

11-23-2025, COTR Texarkana

Title: The Sermon on the Mount, pt-15

Purpose: Provoke people to avoid false prophets and teachers and commit to obedience to the will and Word of God based on a real relationship with Jesus.

Truth for Today: We build our life on the rock of Christ by avoiding false prophets and teachers and obeying the will and Word of God because we have a real relationship with Jesus.

Text: Matthew 7:15-28

Topic: Discipleship, False Prophets, Deception Foundation

Series Title: 100% Jesus...pure, undiluted truth.

Series Purpose: Provoke people to embrace the spiritual reality that true, lasting happiness is found by following Jesus Christ and obeying His words.

The Sermon on the Mount, pt-15

I. Introduction

- A. Review: '100% Jesus, Pure and Undiluted Truth', Pt-15 of the Sermon on the Mount, Mt. ch. 5-7. The last 4 sections are concluding warnings.² There are no new commandments but a challenge to obey what Jesus said or suffer the consequences of disobedience.³ Last week we looked at the 1st one, The gateway to life and the highway to hell. Today we'll look at the last 3. *Truth for Today???*

II. 1st warning: Beware of false prophets and false teachers

- A. [Mt. 7:15–28 (NLT)] “**Beware** (*Be continually on your guard* ²) **of false prophets** (*false religious teachers*²) who come **disguised** as harmless sheep but are really vicious (*greedy, preying*²) wolves. ¹⁶ **You can identify them by their fruit...by the way they act.** (*as opposed to what they say, personal charisma or supernatural works*) Can you pick grapes from thornbushes, or figs from thistles? ¹⁷ A good tree produces good fruit, and a bad tree produces bad fruit...²⁰ Yes, just as you can identify a tree by its fruit, so **you can identify people by their actions.**]
1. Jesus is warning us about “Christian” leaders who appear legitimate but in reality, are false and harmful motivated by greed and selfish motives.
 2. How do we judge whether a Christian leader is false and to be rejected? Look at the fruit/ outcome of their life. (1) Are they controlling; do they persuade people to follow them, [Acts 20:29–30 (NIV)]...after I leave, savage wolves will come in...and will not spare the flock. ³⁰ Even from your own number men will arise and **distort the truth** in order to **draw away disciples after them.**] (2) Do they present themselves as right and everyone else as wrong? (3) Are they greedy, motivated by money and personal gain. (4) Do they use people? (5) Do they draw people closer to Jesus or make people dependent on them? (6) Do they sow division? (7) Do they gossip about and slander people who disagree with them. (8) Does their teaching align with the Bible?

III. 2nd warning: Am I passing the test of being a true Christian or Christian leader? (1 of the most troubling verses in the Bible)

- A. [Vs. 21] “Not everyone who **calls out to me, ‘Lord! Lord!’** (*NCV you are our Lord*) will enter the Kingdom of Heaven. Only those who actually **do the will of my Father**

in heaven... ²² On **judgment day** many will say to me, ‘Lord! Lord! We **prophesied** in your name (*we spoke God’s message*²) and cast out (*exorcised*)² **demons in your name** and performed many **miracles in your name.**’ ²³ But I will reply, ‘**I never knew you.** (*You were never friends of mine*⁴ *You are complete strangers to me*) Get away from me, you who **break God’s laws** (*NKJV practice lawlessness, i.e. doing what is contrary to the Law of God*²).] [2 Tim 2:19 (NLT)] But God’s truth stands firm like a foundation stone... “The Lord knows those who are his,” and “**All who belong to the Lord must turn away from evil.**”]

1. These false leaders or church goers masquerade as Christians. They verbally affirm that Jesus is their Savior but lack real fruit. The evidence of true leaders and disciples is someone who has a genuine relationship with Jesus, does the will of God and doesn’t disregard God’s commands. Supernatural acts are not evidence of God’s approval. They’ll be refused admission to the kingdom and be judged because Jesus had no personal relationship with them.
 - a. The simple act of calling Jesus Lord and the correct intellectual assent to who Jesus is are not enough to save people.⁵ We must repent of our sins and be born again. The evidence our faith is genuine is we follow and obey Jesus.
2. Some masqueraders may be preachers. Some prophesy, perform exorcisms and do miracles but don’t have a saving relationship with Jesus. Outwardly, they served God and practiced religious routines but didn’t do God’s will. Instead, they were lawless. To be active in church is no substitute for obeying God.⁴
3. How could a false Christian operate in supernatural gifts? They use the authority of the Scriptures and the name of Jesus or by demonic means. Jesus last days, [Mt. 24:24 (NLT)] For false messiahs and false prophets will rise up and **perform great signs and wonders so as to deceive**, if possible, even God’s chosen ones.
4. Mirror: How do I know if I truly know Jesus? (1) You talk to Him, not just when you need something. (2) I read the Bible to know His ways and try to follow them

IV. Conclusion and call to action of the Sermon on the Mount: 3rd warning: Do I obey Jesus’ words or ignore them; there is no other possibility.

- A. Pic [Vs 24] “Anyone who **listens to my teaching and follows it is wise**, like a person who builds a house on solid rock. ²⁵ Though...the floodwaters rise and the winds beat against that house, it won’t collapse because it is built on bedrock. ²⁶ But **anyone who hears my teaching and doesn’t obey it** is foolish, like a person who builds a house on sand. ²⁷ When the...floods come and the winds beat against that house, it will collapse...] This is a picture of the foundation upon which we build our lives.
 1. If we hear and do what Jesus said we are wise because we build our life on the Rock. If we hear but ignore His words, we are foolish and like the house built on sand will one day be destroyed. **Let’s decide right now to build on the Rock!
- B. Prayer: Renew our commitment to build our lives on obedience to the Word of God.
- C. Souls: 2 simple questions...Do you know Jesus and are you following Him, yes or no? If yes, keep it up. If you’re not, would you like to start today? I’m going to give you the opportunity to start right now. God’s love, Problem, Solution, Decision

V. Bibliography/ Resources: Logos Bible Software and Library, Platinum Edition, was used to prepare this message.

1. Barbieri, L. A., Jr. (1985). [Matthew](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 34). Victor Books.
2. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (p. 206). United Bible Societies.
3. Blomberg, C. (1992). [Matthew](#) (Vol. 22, pp. 132–133). Broadman & Holman Publishers.
4. Morris, L. (1992). [The Gospel according to Matthew](#) (pp. 178–179). W.B. Eerdmans; Inter-Varsity Press.
5. Mangum, D., ed. (2020). [Lexham Context Commentary: New Testament](#) (Mt 7:21–23). Lexham Press.
6. Hayford, J. W., ed. (1997). [Spirit filled life study Bible](#) (electronic ed., Mt 7:15–21). Thomas Nelson.

VI. Supplemental Material

- A. False Christian prophets,” as is indicated by 24:11, 24. This interpretation of the text is also supported by the observation that the false prophets have the appearance of *sheep*, a figure used of God’s people in the Old Testament. Matthew is stating that the Christian community of his day must be on guard against people from their own midst who have the appearance of speaking God’s message to them, but in reality are *ravenous wolves*.²
- B. He referred to these advocates of the broad way as **ferocious wolves** who appear harmless as sheep. How can one determine the character of false teachers? He need only look at the **fruit** they produce. **Grapes** and **figs** do not grow on **thornbushes** or **thistles**. **Good** fruit trees produce **good fruit**, but **bad** fruit trees produce **bad fruit**. In Jesus’ evaluation, the Pharisees were obviously producing **bad fruit**; the only thing to do with **bad** trees is to **cut** them **down** and destroy them¹
- C. The meaning is that people are able to In verse 20 *by their fruits* is again translated “*by what they do*”¹
- D. Those hearing this sermon must have wondered about the religious leaders, who seemed to be good men, teaching spiritual truths about Messiah and His kingdom. Jesus made it clear they were not good for they were leading others astray¹
- E. Verses 21–23 describe what will happen on the day of judgment, when Jesus himself will become the judge.²
- F. The meaning is “not everyone who is in the habit of saying that I am his Lord ...” Phps translates “It is not everyone who keeps saying to me ‘Lord, Lord’ ...” GeCL 1st edition renders “Not everyone who constantly has my name in his mouth ...”
TO

Phps Phillips

GeCL German common language version

- B has “It is not sufficient to say to me: ‘Lord, Lord!’ ” One way that closely reflects the
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- G. Verses 21–22 enumerate some of the ways in which individuals can masquerade as Christians. They may verbally affirm that Jesus is their Master, perhaps even with great joy and enthusiasm, but such claims must issue in lives of obedience (an important qualification of Rom 10:10–13).
 - H. Those hearing this sermon must have wondered about the religious leaders, who seemed to be good men, teaching spiritual truths about Messiah and His kingdom. Jesus made it clear they were not good for they were leading others astray. Even if they were doing supernatural deeds—prophesying in His **name**, driving **out demons**, and performing **many miracles**, they were not obedient to the **Father**, continually doing His **will** (Matt. 7:21). They would be refused admission to **the kingdom** because Jesus had no personal relationship with them (vv. 21, 23).¹
 - I. *Does the will* means simply to do what God requires or wants done.²
 - J. “I have nothing to do with you” or “You mean nothing to me.” Brc translates “You are complete strangers to me!” “I have nothing to do with you” or “You were not my people (or, my followers)” are the most common renderings²
 - K. *Evildoers* (TEV “*wicked people*”) is literally “who work lawlessness.” The noun “lawlessness” is one of Matthew’s favorite terms (see 13:41; 23:28; 24:12; it is not found in the other Gospels). In the Old Testament “lawlessness” means doing what is contrary to the Law of God²
 - L. Judgment for those who were masquerading as disciples leads to eternal separation from Christ. The metaphor of cutting down and burning the plant that bears no good fruit (v. 19) echoes verbatim the second half of 3:10. Verse 23 repeats this theme of God’s judgment in a way that makes clear that true Christians cannot lose their salvation. Jesus addresses those he rejects by declaring, “I never knew you.” Perhaps these people fooled many on earth, but Jesus knows that they never had a saving relationship with him³
 - M. What is meant is Judgment Day, the day at the end of this world’s life when all will give account of themselves to God⁴
 - N. Jesus is not saying that it is a bad thing to say to him “*Lord, Lord,*” but that it is insufficient. He has just made emphatically the point that a person’s deeds show what the person is, and he is now saying that words are not the significant thing. It is easy for anyone to profess loyalty, but to practice it is quite another thing. *Says* stands in contrast to *does*; words are not enough.⁴

TOB Traduction oecuménique de la Bible

Brc Barclay

TEV Today’s English Version

- O. *Lawlessness* is basically the rejection of the law of God. The word is often translated in terms of wrongdoing (“evildoers”), which is, of course, involved. But the term points to a refusal to submit to the law of God⁴
- P. “Verses 21–23 are a dreadful warning: the most orthodox avowals of faith have no value in the eyes of God if they are not translated into concrete obedience to his will. One may with his lips loudly profess his faith in God, and even invoke Jesus as Lord, yet deny him by thoughts, words, and acts.”⁴
- Q. While these people could point to certain deeds, in the end it was their habitual practice of lawlessness that defined them as a bad tree⁵
- R. The little parable about the one man building on rock and the other man whose foundation was sand emphasizes the importance of acting in accordance with Jesus’ teaching.⁸¹ It is one thing to hear what he said and even approve of it; it is quite another to obey. But it is only obedience that results in solid achievement. *Everyone* makes the application general: taken with the repetition of the word in verse 26 it rules out any exceptions. All either respond to Jesus’ words or do not; there is no other possibility¹²
- S. This draws to an end with the pronouncement of blessings and curses, so the Sermon on the Mount concludes with a promise (7:24–25) and a warning (7:26–27).²
- T. The little parable about the one man building on rock and the other man whose foundation was sand emphasizes the importance of acting in accordance with Jesus’ teaching. It is one thing to hear what he said and even approve of it; it is quite another to obey. But it is only obedience that results in solid achievement. *Everyone* makes the application general: taken with the repetition of the word in verse 26 it rules out any exceptions. All either respond to Jesus’ words or do not; there is no other possibility. *Therefore* is inferential; what follows is an inference from what precedes. Jesus goes on to speak of the person who *hears* his words, and not only hears them but *does them*. “Doing” words is a somewhat curious expression, but clearly it means that the person in view is not content with admiring some outstanding teaching; he makes it his guide and models his life on it. The expression underlines Jesus’ earlier call for obedience. He is telling us now the result of obedience. The person who puts his teaching into practice is *likened* (i.e., “declared to be like”) to a *wise man*. His wisdom is shown in the fact that he *built his house* (see on 2:11) *on rock*, the most solid of foundations.⁴
- U. The man described is one who hears Jesus and perhaps enjoys the process, but who does not put into practice what he has heard⁴
- V. In conclusion Jesus presented the two options open to His listeners. They were now responsible for what they had heard and must make a choice. They could build on one of two foundations. One **foundation** was likened to a big **rock** and the other to **sand**. The foundation determines the ability of a structure to withstand the elements (**rain**

⁸¹ The passage is similar to Luke 6:47–49, but the similarity is more in the thought than the language. For example, Matthew has 22 words in verse 24 and Luke has 33 in the corresponding section. But only 8 are common.

and **winds**). The **rock** foundation represented the Lord Himself and the truths He had been presenting, especially the truth concerning inner transformation. The sand spoke of Pharisaic righteousness which the people knew and on which many were basing their hopes¹

- W. There are many false prophets who pretend to be Christian guides, but whose real purpose is selfish and destructive. We must test those claiming to prophesy by their fruit, that is, by their life-style, character, teaching, and influence. Jesus warns against self-deception, a mere verbal profession of lordship without obedience to the will of God. It is even possible for a self-deluded person to exercise a spectacular ministry, using the authority of the Scriptures and of the name of Jesus, without walking in genuine, obedient discipleship⁶
- X. We build our lives on the rock by obeying Jesus' words. It's important not only to hear, know or agree with what Jesus taught. We must strive to obey it. We either respond to Jesus' words or ignore them; there is no other possibility¹²