



ARISE TO TRUTH LECTURESHIP

The Sermon On The Mount

AUGUST 18TH - 21ST 1999

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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 thirteen 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. To those who support the preaching of the gospel in any way, 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 are currently supporting the program are: Abingdon; Centerview and “C” St. in Elizabethton; East Bristol; 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. Friends, there have been times when the money was very tight, but God always came through for us.

In Christian love, the speakers of Arise To Truth,

Mack Bennett

Eddy Craft

Ed DeVault

Tim Dooley

Bill Haywood

David Irick

Everette Morefield

Clifford Newell, Jr.

Ewell Pritchett

Wesley Simons

BEWARE OF FALSE PROPHETS

Bill Haywood

Text: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. 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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:15-23).

I. INTRODUCTION.

1. The subject before us is "Beware of False Prophets."
2. Something worth noting here is that for there to be false prophets or false teachers, there has to be a false message or a false teaching. Hence, there must also be a true message. Some have concluded that truth is relative, hence a search for truth is an exercise in futility. Jesus' teaching in this text refutes that thought. Jesus clearly teaches that we can know truth (John 8:32) and can therefore distinguish true and false teachers.
3. Some would have you believe that one doctrine is as good as another doctrine. Jesus' teaching in this text refutes that idea.
4. Some would have you believe that as long as a person is sincere in what they teach, it is alright. Again Jesus' teaching in this text refutes that concept.
5. Some would also have you believe that we should not concern ourselves with false teachers. "*Live and let live.*" Once more, Jesus' teaching in this text refutes that notion.
6. Not only is discerning false teachers important, it is our duty. In view of this, let's carefully examine the teaching of Jesus on the subject of false teachers.

II. DISCUSSION.

A. Jesus Teaches On The Danger Of A False Teacher.

1. In verse 15 Jesus says that "*inwardly they are ravening wolves.*"

2. Acts 20:29 *"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."*
3. Titus 1:11 *"Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."*
4. A false teacher in the midst of the saints must never be ignored or allowed to spread his venomous teaching. If tolerated long enough, a false teacher will do violence to the church. Whether that is the motive or not, false teaching will not promote the will of God.

B. Jesus Teaches On The Appearance Of A False Teacher.

1. In Verse 15 Jesus teaches that the false teacher will *"come to you in sheep's clothing."*
2. What does a false teacher look like? Does a false teacher have a certain height and weight?
3. We have examples right here in this room.
4. A false teacher does not wear a neon sign that says **"I AM A FALSE TEACHER."**
5. A false teacher looks like one of the faithful saints.

C. Jesus Teaches On How To Discern Who Is A False Teacher.

1. In verse 16 Jesus teaches *"Ye shall know them by their fruits."*
 2. Sometimes we are deceived by false teachers because they seem so genuine.
 3. Some may be sincere while others may, in fact, be a complete fake.
 4. We only have one objective standard.
 - a. There are some who, because they claim that all truth is relative, would have us believe that we could never ascertain whether a person was a false teacher or not. Jesus certainly does not teach any such thing.
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- b. When I listen to some preachers, I get the impression that they think the only false teaching is to say that there is false teaching.
 - c. Consider what Jesus said about false teaching *“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit...Wherefore by their fruits ye shall know them”* (Mat. 7:17-18, 20).
 - d. I know very little about fruit trees. If you were to show me the bark of several trees and ask me “From which comes apples?”, I could not tell you. Or if you showed me various leaves and ask me “Which one belongs to an apple tree?” I could not tell you. But if you showed me various fruit and said “Which one is an apple?” I could handle that.
5. The fruit of false teaching is easy to spot.
- a. Teachers who refuse to recognize the authority of Christ’s Word, the Bible, are false teachers.
 - b. Teachers who refuse to teach baptism for the forgiveness of sins are false teachers
 - c. Teachers who promote immoral lifestyles are false teachers.
6. The fruit of false teaching does not come from a noble source. I have some worthless weeds that grow up between my fence and my neighbor’s fence. I have never expected to harvest anything worthwhile from those weeds. When you find a teaching that is absolutely contrary to God’s Word, don’t think that it came from a noble source.

D. Jesus Teaches On The Hidden Characteristics Of A False Teacher.

1. Jesus teaches in verse 15 and 22 that a false teacher may appear to be very religious.
 2. *“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them”* (Acts 20:30). A false teacher is interested in self promotion.
 3. *“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady,*
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highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:1-7). A false teacher has several characteristics that can be concealed.

E. Jesus Teaches On Destiny Of A False Teacher.

1. Verse 19 *"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."*
 - a. God demands that His servants be fruitful; *"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit...if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned"* (John 15:2,6).
 - b. If you have a tree that is supposed to bear fruit but it does not bear fruit, you do away with it.
 - c. It is important to note that God determines what is fruitful and what is not fruitful.
 - d. Man may think fruitfulness is an appearance of religion. *"Having a form of godliness, but denying the power thereof: from such turn away"* (2 Tim. 3:5).
 2. In verses 21 and 22, Jesus makes it clear that mere appearance of religion is not enough. Jesus said *"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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"*
 - a. Jesus demands obedience! *"he that doeth the will of my Father."*
 - b. This is why false teaching is so dangerous. Any teaching that does not lead to correct obedience will lead one away from God.
 - c. Some may be certain that their way is the right way. Jesus indicates that some may even argue with God on the judgment day.
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3. In verse 23 we see the terrible fate of all the disobedient including false teachers; *“And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”*
 - a. There certainly is a standard, and God will hold us accountable to that standard.
 - b. We must be certain that we are upholding the truth because it is an issue of spiritual life and death.

III. CONCLUSION.

1. As a mature Christian, I should be able to discern the true from the false.
 2. The Apostle Paul wrote, *“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”* (Eph. 4:13-14).
 3. We need to have the attitude of Apollos; *“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ”* (Acts 18:24-28).
 4. Often on the Arise To Truth radio program, the speakers will say if we are wrong, please show us and help us to see the truth. If a person corrects me and helps me to serve God more accurately, that person is my friend. We need not expect others to have this attitude if we do not have this attitude.
 5. We must be able to recognize the false teaching and false teachers. It is a matter of spiritual life and death.
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THE LAW OF RECONCILIATION

Ed DeVault

Text: *“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing”* (Matthew 5:21-26).

I. INTRODUCTION.

1. If we were to sum up the theme of Jesus’ Sermon on the Mount, we could do no better than suggest He dealt with “the right attitudes of heart.” To those who were present to hear this great sermon, and likewise for us today, no greater challenge is placed before mankind than to live at a high level of moral righteousness. In the preceding verse to our lesson text, Jesus issued this challenge: *“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. 5:20).
2. Thus a certain “level of righteousness” is demanded if we hope to go to heaven!
3. Let us learn the lessons from this text, Mat. 5:21-26.

II. DISCUSSION.

A. The Old Versus The New.

1. Under the Decalogue - The 10 Commandments - the 6th commandment stated, *“Thou shalt not kill.”* This had reference to the intentional shedding of blood with malice.
 - a. Malice defined: Active ill will; desire to harm another or to do spite.
 - b. We need to understand the term “kill.” As used in the Decalogue, it refers to the malicious taking of someone’s life. We today would interpret such as murder.

- c. In Exo. 20:13, where Moses lists “*Thou shalt not kill,*” the Hebrew word “ratsach” is used and means to murder, to slay, as a manslayer (Strong’s Greek Lexicon).
 - d. Then in the very next chapter, a further explanation is given: Exo. 21:12-14.
 - e. Jesus, in Mat. 5:21, says that the man who murders is “*in danger of the judgment.*” The courts of the land will deal with such who intentionally takes the life of another.
2. “*But I say unto you...*”
- a. Jesus is changing the view on this taking of life to a more important point: that is, what lies behind the reason for someone taking the life, murdering another person!
 - b. At the root of practically all murder, is the base attitude of anger!
 - c. Is it a sin to be angry? Eph. 4:26-27.
 - d. Learn to control anger, and one will not sin accordingly!

B. What Kind Of Anger Is Jesus Talking About?

1. The anger Jesus says that is sinful - “*Whosoever is angry with his brother without a cause shall be in danger of the judgment.*”
 - a. Murder is the overt act of a murderous spirit, which accompanies anger. Jesus goes back to the very root of murder and shows that the true teaching of the law as set forth now by the principles of His kingdom forbids even the thoughts of murder. Many ancient authorities insert ‘without a cause’ in this verse, but it is not in the original, (Guy N. Woods Commentary on Matthew).
 - b. Brothers Woods did his commentary from the ASV, which was derived from the Nestle-Aland Greek Text; while the KJV was taken from the Textus-Receptus Greek Text.
 - c. I John 3:14-15 - John makes the distinction pertaining to hatred/anger in one’s heart as being justly guilty before God of murder!
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2. Outward manifestations of an angry heart.
 - a. *“Whosoever shall say to his brother Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”*
 - b. “Raca” comes from the Greek word “rhaka,” which means to be a worthless person...senseless...empty headed. Such is an expression of anger. Why be in danger? It is the opposite attitude that a Christian is to possess: that of love for his fellow man.
 - c. “Fool” comes from the Greek word “moros,” which carries an even stronger idea of vile...foolish...wretched...most deplorable...godless! Such indicates even greater contempt toward someone; that of being of no value and worthy of destruction!

C. Reconciliation And Acceptable Worship (Mat. 5:23-26).

1. Attitude of anger “hinders!” How can our worship be acceptable unto God “if” we have such unresolved attitudes/differences with our brethren?
 2. When differences arise between brethren, who is responsible for settling that difference?
 - a. Mat. 18:15.
 - b. Jam. 5:19-20.
 - c. Brethren cannot engage in the “waiting game.”
 3. How is the problem to be settled? The problem MUST be resolved! Jesus says that good will between two MUST prevail!
 4. How soon should differences be corrected?
 - a. Jesus says “quickly”!
 - b. What should have never happened has happened; now it MUST be dealt with immediately!
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III. CONCLUSION.

1. Jesus in this section of His Sermon on the Mount, is, as He is with all areas of this sermon, dealing with “heart problems.”
 2. In this case, if one’s attitude of heart is wrong with a brother - better reconcile the problem before the time comes when it’s too late!
 3. Remove the anger - you remove the basis for evil deeds!
 4. Failure to do so: you can only expect to pay the price, even unto the “last farthing”; what may be worse - you could lose your soul!
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THE TWO GATES, TWO WAYS, TWO DESTINIES

Everette Morefield

Text: *“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: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”* (Matthew 7:13-14).

I. INTRODUCTION.

1. This remarkable statement of our Lord was uttered near the close of the Sermon on the Mount. In it, He tells us of two gates, two ways, two destinies, and two groups of people. One group is composed of “**few**” people; there are “**many**” in the other.
2. In the statement, there are a series of contrasts - a strait gate and a wide gate; a broad way and a narrow way; the few and the many; life and destruction. The first gate of which our Lord speaks is call strait; the spelling being *s-t-r-a-i-t* and not *s-t-r-a-i-g-h-t*. The word strait means “not crooked,” whereas the strait here used means narrow, pinched, difficult to be entered.

II. DISCUSSION.

A. Jesus Was “Narrow-Minded” In His View Of His Authority.

1. Perhaps it will be of benefit to us all to reflect upon the fact that our Lord was narrow-minded. Although Jesus is often pictured by some people as being so “broad-minded” that He will accept any and every sort of response which a human being may make to His instructions, the Bible does not so describe Him. Jesus demands that men reverence and obey His word (Mat. 7:13-14, 15-27; 23:1-38).
2. Jesus was “narrow-minded” in His view of His authority; (Mat. 28:18; Heb. 1:1-2; John 14:6; Col. 1:18). “For he taught them as one having authority, and not as their scribes” (Mat. 7:29).
3. In our teaching and preaching we must be just as narrow-minded as Jesus; (1 Pet. 4:11). But the broad way is easy, it is wide because it has no restrictions.

B. Jesus Was “Narrow-Minded” In His View Of Worship.

1. Jesus tells us how and who we are to worship (John 4:24; Luke 4:6-8). Thus, the Lord did not hold the view that one could worship God in any manner that pleased the worshiper.
2. He stressed that worship-to be acceptable to God - (1) had to be directed to God, (2) had to be in the right spirit, and (3) had to be according to truth. He declared that true worship necessarily involved the right *Object*, the right *Attitude*, and the right *Authority*.
3. Any thing else would be vain or will worship (Mat. 15:9; Col. 2:23).

C. Jesus Was “Narrow-Minded” In His View Of The Church.

1. Jesus has only one church, *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it”* (Mat. 16:18).
2. The church has only one head, Christ, (Eph. 1:22-23; 4:4-6). He is the savior of the body, (Eph. 5:23).
3. Christ loved the church and gave Himself for it, (Eph. 5:25; Acts 20:28). So the New Testament teaches one and only one church. But the broad-minded teach; *“choose the church of your choice.”*

D. Jesus Was “Narrow-Minded” In His View Of Salvation.

1. The Lord said, *“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: 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).
 2. To the disciples, the Lord said: *“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”* (Mat. 18:3).
 3. The Lord talked with Nicodemus about entrance into the kingdom of God (John 3:3). Then, in verse 5, the Lord explained what he had said in verse 3; *“Except one be born of water and the Spirit, he cannot enter in to the kingdom of God.”*
 4. The Lord taught that there was one way - and only one way for one to enter into the kingdom. He must have faith (John 8:24; Heb. 11:6). He must repent (Acts 17:30-31; Luke 13:3,5) He must confess (Rom. 10:9-10; Mat. 10:32-33) and be
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baptized into Christ for remission of sins (Gal. 3:26-27; Acts 2:38).

5. In John 6:44-45 *"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me."* The broad-minded would have you to believe that there are many ways to enter.

E. Jesus Was "Narrow-Minded" In His View Of Truth.

1. Jesus emphasized to the Scribes and Pharisees: *"Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men"* (Mat. 15:6-9).
2. With regard to the fact of truth, the attainableness of truth, the importance of truth, and the blessing of truth the Lord said: *"And ye shall know the truth, and the truth shall make you free"* (John 8:32).
3. The Lord forcefully identified truth: *"Sanctify them through thy truth; thy word is truth"* (John 17:17). *"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the father, but by me"* (John 14:6). The broad-minded say truth is not important.

F. Jesus Was "Narrow-Minded" On The Subject Of Marriage.

1. Marriage originated with God, (Gen. 2:24; Heb. 13:4).
2. Who can marry? (1) One who has never been married (Mat. 19:5). (2) One who has been married but their mate is dead (Rom. 7:2-3). (3) One who has been married, but put their mate away for fornication (Mat. 19:9).
3. God's pattern for marriage is for life, (Mat. 19:9). The broad-minded say there is no pattern for marriage.

III. CONCLUSION.

1. As we think about the fact of the evidences of our Lord's "narrow mindedness;" may we be impressed with the obligation (and the privilege) we have of being like Him. He lived to show us how to live. He exemplified the attitude we are to have, (Phi. 2:5).
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2. May God help us always to have the faith, the knowledge, the courage, the convictions - to imitate the Lord in being "narrow-minded" (1 Pet. 2:21).

THE TWO BUILDERS

Clifford Newell, Jr.

Text: *“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Matthew 7:24-27).*

I. INTRODUCTION.

1. There are two inviters, two messages, two gates, two ways, two kinds of teachers.
2. Now we shall observe that not only are there two kinds of builders but there are also two kinds of foundations and two kinds of fates for the two kinds of builders.
3. We are not surprised with the fact that a number of figures are used to represent either the Christian life or a life of disobedience, i.e., “running a race,” “soldiering,” “farming.”
4. The account of the “two builders” involves material which should be familiar to each of us. Surely, we know that “every house has a builder,” and “every builder builds upon a foundation.”
5. Let us examine this account involving two builders—two foundations.

II. DISCUSSION.

A. The Two Builders.

- I. One Wise (Mat. 7:24).
 - a. The idea of wise as used in this text is “prudent, sensible, practically wise.”
 - b. This wise one must be understood within its context, Matthew 7; and in particular with verses 21-23. Who is wise? But he that doeth the will of God.
 - c. The two hearers are not compared to a house well built and a house wrongly built, but to the builders.

- d. The wise builder's work was for the most part out of sight, but it was fundamental.
2. One Foolish (Mat. 7:26).
- a. Scorns his heart and character, hence the Lord's more severe condemnation—a foolish man (Moros).
 - b. The foolish builder worked above the ground, with no foundation that could stand a test.
 - c. The foolish builder does what his own will desires.
 - d. There is such a thing as listening to the exposition of principles with approval, without allowing the heart to be influenced.

B. The Two Foundations.

1. Solid Foundation (Mat. 7:24).
- a. Jesus made it clear that the man who builds his house on the solid rock foundation is a wise man.
 - b. He further teaches that the house which is built on the foundation of rock will withstand the storm (continue to stand) when the rains fall, the floods come and the winds blow and beat upon the house.
 - c. The reason why the house does not fall during this great stress is the fact that it was built on a foundation of rock.
 - d. Jesus also made it clear that the man who built his house on the rock foundation is used to refer to a man who builds the "house of his life" upon the solid rock foundation of both hearing and doing the will of our God.
2. Flimsy (Sand) Foundation (Mat. 7:26).
- a. Jesus describes a man as having built his house on the flimsy foundation of sand.
 - b. He continues to say, that when the great testing of the house came (i.e.,
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the rains descending, the floods coming, and the winds smiting/blowing the house), the house fell, and the fall of that house was very great.

- c. Thus, Jesus clearly taught that when a man who hears the words of Jesus but does not do them, he, in building the house of his own life, is like the foolish man who built his house upon the sand.
- d. Surely, we can understand, then, that when the great time of “testing” comes, the house of his life will crumble and fall because it was built on nothing but sand (i.e., of merely hearing but not obeying the words of Jesus).

C. We Observe From The Text.

- 1. Every one is “building a house” (living a life).
- 2. Every person’s house will be built either on the rock or the sand.
- 3. Each house (life) will be tested.
- 4. Each house will be tested by a severe storm (the judgment).
- 5. The basis of that judgment will be the Words of Jesus (the gospel).
- 6. The basis of the test will be whether one has not only heard but has also obeyed those words (of the gospel).
- 7. Every “house” (life) which has not been built on the rock will fall.
- 8. Every “house” (life, person) which falls will be lost forever (2 The. 1:7-9). This means that only one kind of “house” (life) will adequately meet the test of the judgment.
- 9. The test will be impartial. All of the “house” (all human lives) will have the same (the Word of God).

III. CONCLUSION.

- 1. Friends, that is why Paul taught, *“For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest (known): for the day*
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shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:11-15, emphasis mine CEN.).

2. How about your life as a builder?
 3. Are you wise or foolish?
 4. How about the house of your life? Is it built upon a solid (rock) foundation or flimsy (sand) foundation?
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LIVING BY THE GOLDEN RULE

Wesley Simons*

Text: *"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"* (Matthew 7:12).

I. INTRODUCTION.

1. Much of what God expects of us as His children involves relationships with others.
2. The Sermon on the Mount is filled with teachings that will alter our relationships.
3. In Jesus' teachings, one should note the use of such words as "others," "one another," "men," etc.
4. Even the ten commandments involved six commandments that had a bearing on relationships with others.
5. The "second" commandment mentioned by our Lord, according to Matthew 22:34-40, involves one's "neighbor."
6. The judgment scene presented in Matthew 25:31-46 is made up of situations involving others.
7. Jesus gave us a principle, if applied, it would bring about drastic change in the world: *"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).
8. Paul applied this principle to the Christian age in his letter to the church in Rome: *"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself"* (Rom. 13:9).

II. DISCUSSION.

A. There Is Obligation Involved In The Golden Rule.

1. "Let all your dealings with men be conducted in the same spirit in which you would desire them to deal with you."

* Thanks to Sidney White for some of the points in this lesson.

2. The "Golden Rule" says, "DO," which involves action on my part.
 - a. This action is not a "reaction" to the way others treat me.
 - b. This action is something I must do to bring about a desired reaction from others.
 3. The responsibility of the "Golden Rule" is placed squarely on my shoulders.
 4. There is an obligation of love (John 15:12; 13:34-35), as taught in the Bible (1 Cor. 13).
 5. There is an obligation of mercy (Mat. 5:7), without which we cannot expect to receive mercy: *"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment"* (Jam. 2:13).
 6. There is an obligation of kindness: *"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"* (Eph. 4:32).
 7. There is an obligation of compassion (1 Pet. 3:8; cf. Mat. 9:36).
 8. There is an obligation of humility (Luke 14:11; Jam. 4:10; Phi. 2:5-8).
 9. There is an obligation of gentleness (2 Tim. 2:24).
 10. There is an obligation of forgiveness (Eph. 4:32; Mat. 6:14-15), without which we will not be forgiven.
 - a. Forgiveness includes the necessity of repentance (Luke. 17:3).
 - b. If Jesus, on the cross, could pray, *"Father, forgive,"* surely we can forgive petty wrongs done to us.
- B. The Golden Rule Set Forth By Jesus Is In Sharp Contrast To The General Rules By Which The Majority Of Society Lives. Consider The Following Rules Of Society.

1. The "vandal rule" is really of no profit to anyone, but finds its satisfaction in creating misery for others.
 2. The "pleasure rule" or "playboy rule" leads its followers into the pleasure of sin, which is but for a season (Heb. 11).
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3. The "iron rule" is followed by those who get what they want simply because of their might.
4. The "it's legal" rule is applied by those who stay within the law, but show no mercy.
5. A "non-involvement" rule is all too prevalent in our society, as it was with the priest and Levite in Luke 10.
6. The "brass rule" suggests that we do unto others just as they do unto us.
7. The "silver rule" is a live-and-let-live philosophy. A negative rule that would not hurt anyone, but would not do good either. "Do not do unto others what you would not want them to do to you."
8. The rule our Lord gave is the "Golden Rule."

C. Consider Some Of The Many Areas Of Life Where "Living The Golden Rule" Would Make A Difference.

1. If the "golden rule" were followed, divorce court would be canceled.
 - a. God has told men how to treat their wives (Eph. 5; 1 Pet. 3:7).
 - b. God has told women how to treat their husbands (Eph. 5; 1 Pet. 3, and Tit. 2:4).
 2. "Child abuse" and "parental abuse" would be obsolete (Eph. 6:1-4).
 3. There would be no need for unions nor legislation to demand fair labor practices.
 4. Jails, electric chairs, locks on doors, and bars on windows would be unnecessary.
 5. More unfaithful church members would be restored and fewer just "written off."
 6. Arguments, hurt feelings, and frustration would seldom be a problem.
 7. Friendships would remain solid instead of being broken by gossip.
 8. Our relationship with God would be as strong as humanly possible.
 9. More warmth and friendliness would welcome each person entering a business
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establishment.

10. The number of people being taught the truth would increase.
11. The educational director would not have to use a last-minute, unprepared teacher because someone didn't show up without notifying him. The same would apply to the one having to arrange for someone to assist in public worship.
12. Any number of other everyday situations could be listed.

D. There Are Many Ways By Which The Golden Rule Is Broken.

1. The golden rule is too often broken by a simple matter of neglect.
 - a. Parents neglect their children because too many other things take priority over the children.
 - b. Children neglect their parents because they are too busy with their own lives.
 - c. Husbands neglect their wives because they are work-a-holics, or they spend too much time with their buddies or are more interested in recreational activities.
 - d. Wives neglect husbands because they are more "career-oriented," devote all their time to the children, or any number of other reasons.
 - e. The golden rule is broken because we neglect to see the needs of others (Mat. 25:31-46; Gal. 6:1-2,10).
 - f. We too often neglect to teach the lost (Rom. 10:1, 13ff).
 2. The golden rule is broken when we ignore others because we think we are better than they are (Luke. 14:7-11).
 - a. "There was a man who thought he was better than me, and he was, until he thought he was!"
 - b. We need some serious lessons on humility, even among brethren.
 3. The golden rule is broken by sarcastic remarks spoken with sharp words, which may involve nothing more than the tone of the voice used.
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4. The golden rule is broken by the use of gossip and slander.
 - a. This is cannibalism of the worst kind (Gal. 5:15).
 - b. The tongue must be guarded (Jam. 3).

E. Why Do We Break The Golden Rule?

1. Our own sins cause us to treat others as we do.
 - a. Many people take comfort in the faults of others.
 - b. We are not made better by destroying others, but by adhering to the Word of God.
2. Jealousy and envy is often the cause of wrong treatment of others.
3. Ignorance is a source of breaking the golden rule.
 - a. We need to understand the facts and circumstances before reacting.
 - b. Harsh judgments come too often by jumping to conclusions.
4. Perhaps the bottom line is a lack of love: *"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another"* (John 13:34-35).

III. CONCLUSION.

1. Probably nothing could go farther in changing life in general for the better than "living the golden rule."
 2. Consider your own life as a preacher, elder, deacon, teacher, companion, neighbor - or whatever your role in life is - and how it could be improved by simply "living the golden rule."
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GOING THE EXTRA MILE

David Irick

Text: *"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away"* (Matthew 5:38-42).

I. INTRODUCTION.

1. This passage has led many to become "pacifist's," believing it a sin for a Christian to serve in the military or be a police officer.
2. Too, these same folks think it is wrong for a Christian to offer any physical resistance to abuse or violence.
3. Is this the teaching of the text? Let us seek to rightly divide the passages in question.

II. DISCUSSION.

A. An Eye For An Eye And A Tooth For A Tooth.

1. The teachings of the law of Moses.
 - a. Exo. 21:22-25.
 - b. Lev. 24:19-20.
2. The teachings under the law never encouraged "Revenge."
 - a. Lev. 19:18.
 - b. Pro. 20:22.
 - c. Yet, the scribes had used the teaching of an "eye for an eye" as a means of personal revenge.
 - d. Deu. 19:15-21 (However, carrying this out was to be done under a judicial manner, not in a vengeful way).

B. We Must Rightly Divide Our Text With Common Sense.

1. Did Jesus mean for us to take these verses in an absolute literal manner?
 - a. Mat. 5:39 “resist not evil.”
 - 1) Must I allow some stranger to abuse my children if he so chooses?
 - 2) If a man begins to abuse my wife, must I stand by passively?
 - b. Mat. 5:42 “Give to him that asketh thee...”
 - 1) Must I give a sluggard all my families’ food just because he requested it?
 - 2) If a man wants every dollar, my bank account number, credit cards, and the like, must I give them to him?
 - 3) 1 Tim. 5:8 and 2 The. 3:10; Do these verses no longer apply?
 2. How should we view the text?
 - a. Notice that Jesus used examples of things that were insulting rather than life-threatening to illustrate his point.
 - 1) “Being slapped on the cheek” (Mat. 5:39).
 - 2) “Being sued and losing your coat” (Mat. 5:40).
 - 3) “Being compelled to go a mile” (Mat. 5:41).
 - 4) “Giving to a man who wants to borrow” (Mat. 5:42).
 - a) How will we react to such insults? It is evil attitudes that surface when pride is wounded. Insult a sinner, wound his pride and he becomes an aggressive foe. But the Christian should not be dominated by such emotions. This is not the kind of attitudes Jesus desires us to have.
 - b) Jesus often stressed having right attitudes.
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- (1) "Blessed are the poor in spirit" (Mat. 5:3).
- (2) "Blessed are the meek" (Mat. 5:5).
- (3) "Blessed are the merciful" (Mat. 5:7).
- (4) "Blessed are the peacemakers" (Mat. 5:9).

C. An Exegesis Of The Text.

- I. Let us take a brief look at the verses in question.
 - a. "Being slapped on the cheek" (Mat. 5:39).
 - 1) This is an age-old insult! The worldly will react in a violent manner. But as Christians, we must harness such evil attitudes.
 - 2) Pro. 19:11.
 - b. "Being sued and losing your coat" (Mat. 5:40).
 - 1) We all know of folks who have had ugly court battles and we know the general attitudes of those who "lose!"
 - 2) Exo. 22:26-27 Under the Law of Moses, a creditor could not keep a coat over night. But Jesus teaches we should be ready to give that which by law could not be taken.
 - 3) Christians are governed by a different spirit than those of the world.
 - c. "Being compelled to go a mile" (Mat. 5:41).
 - 1) The exercise of this power by the Romans was exceedingly distasteful to the Jews.
 - 2) Instead of having an ugly attitude, Jesus urged His followers to double the distance to express a cheerful attitude.
 - d. "Giving to a man who wants to borrow" (Mat. 5:42).
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- 1) There is a temptation to be selfish. Jesus teaches we should be generous in helping others.
 - 2) Acts 20:35.
2. The attitude of Christians give glory to the One who made them different.
- a. *“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven”* (Mat. 5:16).
 - b. By swallowing pride and harnessing evil emotions, we are set apart from the world. In so doing, we show others the spirit of Christ ruling within.
 - c. The same is true with Christ’s command to love our enemies, in relation to the conduct of slaves to their master’s, etc. (Mat. 5:43-48, Eph. 6:5-8).
- D. Application Of The Text.
1. How should we react to general types of violence?
 - a. When faced with ill treatment, we should not puff out our chest with arrogance and pride and stand toe-to-toe with our offenders. We can never react to evil with the same qualities of evil! However, this does not mean it is wrong to offer resistance. It is the kind of resistance we offer which is under consideration. Can we seek revenge? No. Can we express hatred and bitterness within our hearts toward them? No. But can we, being under control, stop or restrain those who would do us harm? I think so. This would include serving in the military, on the police force, etc.
 2. But what of persecution that stems from our faith?
 - a. Christ told us to rejoice at such persecution, (Mat. 5:10-12).
 - b. We are commanded to patiently bear them, realizing God will one day correct all wrongs.
 - 1) I Pet. 2:20-23.
 - 2) John 18:23; Jesus asks for justification of the abuse, but does not “fight” them.
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III. CONCLUSION.

1. Admittedly, there are some difficult situations in seeking to apply this text.
 2. But may we ever seek to control our emotions and truly be Christ like!
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VARIOUS VIEWS OF THE SERMON ON THE MOUNT

Timothy L. Dooley

I. INTRODUCTION.

1. From nearly the beginning of time, the word of God has suffered attack.
2. It has always been the case that God requires men to deal honestly with His word, neither adding one jot unto it nor taking aught from it (Deu. 4:2; Pro. 30:6; Rev. 22:18-19).
3. We have, however, been given an approved apostolic example to search the Scriptures daily as did the noble Bereans (Acts 17:11), and we have a direct command to study in order to present ourselves approved unto God (2 Tim. 2:15).
4. It is hard for us to imagine that anyone would deal in a deliberate, dishonest manner with God's word and particularly with regard to the most beautiful sermon ever preached, the *Sermon on the Mount*.
5. It is therefore necessary for us to examine the various views of the Sermon on the Mount, to try and understand why such views are held and advocated, and then to exercise a proper hermeneutic and exegesis of the text.

II. DISCUSSION.

A. Various Views Concerning The Sermon On The Mount From Without.

1. One view among nonbelievers is that the *Sermon on the Mount* is simply a good set of ideals, philosophy at its best.
2. Many so-called "believers" approach the *Sermon on the Mount* as nothing more than a moral code.
3. The "dispensational" view was popularized by the now infamous Scofield Bible. It argues that the Sermon has nothing, or can have nothing, to do with Christians in our society.
4. Then there are those who flatly deny any application based on the assumption that the Sermon on the Mount and its' teachings would deny grace and force upon man some legalistic legislation.

B. Two Views Concerning The Sermon On The Mount From Within.

1. Most of the views that we have noticed to this point are held primarily by individuals outside of the body of Christ. There are two prevailing views within the body itself that pose an even greater threat to the unity of the church.
2. One such view is that of “covenant” versus “non-covenant” passages. This view implies that the New Testament, including the Sermon on the Mount, only applies to Christians, and not to alien sinners.
3. The second view is that the gospel accounts of Matthew, Mark, Luke, and John are not New Testament doctrine, but Christ’s explanation of Old Testament instruction.

C. Why Do Men Hold And Advocate Such Positions?

1. I would like us to indoctrinate ourselves with the why concerning the errors espoused by some of our own brethren. Namely, the “covenant” doctrine and amenability to the law of Christ, as well as why some are trying to place the gospel accounts in the Old Testament.
2. There is no doubt that all those who hold these views do so in order to relieve themselves, and those to whom they teach and preach, from the law of Christ concerning divorce and remarriage found in Matthew 5:31-32 and Matthew 19:9.
3. Those who hold to this idea of “covenant” passages contend that only members of the Lord’s church are amenable to the law of Christ concerning marriage, divorce, and remarriage.
4. Those who hold that M, M, L, & J are part of the Old Testament come to two very different conclusions.
 - a. That since the words of Christ concerning divorce and remarriage are not repeated after Acts 2, then there is no biblical law now governing us. We are only under social law in this matter.
 - b. That since the words of Christ concerning divorce and remarriage are not repeated after Acts 2, then there is NO exception.
 - c. One view binds where God has not and the other has loosed where God has not.

D. Let Us Arise To Truth On This Matter.

1. Matthew, Mark, Luke, and John (including the Sermon on the Mount) are part of the New Testament (Mat. 18:17; Luke 16:16; John 3:5).
2. All men, including the alien sinner, are amenable to the entire New Testament covenant (John 12:48).
3. The truth concerning marriage, divorce, and remarriage (Mat. 5:31-32; 19:9).

III. CONCLUSION.

1. Quote from John T. Fisher M.D. Eldred Stevens, *The Sermon on the Mount, The Constitution of Christianity*. (Dallas, TX. Eldred Stevens Publications, 1982), 1).
 2. It has always been the case that God requires men to deal honestly with His word, neither adding one jot unto it nor taking aught from it (Deu. 4:2; Pro. 30:6; Rev. 22:18-19).
 3. We have, however, been given an approved apostolic example to search the Scriptures daily as did the noble Bereans (Acts 17:11), and we have a direct command to study in order to present ourselves approved unto God (2 Tim. 2:15).
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LUST IN THE HEART

Eddy Craft

TEXT: *“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell”* (Matthew 5:28-30).

I. INTRODUCTION.

1. When we talk about the heart, we are not talking about the physical blood pump but rather the mind or intellect of man.
2. The heart is that part of man that is able to:
 - a. Think (Pro. 23:7).
 - b. Reason (Mark 2:8).
 - c. Love (Mat. 22:37).
 - d. Purpose (2 Cor. 9:7).
 - e. Obey (Rom. 6:16-17).
 - f. Imagine (Gen. 8:21).
 - g. Lust (Mat. 5:28).
 - h. Be troubled (John 14:1).
1. In this lesson, we want to look at the statement made by our Lord in the Sermon on the Mount about **lust in the heart**.

II. DISCUSSION.

A. A Look At The Word Lust.

1. Lust defined: 1937 epithumeo (ep-ee-thoo-meh'-o) From 1909 and 2372; TDNT - 3:168,339; v AV - desire 8, covet 3, lust 3, lust after 1, fain 1; 16.

- a. To turn upon a thing.
 - b. To have a desire for, long for, to desire.
 - c. To lust after, covet.
 - d. Of those who seek things forbidden.
2. We can from the definition see that the word can be used in a good sense, just meaning desire. But in our text, it is used in a bad sense. The heart of every problem is the problem of the heart. There is no sin committed outward that is not committed inward first. *“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man”* (Mark 7:21-23).
 3. We are able to see the way lust works in the process in sin. *“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Men do not inherit sin from Adam or anyone else”* (James 1:13-15). *“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever”* (1 John 2:15-17).

B. Looketh Upon A Woman.

1. In Bible school, we sometimes sing the song *“Be careful little eyes what you see.”*
 2. The word “looketh” in our text is present tense, which means continuous action. Not that the man just happens to notice that the woman was attractive or that it was just a casual glance, but he kept on looking.
 3. The Devil knows that if he can get us to look at a thing long enough that we will partake of it.
 4. Notice the following examples of people that made the same mistake of looking at that which was forbidden:
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5. Even in the garden of Eden, *“And when the woman **saw** that the tree was good for food, and that it was pleasant to the **eyes**, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat”* (Gen. 3:6).
6. David, *“And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king’s house; and from the roof he **saw** a woman washing herself; and the woman was very beautiful to look upon”* (2 Sam. 11:2).
7. In the previous cases, they kept on looking and finally committed sin. This look is to lust after her; it is a gazing with a view to feed a lustful desire; it refers to an intentional and conscious desire to gratify the lust. The lascivious look and the intending or enkindled passion constitute the roots of the sin of adultery; hence the teachings of Jesus plainly forbid such looking as enkindles lascivious passion; there the sin begins and takes its root, and it must be resisted at that point and ruled out of the life.
8. Satan tried the same tactic with Christ but it did not work, *“Again, the devil taketh him up into an exceeding high mountain, and **sheweth him** all the kingdoms of the world, and the glory of them”* (Mat. 4:8).

C. If Thy Right Eye Offend Thee Pluck It Out.

1. The passage contains the powerful incentive Jesus gave to keep us from giving in to the lustful look or the act of adultery.
 2. The imagined pleasure of indulgence is confronted with the final and eternal consequences in hell, while the self-denial, which refuses to indulge, is stimulated by the promise of eternal life.
 3. As it is better to be deprived of all the pleasure and advantage of the right eye or the right hand during life and then enter into eternal life, rather than enjoy these and then be cast into hell, so in reference to the pleasures of lust.
 4. The word *“offend”* is derived from another which means to ensnare; and this term well expresses the meaning in this and other places such as (Mat. 18:6-9; Mark 9:4-47; Luke 17:2; 1 Cor. 8:13).
 5. The context is dealing with the subject of adultery, which continues on through
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verse 32. Our Lord is saying that adultery will cause the loss of one another's soul in hell. What a harmful and shameful and hurtful sin it is.

III. CONCLUSION.

1. The teachings of our Lord and the teachings of the word of God from beginning to end upholds morality and condemns immorality. This especially is true with the Sermon on the Mount.
 2. When Jesus said, "*but I say unto you.*" the emphasis is upon I say. It would be like us using an exclamation point. The Greek language could do this by the way it was spoken or written.
 3. We must never forget what the Bible teaches about lust in the heart, "*To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids*" (Pro. 6:24-25). "*But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart*" (Mat. 5:28).
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