actively.

They serve, not just in the church, but they serve the Lord actively. Number two, they study the Bible. Number three, they lead or equip others for ministry. Number four, they have the fruit of the Spirit manifested in their life. And the fruit of the Spirit is nine different qualities: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. And some of the ladies are going, "That's my list. That's the guy, that's the guy." The fruit of the Spirit in their life. Number five, we hope that a disciple would be evangelistic, which means that they share their faith with other people.

Number six, that they would be a worshiper, and not just in our worship service. We do want people to sing, okay? This isn't a show where the guitar player plays and you watch like it's a concert. We want people worshiping, singing, but not just in the congregation here, but living a life of worship. We want them to be a worshiper. Number seven, give financially. We know that the last part of a person to be sanctified is their wallet, and so we want generosity, giving. Number eight, has a desire for God, hungering and thirsting for righteousness.

Number nine, you probably saw this one coming. We hope that they would have an Acts 1:8 vision. If you're going to be a member of Broadview Baptist Church, we want you to think of missions in terms of not just local, not just global, not just here, not just there, but everywhere. We want all peoples being reached, an Acts 1:8 vision. Number 10, they attend church regularly, and I read an article the other day that said a regular church attender is someone who comes once a month. I thought, "Man, things have changed."

Regular church attendance, maybe more than once a month would be nice. And then number 11, thinks Christianly. Okay? They have a Christian worldview. They think about sex the way that God thinks about sex. They think about the nations the way that God thinks about nations. And so when you talk about an end game, what is a disciple supposed to look like, those are the 11 things we put. And then after we had that staff meeting, I got on the internet just to see what other people were saying, and LifeWay, which is a Southern Baptist entity, they put out eight different things that a disciple is supposed to have.

They said number one, there's Bible engagement. Number two, obeying God and denying self. Number three, serving God and others. Number four, sharing Christ. Number five,

exercising faith. Number six, seeking or desiring God. Number seven, building relationships. And number eight, not afraid to tell others about their faith. They're not ashamed of their Christianity, willing to share it with other people. And so you can see some overlap. You can see some areas where we might have been different and whatever. But the reason I even bring up the list... Lists, they're attractive, aren't they?

Especially for a leader. And as a leader, as a church staff, you almost have to have a win on the table. You have to say, "This is what we're taking people towards." Because if you don't have a goal, then people are just wandering aimlessly, and part of leadership is taking people somewhere. But as much as lists are a good thing, and I love lists, and I like to strike things off of lists and things like that, if there's one thing that the Sermon on the Mount teaches us about lists, especially when it comes to lists describing a disciple, he would say to us, I think, "The list isn't sufficient."

Okay? You can do all the things on the list. But the list doesn't measure the heart. In fact, the list can't even see your heart. God sees your heart. But if you're a true disciple, a true kingdom citizen, as you looked in the Sermon on the Mount, there's something that separates a kingdom citizen from just a regular old Joe. Something that separates a Christian from just a religious person, and the difference is at the level of the heart. And you may do everything on the list, you may have the behavior and everything else, and not go to heaven, not know God, because your heart wasn't right.

And so that's our text this morning. That's exactly what Jesus brings up as He's speaking to His disciples there on the mountain. Our focus text is Matthew chapter 7, so if you want to take your Bible and open it up there. Matthew chapter 7, starting in verse 21. Just for context, though, I'd like us to read the whole context, which is verses 13 to 29. Jesus says, "Enter by the narrow gate, for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many.

For the gate is narrow and the way is hard that leads to life, and those who find it are few." Shocking statement from Jesus. Verse 15, "Beware of false prophets who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire.

Thus you will recognize them by their fruits." That was last week's text. Here's this week's text, verse 21, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then I will declare to them, 'I never knew you.

Depart from me, you workers of lawlessness.'" Verse 24, "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.

And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it. And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority and not as their scribes."

So verses 21 to 23, I want you to look at the confession, the profession, and the lesson. Say that seven times fast. Ready? Let's do it together. Confession, the profession, and the lesson. You have the confession of the people. They're saying, "Lord, Lord, didn't we do this? Didn't we do that?" And then they start pointing to certain professions—they were professional Christians, okay? They cast out demons, and we had prophecy. We taught the Bible. We got involved in people's lives. We worked miracles. We did all these things. And then Jesus steps back from the confession and the profession, and he said, "Let me tell you something."

You're not getting in. Let me teach you a lesson about false faith and true faith. Let me teach you a lesson about what it really takes to get into the kingdom, how it's not just a matter of behavior, it's not just a matter of church attendance, it's not just a matter of preaching well and people coming to know Christ, or exorcisms or awesome miracles. It's not a matter of any of those things. It's a matter of something deeper, something different. He teaches us a lesson. Matthew 7:21-23, and if I just give you the lesson up front, some of you are going to tune out, so I got you right now.

Here it is. Jesus is warning every single one of us this morning. He's warning me as a preacher especially: be careful. Be very careful of calling Jesus Lord without submitting to His Lordship. Be careful of being a Christian in word only. Beware of being the kind of person who says that you're a believer, who walks and talks like a believer and wants everyone to think of them as a believer, but someone who has never in their heart truly submitted themselves to the lordship of Christ, because that's the big difference. Be careful of calling Jesus Lord without submitting to His Lordship.

So let's start with the confession, and you just got to know in the first century and even still today, confession is a big deal. Okay? People, if you talk about getting saved, I grew up in a small country church. Anyone grow up in a church like that? And maybe tops, you were 125. That's High Attendance Sunday. Okay, that's Easter. Boom, 125, yeah. In that church, if you were going to become a Christian, and this wasn't just... I think this is just Bible Belt Christianity, and I agree with many of these points on a lot of different levels.

I'm not trying to say I don't agree. But the way that you became a Christian, you first had to have the knowledge. Okay? You had to know certain things about God, you had to know certain things about man, you had to know that God was holy, that I was sinful. You had to know what sin was, that sin separated you from God. And then recognizing that you were a sinner, you had to put your faith in Jesus, and you had to understand what that meant, that it was like sitting in a chair.

You trust in the chair to hold you up. It's a confident trust in Jesus, and you had to have all that knowledge in place, that He died on the cross for your sins, that He was buried, that God raised Him from the dead three days later, and that He's the king, that He's seated at the right hand of God, and He's the Lord, and He's going to be the Lord of your life if you put your faith in Him. Okay? The knowledge had to be there because if you didn't have the knowledge, then if you made a decision, you didn't know if your decision was in the right thing.

If your knowledge was off, your heart's decision may be deciding something that isn't really the gospel. So once the knowledge was in place, then you were ready to confess. In the confession element, if you became a Christian back in the day, and even still today, you would pray something called the sinner's prayer. Anyone ever heard of that, the sinner's prayer? Some of you aren't church people. You haven't been to church for a long time, you got to know what that is. "I know what prayer is, but what is the sinner's prayer?

Is that a code? Is that a chant? Do I need to learn that? Is that in the hymnal?" It's not in the hymnal. The sinner's prayer was a prayer in which you vocalized what you already believed about the gospel, that I'm a sinner, and that God is holy, and that I'm going to repent of my sin, and I'm going to turn from it and put my faith in Jesus. And you said it out loud because the Bible says that you need to confess it, that you need to say it out loud.

And people would point to verses. In fact, I'm not saying this is ridiculous; it's in the Bible. You can go with me and turn to Romans chapter 10. Romans chapter 10. This is where they get this, and you know, when I was evangelizing and leading people to the Lord, I would oftentimes go to Romans chapter 10. Look there in verse nine:[1] "The word is near you, in your mouth and in your heart," that is, the word of faith we proclaim. He's talking about the gospel. Verse nine says, "Because if you," what?

"If you confess. If you confess with your mouth." Okay, words have to come out of your mouth that what? That Jesus is Lord, and believe in your heart that God raised Him from the dead. Okay, that's why the knowledge aspect is necessary. You need to believe it from the heart that God raised Him from the dead, then you'll what? "You will be saved." Verse 10, "For with the heart one believes and is justified, and with the mouth one confesses and is saved." Look over in verse 13, "For everyone who," what?

"Everyone who calls on the name of the Lord will be saved." And so you've prayed the sinner's prayer, you confessed it because that's what the Bible says you do in order to be saved. Everyone who calls on the name of the Lord will be saved. And then step three, you had to walk down the aisle. Y'all remember this? You walk down the aisle because you what? You have to make it public, because the preacher said at least when I was growing up, "If you deny Christ before men, then He'll deny you before the Father."

And so it was almost as if you didn't walk the aisle, you may not get in, okay? Gotta walk the aisle. And so you would come, and if you were really efficient and proficient, what you could do is you could combine steps two and three and pray the sinner's prayer while you were down here. That's for the super efficient folks. And then after you told everyone, "I'm not ashamed of Jesus," I'm not saying that's wrong. That's good. You're not ashamed of Jesus. Then you would get baptized, and then you were in.

Okay? That's how I grew up. That's how you became a Christian when I was growing up. And I think all of those elements are true, although we can kind of formalize the experience, traditionalize the experience, and kind of rob it of its power, because it isn't a prayer that saves you. It's the faith that saves you. Y'all get that right? It's not the baptism that saves you; it's the faith that saves you. It's the confession. Confession is important. Confession is key. And yet while Romans 10:13 says that everyone who calls upon the name of the Lord will be saved, Matthew 7:21 says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom."

What do you do with that? Not everyone who says to me, "Lord, Lord," will enter the kingdom. Anyone who calls on the name of the Lord will be saved. What is Jesus saying? And when you put those two texts right next to each other, you know what that does? It creates tension, doesn't it? Creates tension in your heart. Creates tension in my life. I remember as a young believer wrestling with this. How do you know that you're a Christian? What do you have to do to become a Christian? Everyone who calls on the name of the Lord will be saved.

Not everyone who calls to me, "Lord, Lord," will be saved. And so since the Bible doesn't contradict itself, since both of these verses are true and you can't have one without the other, we need to carefully study, carefully understand what Jesus means by this confession in Matthew 7:21. So let's just look at it. Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven. Every commentator agrees on this. When they say, "Lord, Lord," what they're saying is, "I believe that Jesus is God." Okay? They believe the doctrine.

They say, "I believe in the hypostatic union. I believe that Jesus is God in the flesh. I believe in the two natures of Christ." Okay, these are orthodox people. These are people who know the Bible, people who believe the right doctrine. They say, "Lord, Lord," and when they say "Lord" twice like that, they don't just know the doctrine, but they're actually excited about

the doctrine. They are passionate. They are excited about Jesus. They're the ones in church camp who are like spinning around in circles and all crazy. Why? Because they love Jesus.

They're excited about Jesus. They got the right doctrine. The passion is there, and then you take it to another level. Not only did they have the right doctrine and the right passion, they did ministry. They said, "We prophesied in your name," which at the very minimum means they preached the Bible. At most, they were able to predict the future and see things that other people couldn't see, and they did it in the name of Jesus. They cast out demons. You say, "Do they do that today?" They do. Watch it on the Discovery Channel.

No, don't watch it there. Just kidding. Watch the Exorcist. No, don't do that either. That's really scary. But you today, and you read through the Book of Acts, people casting out demons who were not believers. And really one guy tried to cast out a demon who wasn't a believer, and the demon... The guy was all naked,[2] and the naked guy beat him down to a pulp. Could you imagine getting beat by a naked demon-possessed person? Happens. Careful casting out demons. They worked miracles, which I think you take literally. They did amazing things in the name of Jesus Christ.

They said, "I got involved in people's lives. I liberated them from things that they were held captive to. There was healing that took place in their life. I did all of these things." So they have the confession. They believe that Jesus is God. They have excitement. They're passionate about it. In their profession, they're doing things. They're involved in ministry. They're prophesying. They're preaching. They're casting out demons. They're working miracles. They're doing all the things that you would think a person who is a true blue believer would do, and yet Jesus says to them, "I don't know you.

Depart from me, you workers of lawlessness." And that creates tension, doesn't it? Just like the false teachers. You remember in the paragraph before this, Jesus says, "Beware of the false prophets who come to you in sheep's clothing, but inwardly they're ravenous wolves." Okay, Jesus is saying you need to be discerning. You need to have your antenna up. You need to be watching, watchful. And then he had that object lesson about the two trees, and that a healthy tree produces healthy fruit, and a sick tree produces sick fruit. And if you're a true Christian, you're going to have Christian fruit, and if you're not a believer, then you'll be able to tell by your lifestyle.

You'll be able to tell by the fruit of your life. And now he's taking that object lesson, and he's applying it to every age, every group of people, whether you're a believer or not, and he's saying to you, "Just because you say it doesn't mean you have it. Just because you know the doctrine, just because you go to church, just because you can answer all the Sunday school questions, doesn't mean you're in the kingdom." It takes something else. Just because you're passionate, just because you sing loud, just because you know the lyrics and raise your hands in worship, it doesn't mean that you're a Christian.

It doesn't mean that you're in. You say, "Is that possible?" Is it possible for people to cast out demons, and teach the Bible, and work miracles, and not be saved? You just look at Judas. Judas is a good example. I know preachers who have 20-year preaching ministries, and after 20 years of preaching the text, seeing amazing things happen through their ministry, they get saved. I was at a conference the other day and the preacher got up, he said, "I've been in ministry for 55 years. 23 of them I was saved."

I thought, "What? Are you serious?" This is somebody I respected. This is somebody I listened to. It happens all the time. That's what Jesus is saying. Just preaching isn't enough. Just having the ministry isn't enough. The outward appearance isn't enough. There's something that takes place in their heart. There's something about the humility, the brokenness, the poverty of spirit, the meekness, the surrenderedness to the will of God in all things of their life. It's not just a matter of calling Jesus Lord. If you're going to be in the kingdom, you don't just call Jesus Lord, you submit to His Lordship in all things.

That's what a kingdom citizen does. And so let's just unpack that. You have the two groups of people in the Sermon on the Mount, don't you? Jesus isn't just comparing good people and bad people, He's comparing religious people with kingdom people. You remember it's not just a matter of who prays and who doesn't pray. Jesus says they both pray. Don't pray like them, pray like this. Jesus says it's not just a matter of who gives and who doesn't give. They both give, but when you give, do it this way. When you fast, do it this way.

They're both doing religious activity. Both groups are following the 10 Commandments. Both groups agree on the Torah. Both groups say you shouldn't murder, you shouldn't commit adultery. Both groups agree you shouldn't lie. Both groups agree you shouldn't retaliate a certain way. But Jesus is saying, "Kingdom citizens don't just keep the letter of the law, they keep the spirit of the law." They don't give and pray and fast in order to be seen by others. They give and pray and fast to be seen by their heavenly Father. And for the second group of citizens, Jesus says, "The second group of people, the people who walk, talk, look like a Christian but are not Christians," he says to them at the last day, "I'll declare to them, I don't know you."

And that's a solemn word. It's a legal word. It was a word that you would use if you're going to speak against somebody in court. You're going to give testimony against somebody that was lasting testimony. And Jesus is saying to these people, "You're going to be eternally separated from me because you played a game. You thought it was about me. It wasn't about me. It was always about you. Depart from me." And so let's look at the difference. I want to look at three different differences between kingdom people and non-kingdom people because I get the sense that even in my own life, how do I know?

How do I know whether or not I'm one of those people? Anyone ask that question? Yeah. Right. How do you know? What I see as you look at the Sermon on the Mount is the

difference between the two groups of people isn't in the activities, it's in the motivation for their activities. And the different motivations for their religious devotion, what that ends up doing is it produces in them two fundamentally different natures, two fundamentally different character traits. So they're different in their motivations first when it comes to glory. I want you to take your Bible, turn it to Matthew chapter 6.

We're going to stay in the Sermon on the Mount, but you understand this text by the rest of the Sermon on the Mount. So look at Matthew chapter 6, go to verse 2. I want you to see that these people, we'll call them the hypocrites, we'll call them the non-kingdom citizens, the people who Jesus says, "Depart from me," they were different in their motivations for Jesus when it comes to glory. Keyword glory. Look there in verse two, "When you give to the needy, sound no trumpet before you as the hypocrites do in the synagogues and in the streets that they may be" what?

"That they may be praised by others." Jesus says, "They have received their reward in heaven.[3] When you do it, don't let your left hand know what your right hand is doing." So non-kingdom citizens are different from kingdom citizens when it comes to glory. That word praise there is the Greek word doxa. It's the word for glory. People who are non-kingdom citizens, they do their religious actions, they do their religious activity, they go to church, they tithe, they do all of the things, they give, not to be seen by their heavenly Father, but to be seen by who?

Others. And not to give glory to their heavenly Father, but to give glory to who? To themselves. But what about a kingdom citizen? Look at Matthew chapter 5. Matthew chapter 5 verse 16. Same dynamic. Both people are going to display their religious works. Jesus says of the Christian, "In the same way, let your light shine before others so that they may" what? "So that they might see your good works," so it's not bad to let it out, and what? "And give glory to" who? "To the Father who is in heaven."

Fundamental difference, fundamentally different motivations, which ends up producing two fundamentally different characters. What separates kingdom people from non-kingdom people is their motivation when it comes to glory. Non-kingdom people want the world to be about themselves and then really the reason they're wanting the glory is because they know deep down inside they don't have it. They have to make a god of themselves because they're not worshiping the true God. But not so with disciples. Disciples know it's not about my glory. In fact, I can give myself away for others, not caring what other people think about me, because it isn't about me, it's about Him.

It's about the Lord. They're different when it comes to glory. They also have different motives when it comes to service. You remember last week, in the text right before that, Jesus says, "Beware of false prophets who come to you in sheep's clothing. Inwardly they're ravenous wolves." That word for ravenous would be applied to thieves. It meant to be excessively

greedy or thievery. One translation says it means to blackmail. That's a good... I think that catches it. What you see in the Sermon on the Mount, especially in Matthew chapter six where it says about prayer, just look there with me, Matthew six, starting in verse seven, "And when you pray, don't heap up empty phrases as the Gentiles do."

Why? "For they think they will be heard for their many words." That's a good definition of blackmail. God, since I'm praying this way, you have to do this. God, since I'm doing X, Y, and Z, you have to give me a good life. God, since I didn't let my kid watch rated R movies, you owe me a good child. "God, because I went to church every single Sunday, I shouldn't have to have cancer." What is that? That's blackmail. You're using religion as blackmail. You're saying, "God, I've been a good boy.

God, I've been a good girl, therefore you owe me this." And Jesus is saying, "If that's how you think about God, if that's how you think about your religion, you don't get it. You're not in the kingdom." God doesn't owe you anything. Kingdom people have humility. They have this brokenness over sin. They have this hunger and thirst for righteousness, and this genuine, sincere meekness, this genuine surrender to the will of God no matter what. And when they pray to God, they don't pray to God as though he's a slot machine or someone you could twist his arm.

They don't try to blackmail God. They pray to him as Father, someone who they can trust, someone who they trust his love, they trust his plan, they trust his power, they trust his strength. They have different motivations when it comes to service. They serve their Lord as a father, not in order to blackmail him. They don't look at religion as a power play. Then, the last different idea, where they're different in their motivations, and maybe this isn't a motivation, this is just a difference between kingdom people and not kingdom people, and that is that non-kingdom people were selective in their obedience.

Do you remember Matthew chapter 5? Just go there with me. You say, "Man, Wes, we're all over the place." This is the sermon you come to if you don't want to come to church for a year. You get the whole Sermon on the Mount, right, in one sermon. I said, "What was I thinking? I should've just skipped all those..." See, I didn't tell you that coming up front, because I didn't want you to skip. Matthew 5:21, "You've heard it said but I say to you..." Verse 27, "You've heard it said but I say to you..."

Verse 31, about divorce. Verse 33, about oaths. Verse 38, retaliation. Verse 43, about loving your enemies. Jesus was addressing the false prophets. He was addressing the scribes and the Pharisees, who did believe the scripture, they did believe the Old Testament, but they kept the letter of the law, not the spirit of the law. They said, "We will obey the scripture, but if we take the scripture on our own terms." They're like Thomas Jefferson. Remember Thomas Jefferson? He took scissors to his Bible, and he said, "I'm going to cut out the parts of the Bible that I don't think are the true Jesus.

Jesus didn't say this. He didn't say this. He couldn't have said that about sexuality. He couldn't have said that about marriage." So he cut it out. He was selective in his obedience, and while many Christians, they wouldn't be so bold as to take a pair of scissors to their Bible, in practice we do the same thing. I mean, come on guys, don't we? I don't want to do sex like Jesus says do sex. I don't want to do finances, store up treasures in heaven. What about my new car? What kingdom people do is they bend their will to the will of Christ no matter what.

Even when it comes to the hard areas of life, they move past mere agreement. Here you have the scribes and the Pharisees. We agree with the Old Testament that you shouldn't murder. We agree with the Old Testament that you shouldn't lie, but we wouldn't be so submitted to the scripture as to say it's about anger. We wouldn't let it get to our hearts. We agree with tithing, but it's all about the external behaviors. It was never about our hearts. It was never about submitting completely to the lordship of Christ. There it is.

Jesus is saying, "Watch it. You got to watch what you say. You're going to call me Lord and not submit to my lordship. You're in dangerous territory." And that's alarming for us, isn't it? Because there are many areas of our lives where we know exactly what the lordship of Christ looks like, we know exactly what obedience looks like and we're saying, "Jesus, we don't agree, and because I don't agree, I'm not going to do," instead of saying, "Jesus, I don't agree, but even though I don't agree, I'll submit." That's the difference.

And I'm not saying you have to be a completely obedient Christian to get into the kingdom of heaven. You get into the kingdom of heaven through humility and brokenness and faith. But once you're on, the road is hard, and the road is a life marked by discipleship and a life that is marked by submission to the will of God. What does he say? Look at Matthew 7, our very text. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven," but what? "But the one who does the will of my Father who is in heaven."

It's about submission. It's about moving just past calling Jesus Lord and actually submitting to his lordship. Selective obedience is not genuine obedience. If you truly confess that Jesus is Lord, you must be willing to bend your will to his even when his directives seem unpleasant or foolish to us. Different motivations when it comes to glory, different motivations when it comes to service, different opinions when it comes to obedience. And here's what Jesus is saying to his disciples, and here's what he would say to someone who is in the other camp, someone who's not a kingdom citizen.

I think he would say to us this morning, "If you want me, if you want the kingdom, you need to lose your religion. You need to lose your preconceived notions that this is what Christianity is about. I don't care if that's what your mama told you; your mama was wrong." So Jesus is going to say my mom is wrong? He might. You need to lose your religion. You

need to lose this idea that you can blackmail me, that you can force me to do things. You need to lose this idea that it's all about what you do instead of who you are.

You need to realize that there's a cost to discipleship. It's not just easy believism. It's not just cheap grace. It's not just say a prayer and you're set. That there is submission, and that there is obedience, and that there is a cost to discipleship. Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven. And if you want into the kingdom, if you want Jesus Christ, and you're a religious person who's very good and moral, but you're cold, you're icy, you're a hypocrite, you're mean to people, you come to church every single Sunday, but nobody wants to sit next to you, that's a sign you may not have it right.

I like what Tim Keller said. I don't know if I have the quote in here. "You may be a very moral person, but your morality will be just like the beauty of a snowflake, perfect, intricate, symmetrical, and freezing." There it is. Scribes and the Pharisees, very moral people, but they weren't in the kingdom because they were hypocrites. They used their religion as a bat to beat people over the head. It's about submitting to the lordship of Christ. It's about humility. It's about all of those things. And so if you're here this morning and you're not a Christian, Jesus says the reality of hell is His absence.

Jesus says, "Depart from me you workers of lawlessness." He puts hell in terms of His absence. So if you want to come to Christ this morning, it may be because your life is a functional hell. You've been pursuing joy in all kinds of other things. You've been pursuing it in sex or substances or acceptance or a career or a job or a financial bank account balance, and Jesus is saying, "I'm the joy you've always pursued. I'm the one you've been chasing after. I'm the beautiful song you've been waiting your whole life to hear, and if you spend your whole life looking for joy in all of those other places and you never find it in me, and you die in that state, then you will spend eternity separated from the only person who could have ever given you joy."

And this morning, if Jesus has opened your eyes, opening your eyes to that and He's calling you to Himself, then you need to come and accept Christ. You say, "Am I going to say the sinner's prayer?" You can say the sinner's prayer. You become a Christian by putting your faith in the Lord Jesus Christ, making it public, saying, "I made a wreck of my life on my own. I'm going to surrender to the lordship of Christ," submitting to His plan. And for many of us, we're believers, and for many of us, we know exactly where we're not submitting to the lordship of Christ, and this morning, Jesus is giving you a warning.

He's sounding the alarm. I don't know if He's creating doubt about your salvation, but He is alarming you, "Be very careful of calling me Lord without submitting to my lordship." Let's pray together. Our Father, we pray now as we respond to you that we would respond in faith, responding to you as Lord, for that is what you are and we ask that in Jesus' name, amen.

1. Transcript note: spoken as "verse nine"; the words quoted ("The word is near you, in your mouth and in your heart") are Romans 10:8, and verse 9 follows. Source: ESV, Romans 10:8–9. ↩
2. Transcript note: spoken as "the guy was all naked"; in Acts 19:16 it is the would-be exorcists, the seven sons of Sceva, who flee the house "naked and wounded" after the possessed man overpowers them. Source: ESV, Acts 19:13–16. ↩
3. Transcript note: spoken as "their reward in heaven"; Matthew 6:2 says of the hypocrites, "Truly, I say to you, they have received their reward" (their reward is the praise of others); reward from the Father is promised to those who give in secret (6:4). Source: ESV, Matthew 6:2–4. ↩