

Matthew 7:21-27

- A. Jesus had just taught about knowing the nature of someone by their fruit. **MAT 7:15-20.**
1. The specific case was of false prophets. **vs. 15-16 c/w 2PE 2:1-3.**
 2. The false prophet may speak in Jesus's name (**v. 22**) but will be known by *ravening* (voracious devouring) and not keeping Jesus's sayings. c/w **TIT 1:10-11; 2CO 11:20.**
 3. This discourse (**MAT 7:15-29**) shows that Jesus knows that such false prophets do not belong to Him, that true disciples can know that false prophets do not belong to Him, but that the false prophets don't know they don't belong to Him.
 4. In the day of judgment, there are bound to be some surprises. **MAT 22:11-14; 25:31-46.**
- B. The ungodly will at times be numbered with the saints in this world. **ACT 1:16-17; JUDE 1:4.**
1. The distinction between the two will be slight at times. **MAT 13:24-30, 37-43.**
 2. An apple tree in winter only looks dead. It is only the continually fruitless tree that may be reasonably concluded dead. **LUK 13:6-9.**
 3. The identity of the children of God is ultimately left up to Him. **2TI 2:19.**
- C. In our text (**MAT 7:21-27**), it is very obvious that there will be people who will have acknowledged that Jesus Christ is Lord who nonetheless are not eternally saved. They are convinced that they had a portion in the eternal kingdom and are shocked to find out otherwise. **vs. 21-23.**
1. Confession of the Lordship of Jesus Christ is AN evidence of sonship. **1CO 12:3; 1JO 4:2.**
 2. Oral profession must have concurring *works*. **v. 21 c/w TIT 1:16; LUK 6:46.**
 3. Hearing needs *doing* to be a valid foundation. **vs. 24-27 c/w ROM 2:13; JAM 1:22-25.**
 4. Faith likewise needs *doing* to be a valid foundation. **JAM 2:17, 24, 26.**
 5. It is the person who *does* the will of God that has full assurance of eternal life. **1JO 2:17.**
- D. There are three basic areas (**v. 22**) that these people point to as proof of their right to the eternal kingdom:
1. Prophecy. c/w **JOH 11:49-53; 2PE 2:15-19.**
 2. Casting out devils. c/w **MAT 12:27; LUK 9:1.**
 3. Wonderful works (miracles). c/w **2TH 2:9; REV 19:20.**
 4. One needs more valid proofs than have Benny Hinn or Kenneth Copeland.
 5. Lying systems build false senses of security. They encourage the ungodly to continue in "easy religion" error (contrary to **MAT 7:13-14**), which for them is a cause for rejoicing, but in contrast grieve the heart of the righteousness-hungering child of God. **EZE 13:22.**
- E. In contrast to the elect of God who are *foreknown* (**ROM 8:29**), *intimately known* (**JOH 10:14, 27-28**), and *always known* (**2TI 2:19**), these people (**v. 23**) are NEVER known.
1. They profess that they know the Lord.
 2. The Lord professes that He doesn't know them.
- F. The majority of the human race is not eternally saved. **v. 22 c/w LUK 13:23-24; ROM 9:27; 11:3-5.**
1. The redeemed are a multitude which no man can number (**REV 7:9**), but a thin slice of the totality of mankind would account for that!
 2. The seed of Abraham would be as numerous as the stars of heaven and the sands of the sea

(**GEN 15:5; 22:17**). But these terms are also used to describe significantly smaller groups relative to the totality of mankind. **JDG 7:12; NAH 3:16; LUK 12:1**.

- G. Tribulation comes to the godly and ungodly unlike (**vs. 24-27**). The way in which the troubles are handled says a lot about the inward nature of a person.
1. The wise man has a good foundation. He is rooted in and built on Christ and demonstrates it. **COL 2:7 c/w MAT 13:23**.
 2. The foolish man folds under pressure. It takes little to receive the word joyfully but fall away when tribulation comes. **MAR 4:16-17 c/w MAT 15:13; JUDE 1:12**.
 3. It is the person who confesses Christ, obeys the word and continues faithful to the end that has full assurance of a portion in the eternal kingdom of God.
ROM 2:6-7; COL 1:21-23; HEB 3:14.
- H. (**MAT 7:28-29**) And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.