

# ARISE TO TRUTH LECTURESHIP

THEME:  
THE SERMON ON  
THE MOUNT

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MOUNTAIN VIEW  
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# Preface

*Arise To Truth* was first aired on March 5, 1985 on WZAP. The program was done live from the sixth floor of the Arcade building in Bristol, Virginia. A few years later the station was moved to Wallace Pike Road, where it is currently located.

The program was met with great protest from the denominational world. One lady stated over the air, "I will get up a petition and get you off the air." Another stated, "That God had revealed to her that we would not be on the air long." Some of the denominational preachers went to the owners complaining about our program. One preacher bought 30 minutes of air time right behind our program to warn the people about *Arise To Truth*.

For awhile, a disclaimer was aired behind our program stating that the views and the opinions expressed on *Arise To Truth* were not necessarily the views and the opinions of the owners and staff. This was done because of the opposition to our program.

Through the years, we have striven to use the best preachers and the best arguments we could to establish the case for New Testament Christianity. We have taken on almost every false doctrine in the twelve years that we have been on the air. We have received literally hundreds of letters and phone calls. The response from the listening audience has been tremendous.

We give God the glory for the increase He has given us through this radio ministry. We know of about sixty people who have become Christians as a result of this work. Four of the sixty who have

been converted were denominational preachers; one Baptist, one Apostolic, and two Christian Church preachers. Also a congregation was established at Holston when about twenty Christian Church members came out at one time.

Some have asked, why do you believe the program has been so successful? To which we respond, the power is in the preaching of God's Word. We do not "beat around the bush," but we let the people know that they cannot be saved in a man-made church. We contrast the difference between truth and error. Truth never looks better until it is contrasted with error. Our advice is: preach the truth in love and God will give the increase.

To those of you who have listened to the program from its beginning, **THANK YOU**. To those of you who have supported it financially through the years, **THANK YOU**, for this is your work also. We ask that you continue to listen to the program and invite your friends and loved ones to listen as well.

The churches that support this program are: Abingdon; Centerview and "C" St. in Elizabethton; Lebanon; Liberty Hills; Mountain View; and Stoney Creek.

Individuals that have helped from time to time: Dottie Greer, Lon and Mildred Shuler, and Crawford Scott.

There have been times when the money was tight, but God always came through for us.

**In Christian love, the speakers of Arise To Truth,  
Mack Bennett, Eddy Craft, Bill Haywood, David  
Irick, Everette Morefield, Clifford Newell, and  
Wesley Simons**

# CHRISTIAN INFLUENCE

Everette Morefield

Text: *"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup> Ye are the light of the world. A city that is set on an hill cannot be hid. <sup>15</sup> Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"* (Mat. 5:13-16).

## I. Introduction.

1. Without question the text suggests the theme of "Christian Influence." Influence is something that all possess, the rich and the poor, the young and old, the weak and the strong. "For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7).
2. It is impossible for us not to have some kind of influence; it may be good or bad, but cannot be both at the same time, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Mat. 12:30). Jesus our King has charged us to be the salt of the earth (Mat. 5:13). For this reason he leaves us here on earth to influence society for good, to lead lost souls to salvation and to maintain righteousness. Our prayer and our goal should be that God's "will be done on earth

as it is in heaven" (Mat. 6:10).

3. The influence of faithful followers of Christ is far-reaching in its effect upon the world. When Jesus said, "Ye are the salt of the earth," he was stating a solemn fact; and in doing so He gave to His disciples one of the highest compliments possible. Not only was it true then; it is still true.
4. Influence is something that you cannot lose. It clings closer to you than anything you possess. It is like matter, it can be transformed, but it cannot be destroyed. You can have a good influence, and by carelessness cause it to become a bad influence. You can have a bad influence, and by carefulness cause it to become a good influence. But in either case you still have an influence.

## II. Discussion.

- A. Christian Influence In The Text Is Likened Unto "SALT" And "LIGHT."
  1. Both "salt" and "light" are silently working forces; neither do they make any noise; yet they both exert their influence.
    - a. *Salt*, is positive—it gives taste to whatever it touches. It is something that cannot be ignored; if it is present we recognize it; if it is absent we miss it. Just so it is with a



Christian—he is a positive force in the world.

- b. *Salt* also is negative—it is a preventative as a preservative. It prevents or keeps back decay. Christians are like that; they are called upon to exercise a moral and spiritual, a penetrating and purifying influence upon others.
  
- c. *Light*, is positive—it is conspicuous; it must be seen, though it may be unwelcome. The kingdom of God occupies a very conspicuous place in the world "And it shall come to pass in the last days, (that) the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. <sup>3</sup> And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:2-3). Truly a Christian is like "a city that is set on a hill which cannot be hid."

d. *Light* is also negative—it dispels darkness. Those in darkness hate to have the light of God’s word shined on them “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.<sup>20</sup> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved” (John 3:19-20). Those in sin do not like to have their sin exposed, nevertheless we are to “reprove them” (Eph. 5:11).

2. The Man that gets drunk doesn’t want to hear a sermon on drunkenness. The dancing church member doesn’t want to hear a sermon on dancing. The ultimate purpose of a good influence- that others “may see your good works, and glorify your Father which is in heaven.”

B. How Do We Influence One Another?

1. The fundamental ways are suggested in 1 Tim. 4:12:

a. *In word.* Our words become an index to our character, “O generation of vipers, how can

ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things" (Mat. 12:34-35). Christians are admonished throughout the New Testament to be pure in speech (Eph. 4:29; 5:3-4; Col. 4:6).

- 1) When members of the Lord's church speak idle words, tell vulgar and suggestive jokes, or lose their temper and curse, what do you suppose the world thinks of their brand of Christianity?
- 2) We need to pray for purity of speech as did David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer" (Psa. 19:14).

b. *In manner of Life.* There is no

part of our lives that wields a greater influence. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). Our lives are constantly being observed, even when we are unaware of it, and we are thereby making impressions upon others either for good or bad. "Ye are our epistle written in our hearts, known and read of all men" (2 Cor. 3:2).

- 1) Christians influence the world by means of their inner life, prayer etc. Light shines openly, publicly; and it is in this way that the citizens of the kingdom affect the world by means of missionary endeavors outward works which result in God's glory. (1 Pet. 2:11-12; Tit. 2:7-8).

c. *In love.* "A new commandment I give unto you, That ye love one another;

as I have loved you, that ye also love one another. <sup>35</sup> By this shall all (men) know that ye are my disciples, if ye have love one to another" (John 13:34-35). If God's people were united together, loving as one big family, the world would be constrained to fall in the ranks of the Lord's army and fight again sin.

- 1) But where a church is rent asunder through hate and jealousy, the influence of that church is wrecked in the community.
  - 2) "He that loveth not knoweth not God; for God is love" (1 John 4:8)
  - 3) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).
- d. *In spirit.* If there is anything in which we should have our whole spirit, or soul, it is our service to the Lord.

- 1) "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).
  - 2) No one appreciates halfheartedness in any realm and activity of life.
- e. *In faith.* That is, faithful in all service to God.
- 1) What does it mean to be faithful? It means to be "full of faith."
  - 2) Our faith is something that can be seen by others. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (Jam. 2:18).
- f. *In purity.* If anyone should be pure, surely it ought to be a Christian, for he has been washed in the Blood of The

Lamb, "And from Jesus Christ, (who is) the faithful witness, (and) the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

1) Christ is our Model in Purity of life. "But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1:15).

b. If we continue to follow Him we are assured that our lives will be pure. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

C. Our Influence, Either For Good Or Bad, Is Determined By Our Attitude Toward The Church.

I. Many persons in the church say to the world that the church is not very important, because they push it into the background of their heart and lives. If they want to go fishing, hunting, picnicking, or visiting on the Lord's day, they go and forsake the

assembly.

2. By staying away from the Bible classes, or the Sunday evening services, or Wednesday night Bible study, we are announcing to the world our attitude toward the church.
3. Thus by giving the church the scraps of our time, talents and money, we influence others to continue in their lost state.
4. The ultimate purpose of a good influence - that others "May see your good works, and glorify your Father which is in heaven." (Mat. 5:16)

### III. Conclusion.

1. Have you and I been trying to say in a living sermon just what Jesus said in a single sentence?
2. Let us shine where we are - in business, at home in society.



# RIGHTEOUSNESS THAT EXCEEDS

Clifford Newell, Jr.

**Text:** *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach (them), the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed (the righteousness) of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"* (Mat. 5:17-20).

## I. Introduction.

1. This portion of Holy Writ has to deal with our Lord's attitude toward the Law.
2. We have seen our Lord carefully describe the Christian.
3. First, we have been reminded of what we are; then we have been told that, this being so, we must ever remember it and let our life be such that always befits our profession.
4. It is somewhat like a parent who cares about his child and says to him, as he

leaves, remember (son or daughter) who you are.

5. You must behave in such a way that you reflect honor upon your name, family, and church.
6. Four precious principles are laid down by the Master Teacher, namely—
  - a. His purpose.
  - b. The extent in which the law has been fulfilled.
  - c. The disciple's treatment of the Word of God.
  - d. Except your righteousness exceed that of the Scribes and the Pharisees.

## II. Discussion.

- A. His Purpose— "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Mat. 5:17).
  1. First of all, His purpose can be divided into two areas.
  2. Jesus, Himself said that His mission was not "to destroy," abrogate or annul the O. T.
    - a. "katalusai" literally means "to

utterly destroy, to overthrow completely."

- b. Kata—down and lusai—to destroy.
  - c. The Pharisees had already accused Jesus of disregarding the law of Moses. "And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?" (Mark 2:24).
  - d. "The law" included the ritualistic, civil, and moral codes of Israel.
  - e. "Or the prophets," included the predictive element of prophecy and the commands which were given through the prophets.
3. Secondly, Jesus announced to the disciples that He did come for the purpose of fulfilling the law.
- a. Jesus, instead of destroying the law, fulfilled it.
  - b. Instead of setting aside the prophets, He fulfilled their predictions.
  - c. The Jews were to see in Jesus

the end of the law, "For Christ (is) the end of the law for righteousness to every one that believeth" (Rom. 10:4).

d. Jesus came to fulfill all of the types of the law and all the unfilled predictions of the prophets.

e. Jesus and His kingdom, with all that pertains to them, constitute the object and fulfillment of all the prophets.

4. "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Mat. 5:17 NIV). Or "By abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace" (Eph. 2:15 NIV). The NASV translates these two passages in the same way!

#### **B. To What Extent Has The Law Been Fulfilled?**

1. The jot or yod answering to our letter I was the smallest of the Hebrew letters.

2. The tittle was a stroke of the pen, by which alone some of the Hebrew letters were distinguished from others like them.

3. To put it in English we distinguish the letter c from the letter e by the title inside the letter.
4. This passage not only teaches that the law was to remain in full force until fulfilled, but it shows the precise accuracy with which the law was given by God.

**C. Disciples Attitude And Treatment Of The Word.**

1. From Himself and His own task of fulfillment, Jesus now turns to His disciples and to their treatment of the words of God.
2. The word *least* probably refers to the same as 'one jot or one tittle' in verse 18; and means that no one has authority to violate in the minutest detail any of the commands of God.
3. It is interesting to note that Jesus puts doing before teaching. This is the proper order—"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach" (Acts 1:1).
4. One can keep all of God's commandments and teach others to keep them, or he can disobey them himself and encourage others to disobey them.

5. If one sets aside or rejects one of the least commandments of God, and so teaches men, he will be rejected as the least and most unworthy of these in the kingdom, as such will be cast out into outer darkness, where there is weeping and gnashing of teeth; but he who shall do and teach all these commandments shall be great in the kingdom of heaven. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jam. 2:10).
6. Nothing is least where God's authority is at stake!

#### **D. Except Your Righteousness Shall Exceed**

1. There are many points that beg our attention concerning the righteousness of the scribes and Pharisees. These will be taken from Matthew 23.
  - a. Their preaching and practice were not consistent. Do as I say, not as I do! It isn't advice the world needs - it is example—"All therefore whatsoever they bid you observe, (that) observe and do; but do not ye after their works: for they say, and do not" (Mat. 23:3).

- b. Their motivation was wrong. All their works they do to be seen of men—"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup> And love the uppermost rooms at feasts, and the chief seats in the synagogues, <sup>7</sup> And greetings in the markets, and to be called of men, Rabbi, Rabbi" (Mat 23:5-7).
- c. They were more interested in quantity than quality—"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Mat. 23:15).
- d. Their righteousness was external and formal—"Woe unto you, [ye] blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!...<sup>18</sup> And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

<sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup> (Thou) blind Pharisee, cleanse first that (which is) within the cup and platter, that the outside of them may be clean also. <sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead (men's) bones, and of all uncleanness. <sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Mat. 23:16, 18, 25-28).

- e. They majored in minors and minored in (majors—"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier (matters) of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. <sup>24</sup> (Ye) blind guides, which strain at a gnat, and swallow a camel" Mat. 23:23-



24).

f. They were more concerned with the ceremonial than the moral—"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" (Mat. 23:14).

2. The "Righteousness That Exceeds" is made possible only through Christ.
3. The entire sermon on the mount is the framework for the righteousness that exceeds and then becomes the background for the book of Matthew.
4. The beatitudes contain the essential principles that produce the righteousness that exceeds.
5. The righteousness that exceeds can be seen in life—"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.<sup>14</sup> Ye are the light of the world. A city that is set on an hill cannot be hid.<sup>15</sup> Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the

house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mat. 5:13-16).

6. This righteousness does not retaliate; does not seek revenge; but does remember its own weakness and faults—"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Mat. 5:23-24).
7. The righteousness that exceeds considers others—"Therefore all things whatsoever ye would that men should do to you, do ye even to them: for this is the law and the prophets" (Mat. 7:12).
8. Hence, the righteousness that exceeds begins with a reference to the law and the prophets. The golden rule closes by saying "This is the law and the prophets." The entire section from Matthew 5:17 through 7:12 sets forth the principles of the righteousness that exceeds.

### III. Conclusion.

1. The Sermon On The Mount is an exposition

of the righteousness that exceeds.

2. Thus, the book of Matthew sets forth Christ as an example of righteousness.
3. Let us seek to imitate Christ and avoid self-righteousness which is deceptive!

# The Sanctity of Marriage

Bill Haywood

Text: *"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery"* (Mat. 5:31-32).

## I. Introduction.

1. Jesus, in this passage, is promoting the sanctity of marriage.
2. The casual destruction of marriage is rampant today.
3. It seems that we are living in a time when marriage and the destruction of this sacred institution is taken very lightly.
  - a. 1870 - 1 out of 34 marriages ended in divorce.
  - b. 1900 - 1 out of 12 marriages ended in divorce.
  - c. 1940 - 1 out of 5 marriages ended in divorce.
  - d. 1960 - 1 out of 3 marriages ended in divorce.
  - e. 1986 - 1 out of 2 marriages ended in divorce.

- f. 1989 - 1 out of 1.8 marriages ended in divorce.
4. In 1998 we still hover at about a 50% divorce rate.
  5. I seriously doubt that there is a family in this room that has not been touched by divorce in some aspect.
  6. Jesus deals with this subject in Mat. 5:31,32.
    - a. He says there is only one reason to divorce.
    - b. If you divorce for some reason other than fornication, you commit adultery.
    - c. The one you marry commits adultery. Your former spouse commits adultery and the one they marry commits adultery.
    - d. Sin multiplied over and over.
  7. This is serious because "For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God" (Eph. 5:5).
  8. This subject is one that is of significance to one's own personal salvation.
  9. There is an extended text that deals with

this subject in Mat. 19:3ff

10. There were two Rabbinical "Schools of Thought" based on Deuteronomy 24:1-4 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, when she has departed from his house, and goes and becomes another man's wife, if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you as an inheritance."

- a. The school of Hillel said that the "*uncleanness*" could be almost anything.

- b. The school of Shammai said that the "*uncleanness*" is fornication only.

9. Jesus proceeds to give them FIVE REASONS TO STAY MARRIED.

## II. Discussion.

- A. In Marriage, From The Beginning He Made

## Them Male And Female (Mat. 19:4).

1. If you're Adam, you marry Eve - If you're Eve, you marry Adam.
2. The creator and designer of the universe designed this sacred relationship called marriage.
3. God's design is one MAN one WIFE for LIFE.
4. In the early 70's, some Psychologists hailed divorce as the great mender of wounds. It is clear that they're wrong and God is right!

## B. In Marriage There Is A Union (Mat. 19:5).

1. KJV ...Cleave  
NKJ ...Joined  
NIV ...United
2. The connotation of being glued together.
3. Glued laminated arches are often used in church buildings. Engineers tell us that the wood will break before the glue line breaks.
4. Imagine that I painted my hand with "super glue" and then pressed both hands together—When the glue dried, I demanded that the two hands be separated. Flesh would be ripped from flesh.

5. The friendly divorce is a myth — Emotionally and Spiritually it rips you apart .
- C. In Marriage The Two Become One Flesh (Mat. 19:5-6).
1. The unity candle.
  2. My wife and I became one in our sons.
  3. How can you saw a child in half?
  4. To have marital problems and ignore them is like having a splinter in your thumb and amputating your arm.
- D. In Marriage God Has Joined The Two Together (Mat. 19:6).
1. You may not have taken your marriage seriously, but God did.
  2. "And this is the second thing you do: You cover the altar of the LORD with tears, With weeping and crying; So He does not regard the offering anymore, Nor receive it with goodwill from your hands. <sup>14</sup> Yet you say, "For what reason?" Because the LORD has been witness Between you and the wife of your youth, With whom you have dealt treacherously; Yet she is your companion And your wife by covenant. <sup>15</sup> But did He not make them one, Having a remnant of



the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth. <sup>16</sup> "For the LORD God of Israel says That He hates divorce, For it covers one's garment with violence," Says the LORD of hosts. "Therefore take heed to your spirit, That you do not deal treacherously" (Mal. 2:13-16).

- a. V.14 - God was the best man at your wedding.
- b. V.16 - Cover yourself with wrong.
- c. V.16 - God hates divorce.

E. In Marriage There Is Only One Reason For Divorce ( **Mat. 19:9**).

1. Last time I checked, 48 out of 50 states had "No Fault Divorce" -- legalized sin!
2. This is a right—not a command.
3. Sin multiplied upon sin.
4. "Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge" (Heb. 13:4).
5. "Do you not know that the

unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomite" (1 Cor. 6:9).

6. Mat. 19:10-12 points out just how serious we should take this teaching.

### III. Conclusion.

1. There are at least 5 good reasons to stay married.
2. Remember when you break God's law you break yourself!

# THE MODEL PRAYER

Wesley Simons

Text: *"And when thou prayest, thou shalt not be as the hypocrites (are): for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. <sup>7</sup> But when ye pray, use not vain repetitions, as the heathen (do): for they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. <sup>9</sup> After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done in earth, as (it is) in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we forgive our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen"* (Mat. 6:5-13).

## I. Introduction.

1. Prayer is the privilege of the Christian, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31).
2. We must be taught how to pray, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his

disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1).

3. We are to be persistent in prayer, "And he spake a parable unto them (to this end), that men ought always to pray, and not to faint" (Luke 18:1).
4. We should start while our children are young to teach them how to pray.
5. Many children never see nor hear mom or dad pray.
6. Some pray just to be seen of men, "And when thou prayest, thou shalt not be as the hypocrites (are): for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Mat. 6:5).
7. Our prayers are to be between God and oneself, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Mat. 6:6).
8. Our prayers do not have to be eternal to be heard, "But when ye pray, use not vain repetitions, as the heathen (do): for they think that they shall be heard for their much speaking" (Mat. 6:7).
9. God knows our needs before we ask, "Be

not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Mat. 6:8).

10. The model prayer (some call this the Lord's prayer) consists of only 64 words.
11. We want to look at some attitudes that we must have when we pray.

## II. Discussion.

### A. "Our Father" — A Family Attitude.

1. Once we are born again, we enter God's family.
2. "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).
3. The church is the house of God, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).
4. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19).

### B. "Which art in heaven" — A Sojourn Attitude.

1. We must realize this earth is not our home, "Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup> In my Father's house are many mansions: if (it were) not (so), I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, (there) ye may be also" (John 14:1-3).
2. If we fall in love with this world, we will lose our soul, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mat. 16:26).
3. "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (2 Tim. 4:10).
4. We must place the spiritual above the earthly, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup> Set your affection on things above, not on things on the earth. (Col. 3:1-2). "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup> But lay up for yourselves treasures in

heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Mat. 6:19-20).

C. "Hallowed be thy name" — A Reverent Attitude.

1. There is something in a name.
2. One is not to take the name of God in vain. However, do we hallow the name of God?
3. When we talk during services, we are not hallowing God and His name.
4. "Some (trust) in chariots, and some in horses: but we will remember the name of the LORD our God" (Psa. 20:7).
5. "In God we boast all the day long, and praise thy name for ever. Selah" (Psa. 44:8).
6. "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore" (Psa. 86:12).
7. "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and (his) doctrine be not blasphemed" (1 Tim. 6:1).

D. "Thy Kingdom Come" — A Spiritual

Attitude.

1. We cannot pray this prayer. Why, because the kingdom has come.
  2. "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1).
  3. "Who hath delivered us from the power of darkness, and hath translated (us) into the kingdom of his dear Son" (Col. 1:13).
  4. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and (of) the Spirit, he cannot enter into the kingdom of God" (John 3:5).
- E. "Thy Will Be Done In Earth, As It Is In Heaven" — A Submissive Attitude.
1. "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).
  2. "And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey" (Josh. 24:24).
  3. "Not every one that saith unto me, Lord, Lord, shall enter into the



kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mat. 7:21).

4. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this (is) the whole (duty) of man. <sup>14</sup> For God shall bring every work into judgment, with every secret thing, whether (it be) good, or whether (it be) evil" (Ecc. 12:13-14).

5. "Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

F. "Give Us This Day Our Daily Bread" — A Dependent Attitude.

1. We need to learn that all blessings flow from God.

2. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jam. 1:17).

3. Do we thank God for all He has given us?

4. The rich farmer in Luke 12 did not realize from whence his blessings

came.

5. Even a hog will look up when an acorn hits him on the head.
  6. Some children have never seen their parents offer thanks for their daily bread. What about your children?
- G. "And Forgive Our Debts, As We Forgive Our Debtors" — A Forgiving Attitude.
1. Do we really want God to forgive us as we forgive others?
  2. I know of people who have stated that they would never forgive so-and-so. As long as they have this attitude, they can never go to heaven.
  3. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Mat. 6:14-15).
  4. Why do we need to forgive others?
    - a. Because we will always need forgiveness.
    - b. Because we want to help our fellow man go to heaven.
    - c. Because God has forgiven us.

- d. Because God wants and demands that we forgive our fellow man.
- e. Some will not forgive stating, "You do not know what they have done to me."
  - 1) Have they done more to you than what Joseph's brethren did to him?
  - 2) Have they done more to you than what the Jews did to Jesus?
  - 3) Have they done more to you than what the Jews did to Stephen?
  - 4) Have they done more to you than what Saul did to the church?
- f. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).
- g. "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. <sup>4</sup> And if he trespass against thee seven times in a day, and

seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. <sup>5</sup> And the apostles said unto the Lord, Increase our faith" (Luke 17:3-5).

h. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Mat. 5:23-24).

I. We must forgive to be forgiven.

H. "Lead Us Not Into Temptation, But Deliver Us From Evil" — A Hungering And Thirsting After Righteousness Attitude.

1. "Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. <sup>2</sup> But his delight (is) in the law of the LORD; and in his law doth he meditate day and night" (Psa. 1:1-2).

2. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mat. 6:33).

3. "There hath no temptation taken you but such as is common to man: but God (is) faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear (it)" (1 Cor. 10:13).
  4. "Abstain from all appearance of evil" (1 Thess. 5:22).
- I. "For Thine Is The Kingdom The Power, And The Glory Forever" — A Praise And Adoration Attitude.
1. We are to praise and adore God.
  2. "Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. <sup>2</sup> Praise ye him, all his angels: praise ye him, all his hosts. <sup>3</sup> Praise ye him, sun and moon: praise him, all ye stars of light. <sup>4</sup> Praise him, ye heavens of heavens, and ye waters that (be) above the heavens. <sup>5</sup> Let them praise the name of the LORD: for he commanded, and they were created" (Psa. 148:1-5).
  3. Those who do not attend services on a regular basis do not enjoy praising God.

### III. Conclusion.

1. If we make sure our attitude is right when

we pray, the results will be much better.

2. How long has it been since you have talked to God?
3. How much does prayer mean to you?
4. If you were judged by your prayer life only, where would you stand?
5. "From whence (come) wars and fightings among you? (come they) not hence, (even) of your lusts that war in your members? <sup>2</sup> Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. <sup>3</sup> Ye ask, and receive not, because ye ask amiss, that ye may consume (it) upon your lusts" (Jam. 4:1-3).
6. Thank God for the model prayer which teaches us some great principles about praying.

# TREASURES UPON EARTH

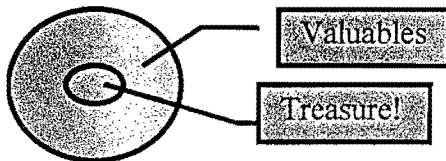
David Irick

Text: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> For where your treasure is, there will your heart be also" (Mat. 6:19-21).

## I. Introduction.

1. Each person places a different value on things.  
Hobbies—Automobiles—Homes—Lands—  
Work—Money—Clothing—Christianity.
2. We must make a distinction between a "valuable" and a "treasure"!

3.



4. A treasure is something that becomes a priority in life, holding it affectionately above all else.

## II. Discussion.

- A. What Is Your Treasure?

1. Is your ultimate treasure physical?
  - a. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Mat. 6:19).
  - b. What consumes your thoughts?
  - c. What consumes your money?
  - d. What consumes your time and energy?
  - e. "For where your treasure is, there will your heart be also. (Mat. 6:21). (Find your heart and you will also discover your treasure!)"
  - f. "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, Why callest thou me good? (there is) none good but one, (that is), God. <sup>19</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. <sup>20</sup> And



he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup>

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. <sup>22</sup>

And he was sad at that saying, and went away grieved: for he had great possessions" (Mark 10:17-22).

- g. Are we more excited about a business deal being converted to cash or the conversion of a lost soul to Christ? Which would we work harder to achieve?

2. Is your ultimate treasure spiritual in nature?

- a. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Mat. 6:20).

- b. "Master, which (is) the great commandment in the law? <sup>37</sup>  
Jesus said unto him, Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind.<sup>38</sup> This is the first and great commandment.<sup>39</sup> And the second (is) like unto it, Thou shalt love thy neighbour as thyself.<sup>40</sup> On these two commandments hang all the law and the prophets" (Mat. 22:36-40).

- c. Is our desire for heaven above all else?
  - d. Is the spiritual our priority?
- B. Physical Treasures Are Not Equal To Spiritual Treasures.
- 1. What value are earthly treasures?
    - a. We never achieve fulfillment? There will always be something better, bigger, more attractive, etc.
    - b. With money, the more you make, the more you need!
    - c. With possessions there is always another level to possess.
    - d. With hobbies there is always another level to perform.
    - e. "And he spake a parable unto

them, saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, (and) be merry. <sup>20</sup> But God said unto him, (Thou) fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? <sup>21</sup> So (is) he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

- f. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> (Seeing) then (that) all these things shall be dissolved, what manner (of persons) ought ye to be in (all) holy conversation

and godliness" (2 Pet. 3:10-11).

- g. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this (is) the whole (duty) of man. <sup>14</sup> For God shall bring every work into judgment, with every secret thing, whether (it be) good, or whether (it be) evil" (Ecc. 12:13-14). (He sought fulfillment in power, riches, wives, wisdom, but he came to this conclusion)

2. Every lasting treasure is heavenly.

- a. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also" (Mat. 6:20-21).
- b. "Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my

sake, and the gospel's, <sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. <sup>31</sup> But many (that are) first shall be last; and the last first" (Mark 10:28-31).

- c. Would the rich man trade his former treasures for heavenly ones now? Luke 16:19-31.
- d. "But what things were gain to me, those I counted loss for Christ. <sup>8</sup> Yea doubtless, and I count all things (but) loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them (but) dung, that I may win Christ" (Phi. 3:7-8). "Brethren, I count not myself to have apprehended: but (this) one thing (I do), forgetting those things which are behind, and reaching forth unto those things which are before, <sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as be perfect, be thus minded:

and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Phi. 3:13-15).

3. How do we lay up treasures in heaven?
  - a. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mat. 6:33).
  - b. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup> Set your affection on things above, not on things on the earth. (Col. 3:1-2). (By living the Christian life placing our priorities on the spiritual.)
  - c. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).
  - d. "And I heard a voice from heaven saying unto me, Write, Blessed (are) the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from

their labours; and their works do follow them" (Rev. 14:13).

C. Can God's Servant Be Wealthy Or Prosperous?

1. Many of God's servants have been wealthy.

a. Abraham? "And Abram (was) very rich in cattle, in silver, and in gold" (Gen. 13:2). "She said moreover unto him, We have both straw and provender enough, and room to lodge in" (Gen. 24:25).

b. David? "So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.<sup>10</sup> And David went on, and grew great, and the LORD God of hosts (was) with him.<sup>11</sup> And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.<sup>12</sup> And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.<sup>13</sup> And David took (him) more concubines and wives out of Jerusalem, after he was come from

Hebron: and there were yet sons and daughters born to David" (2 Sam. 5:9-13). "So David waxed greater and greater: for the LORD of hosts (was) with him. <sup>10</sup> These also (are) the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, (and) with all Israel, to make him king, according to the word of the LORD concerning Israel" (1 Chron. 11:9-10).

- c. Job? "And there was a day when his sons and his daughters (were) eating and drinking wine in their eldest brother's house" (Job 1:13).
- d. Joseph of Arimathea? "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple" (Mat. 27:57).

2. Following biblical principles often lead to prosperity?

- a. "He becometh poor that dealeth (with) a slack hand: but the hand of the diligent maketh rich. <sup>5</sup> He that gathereth in summer (is) a wise son: (but) he that



sleepeth in harvest (is) a son that causeth shame" (Prov. 10:4-5).

b. "The hand of the diligent shall bear rule: but the slothful shall be under tribute" (Prov. 12:24).

c. "The soul of the sluggard desireth, and (hath) nothing: but the soul of the diligent shall be made fat" (Prov. 13:4).

3. But there are dangers associated with being wealthy.

a. They can steal our time and attention.

1) "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of (this) life, and bring no fruit to perfection" (Luke 8:14).

2) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through

and steal: <sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> For where your treasure is, there will your heart be also" (Mat. 6:19-21).

b. They can tempt us to become covetous which is idolatry.

1) "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5).

2) "But they that will be rich fall into temptation and a snare, and (into) many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup> For the love of money is the root of all evil: which while some coveted after, they have erred

from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10).

- 3) "Moreover the profit of the earth is for all: the king (himself) is served by the field. <sup>10</sup> He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this (is) also vanity. <sup>11</sup> When goods increase, they are increased that eat them: and what good (is there) to the owners thereof, saving the beholding (of them) with their eyes? <sup>12</sup> The sleep of a labouring man (is) sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. <sup>13</sup> There is a sore evil (which) I have seen under the sun, (namely), riches kept for the owners thereof to their hurt. <sup>14</sup> But those riches perish by evil travail: and he begetteth a son, and

(there is) nothing in his hand. <sup>15</sup> As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand" (Ecc. 5:9-15).

c. They can tempt us to trust in wealth.

- 1) "Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: <sup>12</sup> Lest (when) thou hast eaten and art full, and hast built goodly houses, and dwelt (therein); <sup>13</sup> And (when) thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; <sup>14</sup> Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the

house of bondage; <sup>15</sup>  
Who led thee through  
that great and terrible  
wilderness, (wherein  
were) fiery serpents,  
and scorpions, and  
drought, where (there  
was) no water; who  
brought thee forth  
water out of the rock of  
flint; <sup>16</sup> Who fed thee in  
the wilderness with  
manna, which thy  
fathers knew not, that  
he might humble thee,  
and that he might prove  
thee, to do thee good  
at thy latter end; <sup>17</sup> And  
thou say in thine heart,  
My power and the  
might of (mine) hand  
hath gotten me this  
wealth. <sup>18</sup> But thou  
shalt remember the  
LORD thy God: for (it is)  
he that giveth thee  
power to get wealth,  
that he may establish  
his covenant which he  
sware unto thy fathers,  
as (it is) this day" (Deut.  
8:11-18).

- 2) "And Jesus looked  
round about, and saith  
unto his disciples, How  
hardly shall they that

have riches enter into the kingdom of God!<sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!<sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.<sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved?<sup>27</sup> And Jesus looking upon them saith, With men (it is) impossible, but not with God: for with God all things are possible" (Mark 10:23-27).

### III. Conclusion.

1. There is nothing wrong with material possessions, sports, hobbies, money and the like.
2. But we must use caution that we never allow them to take control of our lives. May we possess our possessions without having

them possess us !

3. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mat. 16:26).

# JUDGE NOT

Eddy Craft

Text: "Judge not, that ye be not judged" (Mat. 7:1).

## I. Introduction.

1. How many times have you heard some one say, "we are not to judge." It is unbelievable how many people have misused Mat. 7:1.
2. While many can quote Mat. 7:1, they don't have a clue what the rest of the chapter teaches. We must consider the context to get the meaning of the verse. In this lesson we want to do just that.
3. There are other passages in the Bible that teach that we must judge, notice the following passage, "Judge not according to the appearance, but judge righteous judgment" (John 7:24). The Lord commands proper judging.

## II. Discussion.

### A. The Context.

1. The entire seventh chapter of Matthew teaches that we must judge.
2. The first seven verses condemn hypocritical judging. The mistake that many make is taking these verses and applying them across the



broad and condemning judging of any kind.

3. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Mat. 7:7).

a. How can one ask, seek and knock with out judging?

b. When one misunderstand the rest of the chapter.

4. "Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup> Or if he ask a fish, will he give him a serpent? <sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Mat. 7:9-11).

a. How can the preceding verses mean anything if I cannot judge?

b. I would have to be able to judge the difference between a stone and bread and the difference between a fish and a serpent.

5. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Mat. 7:12).

- a. If I understand verse one of our text to mean that I can't judge at all how could I determine how to treat others?
  - b. Without judging how would I be able to tell what the law and the prophets were saying?
6. "Enter ye in at the strait gate: for wide (is) the gate, and broad (is) the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> Because strait (is) the gate, and narrow (is) the way, which leadeth unto life, and few there be that find it" (Mat. 7:13-14).
- a. These verses as all others in this chapter point out the importance of judging.
  - b. We could not know which way is broad and which way is narrow without making a judgement.
7. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring

forth evil fruit, neither (can) a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them" (Mat. 7:15-20).

- a. Now, how could we know a false prophet and judge his fruits without judging?
- b. There are passages after passages that teach us to judge the false prophets, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).  
"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2).

B. Some Judging Is Condemned And Some is Not.

1. Prejudicial judging or condemning is wrong.
2. The text before us deals with mote hunters. Failure to see our faults,

but hunting flaws in others. Condemning others for things we do. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. <sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things. <sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:1-4).

3. Judging righteous judgement is not condemned but as we have seen already in John 7:24 is commanded.
  - a. In order to make righteous judgements we must our judgements must be done with the proper attitude.
  - b. Our judgements must be based on facts.
  - c. Our judgements must be formed by the proper standard.

d. There must be a balance between mercy and justice.

C. Jesus And Others Were Not Afraid To Judge.

1. Jesus—"Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash (their) hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And (when they come) from the market, except they wash, they eat not. And many other things there be, which they have received to hold, (as) the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with (their) lips, but their heart is far from me. <sup>7</sup>

Howbeit in vain do they worship me, teaching (for) doctrines the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, (as) the washing of pots and cups: and many

other such like things ye do. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: <sup>11</sup> But ye say, If a man shall say to his father or mother, (It is) Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; (he shall be free). <sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" ( Mark 7:1-13).

2. Paul—"But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul, (who also (is called) Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> And said, O full of all subtilty and all mischief, (thou) child of the devil, (thou) enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, the hand of the Lord (is) upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand" (Acts 13:8-11).

3. Stephen—"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers (did), so (do) ye. <sup>52</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:51-52).

### III. Conclusion.

1. The Sermon on the Mount is without a doubt one of the most interesting sermons that one could ever study. The kingdom principles that are taught therein are second to none. One will not be able to study the Sermon on the Mount without seeing the importance of judging.
- B. My friend do not judge yourselves unworthy "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).
- C. How do YOU judge?











