

## **Matthew 19-12-08a**

Good morning, this is the 8th of December 2019, 23 days left in the month and in the year and until my birthday, and we continue this morning our study in the Gospel of Matthew. Picking it up after a brief side trail into the end times, brief by my standards. I was looking back at the Kings and Prophets study and realized that we spent about five years on that, roughly 250 lessons, which of course averages out to about one per week for that period, which is pretty good considering the eventful nature of these past years, but we're going to be picking up this morning in the Gospel of Matthew chapter 7. We'll backtrack just a little bit and move forward.

We're actually going to be resuming at chapter 7 verse 13, but we'll read ourselves back into the picture for Matthew chapter 7 and move forward. The Lord Jesus is about to conclude the teaching on the hill, more popularly known as the Sermon on the Mount, and then chapter 8, we're going to pick up the narrative section and see some of Jesus' activities in healing and what the significance of these miracles are in the context of the early days of his ministry. But let's take a moment as we gather our wits about us and prepare ourselves for the fellowship and study of God's Word that we're about to undertake.

Shall we pray? Father, it is a fearful and an awesome thing to stand before you, to move into your presence, to enter through the veil into the place where angels literally fear to tread, but because of the grace that has been brought to us through the Lord Jesus Christ, the new and living way is open to us and we can come boldly to your throne to find grace to help in time of need, to make our requests known, to lay open our hearts before you, to acknowledge our sins, to acknowledge the great debt of service that we owe because of the precious price that was paid for our souls on the cross. We thank you for the Lord Jesus. We thank you that not only is he our Savior, not only is he our high priest, but he is our example and he has shown us how life can be lived by the strength and power that comes through your Word and through your Spirit.

We pray that as we look this morning at this portion of the Gospel of Matthew that your Holy Spirit will teach us, will find us ready pupils and will plow the seed of the Word deep into our souls so that it will bear the fruit that results in those good works that you have ordained that we should walk in them. We pray these things in Jesus' name. Amen.

Matthew chapter 7, I'm just going to quickly read the first dozen verses or so because we have covered them already, but context is everything. There's much in this final push in the Lord Jesus' discourse, primarily to his disciples. By this time a few other people have probably climbed the hill to see what he had to say, but there is always a filter in place.

Jesus would speak to the crowds in parables and then he would later interpret and explain the parables to those who stayed with him after the meeting had dispersed and

after the excitement was over, the healing was finished and people had gone their way. Those who had a genuine heart to understand would inquire and the Lord Jesus would explain. But those explanations and that insight comes to those who ask and who seek and who knock at the door and that's what he's going to be talking about here.

Remember this chapter began, Judge not that you be not judged for with what judgment you judge you will be judged and with the measure you use it will be measured back to you. Wouldn't it be great if society today got back its measure? You look at a lot of the judging enterprise that is going on whether it is governmental or popular and you think people are pretty free with their condemnation, they're pretty free with their picking apart of the lives of others, the conduct of others, the phone conversations of others and from observation at a distance it would appear that there may be a tree growing out of their own eye and they ought not to be paying so much attention to the foibles and peccadillos of others. But this is the nature of the disintegration and the downward spiral of our culture and it's a real challenge to try to not be swept along with it.

And let me say that again, it is a challenge. It requires work, it requires effort, it requires observation, interpretation and application of God's Word to not be swept along with the culture. There's never been a stronger tidal current of culture than there is today.

We are not here to be cultural, we're not here to be worldly, we are here to be the body of Christ. We have no other purpose than to represent the Lord Jesus Christ on this earth. Glorify God in your body, scripture says.

So we have to take this seriously, we have to be aware of what's going on over and over again as we saw in our end time study, the Lord Jesus and the apostles say do not be deceived, don't be fooled, don't be unconscious of what's happening. Do not be unwise but wise, understanding what the will of the Lord is. So these things are important.

Why do you look at the speck in your brother's eye but do not consider the plank in your own eye? This is our natural defense is if we feel that something has been observed about us, we are quick to want to return the favor and find something wrong with the person that found something wrong with us. Humility says this is a good time to look at myself, this is a good time to judge myself so that I won't be judged later. Why do you look at the speck in your brother's eye but do not consider the plank in your own eye? How can you say to your brother let me remove that speck from your eye and look there's a tree growing out of your eye.

Hypocrite, first remove the plank from your own eye then you will see clearly to remove the speck from your brother's eye. Nothing wrong, notice, with speck removal if you do it right. Our fellowship, speaking the truth to one another in love, we can confess our faults one to another, it's a part of healthy Christian fellowship, particularly if we are acknowledging that we have wronged the person to whom we are talking.

I thought the plan was to put that outside with the door shut. First remove the plank from your own eye and then you will see clearly to remove the speck from your brother's eye. Do not give what is holy to the dogs nor cast your pearls before swine.

This is a caution that there is such a thing as looking at your brother, having your brother look at you, there is the exchange of speck removal services, but there is not a great profit in trying to troubleshoot the world or tell the world how to fix its problems. Why is that? Why do we not cast pearls before swine? Swine are the unclean, they are not a picture of believers, they are not a picture of those who are inclined, interested, seeking or at all questioning. So why does Jesus warn us against casting pearls before swine? Pearls are valuable, you could imagine that this is pieces of wisdom from the word of God, why would you not try to share this and promulgate it in the world? There is no power to execute it, there is no ability to do anything about it, even if you point out that certain institutions are good, certain policies are good, people who do not believe in the Lord Jesus do not have the Holy Spirit and do not have the ability to follow those, and even if they manage to follow some or all of those ethics or morals, it does not redound to the glory of God because it is all done in human strength.

And typically, these people are the first to turn and tear you to pieces when you offer them biblical morality. I was musing this morning while I was tying my tie, I sometimes think about the Naval Academy when I am tying my tie because that is where I had the most practice, had to wear one every day through the winter months, and sometimes looking in the mirror, I see the guy looking back at me and I remember a different face looking back when I was tying a black tie for my working uniform, blue alpha. Let's see, was it Wooba or Woob-D? I forget now which one was long sleeves, but in thinking back to Navy, it has struck me in recent years that the service academies all now have a department dedicated to teaching ethics and professional conduct and character development and so on.

I was reading an article in Shipmate a couple of days ago, which is the alumni magazine, written by a guy who is a marine colonel and he is serving, he is doing some things with boat maintenance and also teaching in this department, but we didn't used to have that department. Naval Academy went for well over 100 years and didn't have a department dedicated to teaching ethics, didn't need to. Not that there haven't always been sinful natures, that there haven't been dishonorable pieces of conduct and so on, but everybody knew what they were.

People who chose to engage in dishonorable conduct had no problem identifying it or being identified by others. But the downward trend in our culture is such that now ethics have to be defined and morals have to be taught at the university level instead of being imbibed and ingrained in childhood and early adulthood. So, do not give what is holy to the dogs, nor cast your pearls before swine, lest they trample them under their feet and turn and tear you in pieces.

Notice they turn, they're not coming toward you, they're not interested, they're not like the people who came to Jesus and wanted to hear what he had to say and asked him questions. They're going the other way and you're throwing the pearls over them and when they see the pearls raining down, they trample them under their feet and then they turn and tear you in pieces. They were not interested to begin with.

Ask and it will be given you, seek and you will find, knock and it will be opened to you. For everyone who asks receives and he who seeks finds and to him who knocks it will be opened. Ask who? Who's the implied target for these requests? This is God the Father, right? And this is the second chiasm in this chapter.

You can see an interesting chiastic structure in verses one through six. Just link one and six together, link two and five together, link three and four together and you'll see the symmetry in what Jesus has just said about judging. And judge not that you be not judged links down to do not give what is holy to the dogs.

If you try to judge the world, you're going to be judged by them. There's a double-edged sword here. We tend to think, well, judge not because the judgment that you judge others, you're going to be judged yourself.

There's a two-fold application of that. One is within the realm of fellow believers, it is not our place to judge. We can discern but we don't inflict a penalty, we don't punish, we don't say, well, I'm going to make you pay.

It's going to cost you for my perception of your malfeasance here. But there's also, when you look at the chiastic structure here, don't try to judge the world. Don't try to fix the world because if you do, if you judge, you're going to be judged and the measure that you use for believers is going to be measured back to you.

But if you try to judge the world, the world is going to come back and judge you and kick you in the teeth. Because you're casting your pearls before swine. So not inside the brethren and not outside the brethren are we to judge.

We will judge one day. Those who are qualified will judge angels. Those who reign with Christ will judge as a part of their service, but not now.

It's just like the times when you're under authority in training and later on you will be an authority, but it's not the time to be the boss when you're being trained. We are now being trained. We are learning discernment.

We are learning the standards. So trying to go out and launch a crusade in the world to save the snail darter or whatever it might be, Scripture invades against it. Don't judge your brother.

Don't judge the world. Discern the world. Avoid the world.

Don't be worldly. Don't be swept along. But don't try to fix it.

It's not fixable because the power of the Holy Spirit is not there. You cannot fix culture. You cannot fix institutional evil.

You cannot fix your unbelieving neighbor. You cannot fix a group you're in that isn't organized around the Lord Jesus, the Word of God, the Bible, i.e. your church, which is really the only biblical organization to be a part of. Ask and it will be given.

Seek and you will find. Knock and it will be opened. You are asking God.

You are seeking God. You are knocking on the doors that God provides. Everyone who asks receives.

How is this possible? It's the power of God. God is the one responding to the request. Finding is because of God's guidance to him who knocks.

It will be opened by the Lord God in heaven. Why is this important to emphasize? There's a lot of asking. There's a lot of seeking.

There's even a search engine called Ask Jeeves. There's ask.com. There's gotquestions.org. There's all of these places where you can go. Not all of these are bad.

I use a lot of online resources when I'm studying and answering questions for myself. I have questions almost every day and I go to see what have faithful men before me concluded? What new ideas are there? How does that compare with what I see in Scripture? Nothing wrong with inquiring in good resources but for the fundamental questions, who am I? Why am I here? What should I do? Where should I invest my time, the capital of my time? We turn to the Lord. This by the way is chiasmic if you'll watch.

What man is there among you if his son asks for bread will give him a stone? This is the confidence we have in the character of God that in the same way that a loving father on earth responds to the needs and the requests of his children for their good, knowing more than they do. We don't always respond. Children can say, I want a pony for Christmas.

That doesn't mean it's a good idea to give them one. We know more than our young children. So verses 9 and 10 correspond.

If he asks for a fish will he give him a serpent? If you then being evil, meaning of the world, know how to give good gifts to your children, how much more will your father who is in heaven give good gifts to those who ask him? And verse 11 corresponds back to verse 8. Everyone who asks receives. He will give good things to those who ask him. And then the outside bracket here, 7 and 12 go together.

Ask, seek, and knock. Whatever you want men to do to you, do also to them. You say,

wait a minute.

I thought verse 7 was all directed toward God. Ask, seek, and knock. And this says, this is like a golden rule thing.

Whatever you want men to do to you, do also to them. Well, finish the verse. For this, the combination of 7 through 12a, this is the law and the prophets.

Love the Lord your God, love your neighbor as yourself. So that brings us to verse 13. And we saw this some weeks ago.

Enter by the narrow gate. Wide is the gate and broad is the way that leads to destruction and there are many who go in by it. Why is this? If it's the gate to destruction, why are so many people going in it? There is a way that seemeth right unto a man, but the ends thereof are the ways of death.

Are they signing up for destruction? Is there a big neon sign like you see in the Warner Brothers cartoons? You know, destruction here, loss of all things this way. Why would so many, why would the majority, Jesus says it's the majority, many go in by this gate. Why are they going in the gate to destruction? They are deceived.

Nobody willingly goes unless they are under extreme duress. You remember they told the Jewish people in the death camps when they were going to gas them, they told them they were going in for showers. They deceived them.

If they had said, enter these rooms, we're going to gas you to death, there would have been a panic and fleeing in every direction and machine gun fire and I'm sure they would all still die, but they would not have meekly and compliantly gone in and been killed without a fight. It takes a lot of psychological oppression to get someone to submit meekly to a violent death in that context, but they were told it was something else. There is a rash of people who are losing their fortune because they are deceived into thinking that they've found a late blooming romance in their life and this gentleman has come and he's going to help them and the next thing you know he's disappeared and all of their savings and whatever they received after their spouse died is all gone.

They're deceived. It's deception. Why do so many people go in the wide gate? Because they don't know it's the gate to destruction.

They haven't looked into it. There's a big crowd. Everybody's going along.

Like Debbie Boone says, it can't be wrong if it feels so right, so in they go. Be not deceived. Be not deceived.

Don't be fooled. People who go in the wide gate are not signing up for destruction. They think it's the gate to life and it's not.

Eve ate the fruit because it was desirable to make one wise, but instead it was the end of that ideal existence. Because narrow is the gate and difficult is the way which leads to life and there are few who find it. As I said earlier, there is a filter that God has placed in this life and it selects for those who have a heart for God, who hunger and thirst for righteousness.

If you feel kind of like a snack but you can easily be distracted, you're not going to pass through that gate. It's a narrow gate. When they, if you ever made coffee and the grounds escaped and got into it and I don't like to pour out a whole pot of coffee and remake it, so I get another carafe and put a paper towel over it, make a little deal like you do in your mashed potatoes for gravy and pour the coffee through and the grounds will not pass through the small holes that the rest of the coffee will.

They are small holes and only what I want goes through. That's what the narrow gate is. God is purposely selecting for those who will strive to enter.

In the parallel in Luke 13, 24, it says strive to enter. You've got to work at this. If what you're doing is easy, it's not right.

I say again, if you're coasting, you are not going uphill. You are not climbing to the high ground. You are not going up the mountain where Jesus is giving this teaching.

If you're coasting and it's easy, it's not right. You have to work to enter by the narrow gate. You have to want it.

You've got to be the one that is hungry and thirsty or you just won't get there. Narrow is the gate, difficult is the way. It's difficult.

Jesus says it's difficult. If you're not having difficulty, you better wake up and smell the coffee. It's time to find that difficult way.

Look for that narrow path. And if you find a whole bunch of people around you, take another look. Be sure you're still on the right road.

Beware of false prophets who come to you in sheep's clothing. Notice, if somebody walks around with a big hat and it's got a blinking sign that says, hi there, I'm a false prophet, it's not going to gain a following. He's got sheep's clothing on.

What does sheep's clothing do? It starts with a D and ends with sieves. Right? Sheep's clothing deceives. He fooled you.

He's not a shepherd. He's a wolf. Coming in sheep's clothing.

I'm just one of you. Deception. We're warned against it.

Beware. Inwardly they're ravening wolves. You will know them by their fruits.

By the way, this is the third chiasm in chapter 7. Link verse 15 to verse 20. Verse 16 goes to 19 and 17 goes to 18. I just put little parentheses shaped things out by the side.

Just link those together. You'll learn a lot linking those together. Beware of false prophets who come to you in sheep's clothing.

You don't have to beware of the ones that come to you in a false prophet uniform. Beware of the ones that are fooling people. You will know them by their fruits.

You won't know them by their appearance. You'll know them by the fruit. Do men gather grapes from thorn bushes or figs from thistles? So you, by assumption here, are someone who is looking for grapes and looking for figs.

Grapes and figs are nutritional. You can do a lot of things with them. They build you up.

They are staples in the ancient Near Eastern diet. You've got grapes and figs, energy food, source of wine, source of cakes that you can take on a journey. You've got food and drink.

You've got moist sustenance and you've got solid sustenance with your grapes and figs. So what's the idea? If that's what you're looking for and you're in a briar patch, you're not going to find them growing on thorn bushes. You're not going to find them on thistle bushes.

So the teacher here, the prophet, is not providing that which nurtures, that which builds up, that which provides sustenance. Instead, it is going to produce harm. It's not just benign.

He doesn't say, do you not gather grapes and figs off of oak trees. They are thorns and thistles. They do harm.

If you're in a situation where you're not exposing yourself to the teaching of the word of God and you're not getting spiritual nutrition, you're getting harmed. There is no coast. There is no status quo.

You are either growing and advancing and growing in strength or you are weakening and you're becoming insipid and anemic and without strength and you will be more easily misled and more easily deceived. The way that you think is right is going to lead to death. It's going to be the wide gate and you're going to destruction and you won't even know it.

You won't even suspect it. So, every tree that does not bear good fruit is cut down and thrown into the fire. This is the judgment that we've been talking about for these last weeks.

Therefore, by their fruits you will know them. Now, people tend to just jump to the last

verse there, verse 20, and say, well, I'm going to look at the fruit of this particular teacher or prophet or pastor or spiritual leader. What's the fruit of his life? No.

We're not talking about does he buy himself a lot of cars and gild the faucet of his bathtub. Are you benefiting from what you get? Are you finding grapes and figs that nurture you, build you up, edify you, strengthen you, draw you closer to God through Christ, make you more alive to the witness and the power of the Holy Spirit? That's the fruit. The fruit is what is nutritional for you, not what is he doing.

Didn't Jesus just get through saying in this context, you've got no business judging, you've got no business trying to pick apart somebody else's put together in life. The fruit is the effect on you and sooner or later you're going to be pricked and bleeding from thorns and thistles. So you get that especially by connecting these together.

Notice 17 and 18 go together. Good trees bear good fruit, bad trees bear bad fruit, good tree doesn't bear bad fruit, bad tree doesn't bear good fruit. You will know them, verse 16, by their fruits.

Verse 19, every tree that does not bear good fruit is cut down and thrown into the fire. There is judgment coming. You don't have to punish them, you don't have to call them out, just leave and go find a grape vine or a fig tree.

Don't stick around trying to pick apart a bad, unfruitful, inaccurate, unbiblical ministry or minister. That tree will be cut down in its own good time. Just leave.

Leave quickly, leave silently. If anybody asks you your reasons, you can speak the truth in love, but be careful that you do not judge. Judge not lest you be judged.

You are asking and seeking and knocking. If what you're picking off of that bush doesn't contribute to your growth, go find one that does. Don't stick around trying to chop down the, well, somebody else might come to this thorn bush, I'd better set it on fire or chop it down.

Just go. By their fruits, you will know them. Can you tell the difference between eating a mouthful of stickers or eating a fig or a grape? Of course you can.

So keep looking until you find a grape that you can eat and figs that will build you up. Verse 21, Not everyone who says to Me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Not everyone who says, Lord, Lord.

Jesus in Matthew 24 is going to talk about many will come in My name saying, I am He. And then they're going to come up and say, Lord, Lord, I identified you to the masses. I told them you were the guy.

And He's going to say, I don't know you. Not everyone who says to Me, Lord, Lord, shall

enter the kingdom of heaven, but he who does the will of My Father in heaven. And this brings up by way of review the three relations that we can have to the kingdom.

There are three different relationships you have with the kingdom. One is to see the kingdom. Can you even see it? This is number one.

John 3, as soon as I say John 3, you know what's going on, don't you? What's happening in John chapter 3? This is like one of the famous chapters. Hebrews 11, 1 Corinthians, you know, love chapter. What's John 3? Right away.

One name starts with a capital N. This is where you get John 3, 16. John 3, 16 was spoken to Nicodemus. Ruler comes to Jesus by night.

We know you're from God. You couldn't do the great things. And what does Jesus reply in John 3, 3? Except a man be born again, he cannot see the kingdom of God.

To see the kingdom, you have to be born again. Not born again? Why do you not see it? If you're not born again, when's your resurrection? After the millennium. You missed the kingdom.

You wake up at the great white throne. The books are open and into the lake of fire you go. Adios, Kemosabe.

You cannot see the kingdom unless you are born again. So this is the base level of a relationship to the kingdom is you can at least see it. If you're not born again, and you can go on to verse 5, except a man be born of water and the spirit, he cannot see the kingdom.

Jesus repeats it twice. That's the first level. You can go to Luke 9, 27.

In Luke 9, Jesus says, there are some here who will not taste death until they see the kingdom. And what happens right after that? The transfiguration. Peter, James, and John.

Some standing here will not taste death until they see the kingdom. And they see a preview of the kingdom glory of the Lord Jesus and the resurrected Moses and Elijah, which happens in the kingdom. They see it.

Peter says, let's stay here. Sorry, not time for that yet. See the kingdom.

Luke 20, verses 20 and 21. The kingdom doesn't come by observation. There's not going to be a bunch of signs to let you know that it's coming.

Behold, the kingdom is in your midst. Behold, look, see the kingdom is in your midst. What's the problem? The Pharisees to whom he was talking couldn't see it.

They were looking at the kingdom and they couldn't see it. See the kingdom. Slightly

different angle on seeing it there because I believe the Pharisees were largely saints of the Old Testament but intensely disobedient and rejected the Lord because they couldn't see that he embodied the kingdom.

What is the second level? What's better than seeing the kingdom? What do we have here? Enter. Enter the kingdom. Entering the kingdom.

What's the criteria for entering the kingdom? Do the will of my father in heaven. It is a works based reward. If you do the will of God, doesn't say believe the will of God, doesn't say assent to the will of God, agree with the will of God, have no problem with the will of God, no argument with the will of God.

You have to do the will of God. Perform it. Make it happen.

God has foreordained good works that we should walk in them. Doing the will of God qualifies a believer for entrance into whatever kingdom pertains. For the Old Testament saints, doing the will of God qualifies them to enter the millennial kingdom.

For us, it qualifies us to enter the kingdom of the father. Kingdom of our Lord and of his Christ. The heavenly aspect of it is going to have insiders and outsiders and that will carry forward to the kingdom of the father.

We just saw that last time. Many, verse 22, well let me finish this. Entering the kingdom.

Jesus talks in Matthew 19, 24. Remember the rich man? Rich young ruler. Jesus says famously, it is easier for a camel to go through the eye of a needle than for a rich man to do what? Enter, go through.

We talked about that not terribly long ago. There are some people who want to say that instead of camella, which means camel, that it was camella, which is a thick rope. It's hard enough to thread a needle with a piece of thread, but if you have a cable that you moor a ship with, it's easier to get one of those through the eye of a needle.

But it makes its point just fine. There are other Jewish sayings like, in fact, if you look at the Acts of Peter and Andrew, one of these spurious second century knockoff fake gospels. They're dealing with a guy and you know how they just make up these fabulous things based on little sayings in the scripture.

So there's this story they tell where Peter is talking to a guy and he won't believe and he says, you know, it comes up about the camel and the eye of the needle. And so Peter sticks a needle in the dirt of the street and calls for a camel and the needle enlarges, the camel walks through and the guy says, well, not so fast. And so he says, I want to be able to call for the camel and Peter says, okay, fine.

And so they stick another needle in the street, et cetera, et cetera. But as early as the

second century, this was clearly understood to be a camel. And there's a Midrash that talks about an elephant going through the eye of a needle.

So it's a typical exaggeration in ancient Near Eastern thinking. Easier for a camel to go through the eye of a needle than for a rich man to enter. He can be a believer.

What is the criteria for entering? Doing the will. Remember the rich young ruler wouldn't do the will that the Lord Jesus offered him, which is sell your possessions, give it to the poor and come follow me. I believe the law.

I've followed the law. I haven't committed any of the law crimes. I haven't committed adultery.

I haven't borne false witness. I haven't taken the Lord's name in vain. These are all the things I have not done.

I've not coveted my neighbor's stuff. All these things I've kept from my youth, well, come do the will of God. Went away sorrowing.

He had great possessions and he didn't want to do. Therefore, he does not enter. Extremely difficult.

Rich man and Lazarus. Think about that story. He didn't enter.

He is outside and the Lord Jesus compares that to being tormented in a flame. Send the leper with a drop of water on his finger. Cannot enter.

You can put with this Matthew 21 31 where the Lord Jesus is talking again to the Pharisees and he says basically to them paraphrasing because of their hardness of heart. The tax collectors and prostitutes are entering the kingdom before you. Tax collectors and prostitutes are doing the will of God.

They're responding. They're repenting. They are looking for the Lord Jesus and listening to what he has to say where the Pharisees are looking for an occasion to destroy him and he says they're entering the kingdom.

You're not. What is the third level? Of course, each level implies the previous two. You can't enter the kingdom if you haven't first seen it, but to see it and enter it, what's even better than that? To inherit the kingdom.

Plenty of passages on this. I'll just give you 1 Corinthians chapter 6 and verse 9. Flesh and blood cannot inherit. Neither can corruption inherit incorruption is also in Corinthians.

But inheriting the kingdom, this is the ultimate and what is the criteria for that? He's talking to the Corinthians about going to law against one another. Why do you not rather

accept wrong? Why do you not rather let yourselves be cheated? No, you yourselves do wrong and cheat and you do these things to your brethren. Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived.

Don't be fooled. Fornicators, idolaters, adulterers, homosexuals, sodomites, thieves, covetous, drunkards, revilers, extortioners will not inherit the kingdom of God. And such were some of you, but you were washed, you were sanctified, you were justified in the name of the Lord Jesus and by the spirit of our God.

This has given you the potential to not just see the kingdom and not just enter the kingdom, but to inherit, to own property in the kingdom permanently, eternally. So these are pattern sins. These are evil practices and you can move those into the modern day fornicators.

There is a huge amount of fornication in the present day American evangelical church. Huge amounts. By and large, Christianity in general no longer frowns on fornication.

Oh, you all are boyfriend, girlfriend. It's just assumed you're sleeping together. It's assumed.

We just don't ask, don't tell. And we'll all show up, she'll wear white at the wedding and all the rest of it. Fornicators will not inherit.

Most of them will not enter because they're fooled. But it's acceptable. If nobody says it's unacceptable, if nobody speaks the word of God and the word of truth and calls out behavior that leads to loss at the judgment, everybody's happy.

Everybody will be happy over there. And there's going to be weeping and gnashing of teeth when people realize that they let themselves be fooled. Do not be deceived.

Fornicators are not going to inherit. And it's not a part of the narrow way in the straight gate either. Idolaters.

What is idolatry? This is putting something in God's place, dedicating time, asking, seeking and knocking something other than God. Adulterers. These are breaking faith, breaking oath, breaking promise, breaking covenant.

Adultery is different from fornication because you're breaking a promise. You pledged to someone and now you're trampling that in the dirt and trampling them in the dirt in the process. Homosexual sodomites.

It goes without saying. Thieves, covetous, drunkards, revilers. This goes back to your people trying to judge the world.

People, you know, this call-out culture. We're going to call them out. They're not woke enough.

You know, this is the new term. People don't like to be called politically correct. So now I'm not just being PC.

I'm woke. I've awakened to the real values and the superior ethics that go beyond religion and go beyond the mere trite dead tropes of the past. I'm woke.

And he's not, so boo on him. And so we'll go from the calling out to the canceling. You would just shun.

It's what they used to call shunning. Cold shouldering somebody. You just, you're dead to me and you ignore them.

And this is thought to be a horrible punishment. Most of these people, I would love to be canceled, ignored and separate from them anyway because they're dangerous. Such were some of you, but you were washed.

We have a new and living way in Christ. We're going to pause here and take our break. But keep in mind now, entering the kingdom is a wonderful thing.

Inheriting the kingdom is the best thing. It's the difference between a 30-fold field and a 100-fold field. It's the difference between low-level service and wonderful, glorious, intimate service.

Walking with the Lord Jesus in white, ruling with him, partaking of the hidden manna, white stone, new name, the morning star. We go for the gusto. If we're going to live our lives for the Lord, let's live them completely for the Lord.

Why compromise? Why taint? Why corrupt? Why waste time? Why waste opportunity when the Lord Jesus has given us so much? We've been washed. We've been sanctified. We have every opportunity and no reason not to.

So that's the great call. We'll pause here and take our break. When we come back, we'll pick up here in verse 22 of Matthew 7.