

The Sermon On The Mount

Notes By

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**In the year of our Lord
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Sermon On The Mount #1

The Beatitudes - Part 1

Matthew 5:1-12

April 28, 1996

Ronnie Wolfe

INTRODUCTION

The Sermon On The Mount, which is found in Matthew 5-7, is recognized by religious people and by literary scholars as the finest piece of literature ever produced. Of course, we know that it is from the word of God; but when the world recognizes it as the finest literature, then it is even more pressing that we should study it.

However, it is still one of the most misunderstood portions of literature in the world.

- A. It is taught as a social gospel -- rules and regulations to keep in order for people to go to Heaven.
- B. Some teach it as simply an explanation of the law of Moses in the Old Testament.
- C. Then there is the "dispensational" view, which means that this sermon is for the people in the coming 1000-year reign of Christ on the earth after this life is over.
- D. But it is far more than any of these. It is a pattern for spiritual life, a pattern that must be started only after repenting of sin and believing in Jesus Christ.

So, why should we study this sermon?

- A. Because Jesus Christ made it possible for us to live a righteous life (Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works).
- B. It shows us our need to be born again -- the beatitudes show our helplessness.
- C. When we practice these things, we are blessed: "Blessed is ..."
- D. Living these principles gives us a tool for evangelism, or witnessing to others by our lives. Communism thrived because the people who believed in it sacrificed themselves for its good. We must do the same if we are going to be true witnesses for Christ.

I. BLESSED ARE THE POOR IN SPIRIT (5:3)

- A. The Character - poor in spirit
 - 1. To be poor in spirit first meant to be in need of some basic human substance
 - 2. Then it began to have reference to spiritual things

3. Eventually it began to mean "humble dependence on God" [B. Hisel].
4. Psalm 34:6; Isaiah 66:1-2
- B. The Consequence - theirs is the kingdom of God
 1. This humility (or poorness in spirit) brings us to faith in Christ
 2. As a result of this faith, we have access to the kingdom of God
 3. 1 Corinthians 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

II. BLESSED ARE THEY THAT MOURN (5:4)

- A. The Character - the mournful
 1. To mourn means to be sorry for the loss of our innocence and righteousness, which we lost in Adam's sin.
 2. This mourning is the sorrow of repentance.
 3. 2 Corinthians 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
 4. Psalm 119:136; Philippians 3:18
- B. The Consequence - they shall be comforted
 1. We cannot be comforted unless we first mourn
 2. We mourn for our sins; then we are comforted from God's salvation through his grace.
 3. Isaiah 61:1-2

III. BLESSED ARE THE MEEK (5:5)

- A. The Character - meekness
 1. To be meek means to be gentle, humble, considerate, courteous.
 2. It also indicates self-control
 3. Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
- B. The Consequence - they shall inherit the earth
 1. The earth is now ruled by Satan and his kingdom
 2. But one day the earth will be ours to possess
 3. See Psalm 37:11, 22, 34

IV. BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS (5:6)

- A. The Character - Hungry for righteousness
 1. Three kinds of righteousness:
 - a. Legal Righteousness - Romans 9:30-10:4
 - b. Moral Righteousness - Matt. 5:20
 - c. Social Righteousness - Prov. 22:29

- B. The Consequence - They shall be filled
--> Luke 1:53 He hath filled the hungry with good things; and the rich
he hath sent empty away.

CONCLUSION

If we have these attitudes, then we are on our way to being happy in this present world. But first and foremost we must know for sure that we are saved by the grace of God. We are saved by repenting of our sins (Luke 13:3) and placing our faith and trust in Jesus Christ (Acts 16:31) and in his work. We are the children of God by faith (Gal. 3:26).

WORKSHEET

Sermon On The Mount #1

First Four Beatitudes

1. Where is the Sermon On The Mount found in the Bible?
2. It is taught as a _____ gospel.
3. The sermon is a pattern for _____ life.
4. Why should we study this sermon?
 - a. Because Jesus made it possible for us to live a _____ life (Titus 2:14).
 - b. Because it shows our need to be _____.
 - c. Because by doing these things we are _____.
 - d. Living these principles gives us a tool of _____.
5. Poor in spirit means _____:
 - a. no money b. humble dependence on God c. arrogance
6. As a result of being poor in spirit, we have access to the _____ of God.
7. To mourn means to be sorry for the _____ of our righteousness.
8. This mourning is a _____ sorrow (2 Cor. 7:10).
9. Meek means: (circle the appropriate words)
 - a. lonely b. weak c. humble d. self-control e. intimidated
 - f. considerate g. courteous
10. This earth is now ruled by _____
11. We should hunger after _____.

Sermon On The Mount #2

The Beatitudes - Part II
Matthew 5:1-12

May 5, 1996

Ronnie Wolfe

INTRODUCTION

We have already notice the first four Beatitudes, which tell us of the need to be born again. Each one shows our surrender to the Lord as Lord and Savior.

1. Blessed are the poor in spirit, for theirs is the kingdom of haven
2. Blessed are they that mourn, for they shall be comforted
3. Blessed are the meek, for they shall inherit the earth
4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Today we will be studying the last four Beatitudes (or Blessings), which have to do with our conduct after we are saved. The first four Beatitudes show our attitude toward God; the last four show our attitude toward men after we are born again.

I. BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY (Matt. 5:7)

A. The Character - Merciful

1. Read Luke 10:33-37 - The Good Samaritan
2. There is a difference between mercy and grace
 - a. Mercy is sent out upon people, and can be done even without that person knowing it.
 - b. Grace is extended by God to a sinner, but it is worked within the sinner so that it becomes a personal relationship.
3. Proverbs 3:3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

B. The Consequence - Obtain mercy

1. What, then, is the consequence on showing mercy to others?
 - a. We have the assurance of knowing that we are performing a righteous act
 - c. We help others in the act
 - d. The very act of helping others can change our own character into being more godly.
 - e. Mainly, we shall obtain mercy from others and from God: others, because what we do to others will come back to us manyfold; and when we are merciful to others, God shows

mercy to us.

- (1) Matthew 7:12. 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.
- (2) Matthew 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

II. BLESSED ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD (5:8)

A. The Character - Pure in heart

1. Just as "poor in spirit" has to do with your spiritual self, not your physical self; so "pure in heart" has to do with our spiritual self and not our physical self.
 - a. The Pharisees loved to be pure in their outward selves
 - (1) Luke 11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
 - b. But the Lord wants us to be pure inside - Psalm 24:3-4
2. The phrase "pure in heart" can also indicate sincerity.
 - a. Sincerity means that we must tell the truth
 - b. We are to be sincere in our worship and our work for the Lord.

B. The Consequence - They shall see God

1. How can a person see God? God is invisible
2. Hebrews 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
3. John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?
4. I John 3:2 -- "we shall see him as he is"
5. Rev. 1:7 -- "and every eye shall see him"
6. Job 19:26 And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:

III. BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD (5:9)

A. The Character - Peacemakers

1. There will never be peace on this earth in this age
2. But that does not mean that we must contribute to war in having the spirit of hatred and lusting after that which we cannot have any other way except by war (James 4:2)

3. Peacemaking is a divine work (a work of God) (Col. 1:20; Eph. 2:15).
 4. God made peace with us when he saved us. We have a peace that passes all understanding.
 5. But the Devil is a troublemaker, and he will get you in trouble if you follow him.
 6. Romans 12:18 If it be possible, as much as lieth in you, live peaceably with all men.
- B. The Consequence - Shall be called the children of God
1. Are we the children of God? That is the first question to ask
 2. But no one will know that unless we show them.
 3. James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
 4. Matt 7:20 says, "by their fruits ye shall know them"
 5. Does anyone know that you are a child of God?

IV. BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN (5:10-12)

- A. The Character - Persecuted
1. Persecution is the clash between two value systems that cannot be reconciled (Hisel's notes)
 2. The crusades was not between Christians but between groups of unbelievers who wanted personal and selfish gain.
 3. Revelation 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man [child].
 4. There are different levels of persecution:
 - a. By word, making fun
 - b. By decree, making worship of God illegal
 - c. By death, Diocletian, Nero and others
 5. The Bible says that the persecuted are happy
 6. That doesn't mean that the persecution makes us happy
 7. It means that we are happy under persecution. Many martyrs sang hymns and rejoiced when they were being killed.
- B. The Consequence - Kingdom of Heaven
1. In both the first and last Beatitude, the Lord mentions the Kingdom of Heaven.
 2. Isn't that what we are looking for? Isn't that what is the most important thing in our lives? ... to know that we are in the kingdom of Heaven?
 3. The first Beatitude shows the kingdom of Heaven coming to the believer because he has seen his poor spiritual condition

4. The last Beatitude shows proof that the believer himself that he is in the kingdom of Heaven. If we are not in the kingdom of Heaven, then men will not be prone to persecute us; but since we are in his kingdom, persecutions only deepen our conviction and heighten our assurance that we are saved

WORKSHEET

Sermon On The Mount #2 Last Four Beatitudes

1. The first four Beatitudes had to do with our attitude _____
2. The last four Beatitudes have to do with our attitude _____
3. There is a difference between mercy and _____
4. Grace is extended by God and becomes a _____
5. Four consequences of being merciful are:
 - a. We are performing a _____
 - b. We _____ in the act
 - c. It changes our own _____
 - d. We will obtain mercy from _____ and from _____
6. "Pure in heart" has to do with our _____ self
7. The Pharisees loved to be pure in their _____ selves
8. The Lord wants us to be pure _____ (Psalm 24:3-4)
9. "Pure in heart" also means to be _____
10. To be sincere, we must _____
11. God is _____
12. "...he that hath seen me hath seen the _____ (John 14:9)
13. "Yet in my _____ shall I see God" (Job 19:26)
14. There will never be peace on earth in this _____
15. God made peace with us when he _____ us (Eph. 2:15)

16. "If it be possible, as much as lieth in you, live _____ with all men" (Rom. 12:18)
17. By their _____ ye shall know them" (Matt. 7:20)
18. Persecution is a clash between two _____ that cannot be reconciled _____
19. Three levels of persecution:
- a. By _____
 - b. By _____
 - c. By _____
20. The persecuted are _____
21. In both the first and last Beatitude the Lord mentions the _____
22. The first Beatitude shows the kingdom of Heaven coming to the _____
23. The last Beatitude give the believer _____ that he is born again and that he is a child of God.

Sermon On The Mount #3

"The Christian Influence"

Matthew 5:13-16

May 12, 1996

Ronnie Wolfe

INTRODUCTION

Salt and light are metaphors. In other words, we are not talking about real salt and light. We are talking about influence. What kind of influence do you have on the world? That's what this lesson is about.

I. THE SALT OF THE EARTH (Matt. 5:13)

A. The Corruption of the World

1. The world is wasting away
 - a. Physical decay -- Entropy
 - b. Moral decay
2. The saved can hinder this corruption or decay
3. Other forces restrain this entropy:
 - a. The state with its laws
 - b. The home with its laws
 - c. The Christian becomes a moral disinfectant

B. The Condition of the Salt

1. If salt lost its effectiveness, it became road dust
2. A Christian can be salty or unsalty
 - a. The beatitudes teach us Christian character, Mark 9:50
 - b. Character is shown in word and deed.
 - c. Colossians 4:6 Let your speech [be] alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.
3. Christians lose their effectiveness when they are contaminated by the impurities of the world.
 - a. Drinking and drugs
 - b. Language
 - c. Places and actions

C. The Flavor of the Salt

1. The world has no satisfying flavor; it leaves an aftertaste
2. The Christian can flavor the world by living a full and satisfying life.

D. The Thirst of the Salt

1. Salt is used to give thirst for animals -- salt block
2. We should make people thirsty for spiritual things
3. Living a full Christian life can make others thirsty for a spiritual

- life.
4. Though they may never believe in Christ, they will wish that they had what you have.

II. THE LIGHT OF THE WORLD (Matt. 5:13-16)

- A. Jesus Is The Light of the World (John 8:12)
 1. He is the light like the sun is our light
 2. But he makes us a light, also. We are the light like the moon is a light -- reflected from the sun.
 3. If we reflect the light of the Son of God, then we are a proper influence in the world.
- B. The Light Is Our Good Works
 1. "Good works" are the things that we do that reflect God's word
 2. This is our testimony -- Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
 3. Luke 2:32; Acts 26:23; Acts 13:47
- C. Our Light Can Become Darkness
 1. We should be as a city sitting on a hill
 2. John the Baptist was a shining light (John 5:35 - "He was a burning and shining light")
 3. If we do not direct our lives by the word of God, then our light is put out regarding our Christian witness.
 4. The fewer our good works, the quicker the world will decay.

III. THE VALUES OF THIS LESSON

- A. Christians and Non-Christians
 1. Some lost people show more moral light than believers in Christ
 2. Some professing Christians are no different from the world
 3. But there is a fundamental difference between the lost and the saved just as there is a difference between salt and decay and between light and darkness.
 4. This is a call for us to be different from the world
- B. The Difference This Places Upon Us
 1. Each one of these statements begins with the word "you."
 2. We can conceal or hide our salt and our light by sin, compromise, laziness and fear.
- C. Our Responsibility
 1. Both salt and light expend themselves or give themselves. This is opposite of self-centered religion
 2. In doing so, we are to kill corruption with good works
 3. In doing so, we are to dispel darkness and bring some light into the world.

WORKSHEET

Sermon On The Mount #3 The Christian Influence

1. This lesson does not speak about real salt and light. We are talking about our _____.
2. The physical wasting away of the world is called _____.
3. Three things help to restrain moral corruption of the world.
 - a. The _____ with its laws
 - b. The _____ with its laws
 - c. The _____ and his life
4. When salt loses its effectiveness, it becomes _____.
5. The beatitudes teach us _____.
6. Christian character is shown in _____ and _____.
7. Christians lose their effectiveness when they are contaminated by the _____ of the world.
8. The world has no satisfying _____.
9. Salt is used to give _____ to animals.
10. Jesus is the _____ of the world (John 8:12)
11. Jesus is a light like the _____.
12. We are lights like the _____.
13. The light is our _____.
14. We should be like a city sitting on a _____.
15. The fewer our good works, the quicker the world will _____.
16. This is a call for us to be _____ from the world.
17. We can hide our influence by _____

Sermon On The Mount #4

"The Christian And The Law"

Matthew 5:17-20

May 19, 1996

Ronnie Wolfe

I. CHRIST'S VIEW OF THE LAW (Matt. 5:17-18)

Matthew 5

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

- A. Some were teaching that Jesus was trying to destroy the law of the Old Testament.
- B. Some people teach today that Jesus teaches no requirements for believers, that people can believe and do almost anything they want and still be Christians.
- C. But verse 17 tells us that Jesus came to fulfill the law, not to destroy the law. To fulfill means to complete.
- D. Not one jot or tittle of the law will pass until it is all fulfilled or completed.
 - 1. You see, both the law and the prophets prophesied that Jesus was to come in the flesh and die for the sins of his people, resurrect, and go to heaven to make intercession for us.
 - 2. A jot and a tittle are the smallest parts of the Hebrew alphabet and grammar



- 3. The small letter (Yod) on the far right side of the illustration is what Jesus calls the Jot. It speaks about even the smallest part of the law will not pass but be fulfilled
- 4. The Tittle is the small dot above the fourth letter from the left in the illustration. This is even smaller than the Yod. This illustrates that the very smallest part of the Hebrew alphabet.
- E. Jesus will not allow one jot or tittle of the law to pass away. It will all be completed or fulfilled.
- F. That's how important the law of the Old Testament is to Jesus.

II. THE CHRISTIAN'S REQUIREMENT OF GOD'S LAW (Matt. 5:19-20)

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

- A. So what does this law have to do with us as Christians?
- B. Two words are important in verse 19.
 - 1. Break -- This means to loose that which is bound. The law of God is bound, and we should not loose it.
 - 2. Teach -- It's one thing to break commandments; it's another thing to teach others to break the commandments: it's even worse.
- C. The summary is in verse 20. This whole teaching is that our righteousness must exceed the righteousness of the scribes and Pharisees.
 - 1. The righteousness of the scribes is a cold, religious righteousness.
 - 2. The righteousness of Christ is a warm, inward, quickening (making alive) righteousness.
 - 3. The righteousness of the Pharisees is a make-believe righteousness, because the Pharisees taught other people what to do, but they did not do it themselves.
 - 4. Our righteousness cannot be make-believe. It must come from God.
- D. Those who do not have the right kind of righteousness cannot enter into the kingdom of Heaven. That means that they cannot be saved. Many people try to have their own righteousness to be saved, but they cannot. They must repent of their sins and put their faith in Jesus Christ before they can enter into the Kingdom of Heaven.
- E. Two kinds of righteousness
 - 1. Imputed righteousness. Imputed means "given," and indicates the righteousness that God gives to every believer to save him (Romans 3:21-25).
 - 2. Imparted righteousness. This is righteousness that is given to every believer that he might live a clean and good life for the Lord Jesus Christ (Romans 8:1-14).

WORKSHEET

Sermon On The Mount #4
The Christian And The Law
Matthew 5:17-20



1. Some were teaching that Jesus was trying to _____ the law.
2. Verse 17 tells us that Jesus came to _____ the law.
3. Both the law and prophets prophesied that Jesus was to come in the _____.
4. A jot and a tittle are the _____ parts of the Hebrew alphabet.
5. The letter at the far right of the illustration above is called a _____ in Hebrew.
6. The dot above the fourth letter from left in the above illustration is the _____.
7. This illustrates that even the smallest part of the _____ will be fulfilled in Jesus Christ.
8. Two words are used to show what the law has to do with Christians. They are _____ and _____.
9. Our righteousness must exceed that of the _____ and _____.
10. The righteousness of the scribes is _____ and _____.
11. The righteousness of the Pharisees is _____.
12. The righteousness of Christ is warm, inward, and _____ (which means to make alive).

Sermon On The Mount #5

"Dealing With Anger"

Matthew 5:21-26

May 26, 1996

Ronnie Wolfe

I. THE PRINCIPLE (21-22)

A. WHAT YOU HAVE HEARD? (21)

1. This is recorded in Exodus 20:13
2. Jesus is speaking here to Jews, and they were very familiar with the Old Testament Law (the 10 commandments)
3. The word kill in this commandment means "murder."
4. The commandment is not that we should not kill a person for any reason, but that we are not to murder a person
 - a. Killing in battle for defence of our country (Rom 13:4)
 - b. Killing a person in capital punishment (Gen. 9:6)

B. WHAT DID JESUS SAY? (22)

1. Three things are mentioned here: Anger, Raca, Fool
2. Anger
 - a. All anger is not included in this: "Be angry and sin not ..." (Eph. 4:26)
 - b. Imprecatory psalms are those which call down evil or curses upon our enemies. These psalms are not sung from angry hearts but from rejoicing hearts.
 - c. So, more is involved in Jesus' command than seems to be in the original commandment from God. Jesus is defining the real meaning of the sixth commandment "Thou shalt not kill."
 - d. Jesus says that a person's inward feelings are involved instead of just the outward act.
3. Raca
 - a. This word means "empty" and indicates empty words such as "numbskull" or "bonehead." This reveals many times the true feeling in our hearts.
4. Fool
 - a. The word "fool" here means moron.
 - b. Words that are empty words or words such as "Fool" or "moron" reflect the inward feelings of a person and can lead to murder.
 - c. 1 John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

II. THE PRACTICE (23-26)

A. Sacrifice at the temple (23-24)

1. Before you worship before the Lord, get all differences with your brothers taken care of immediately.
2. Psalms 66:18 If I regard iniquity in my heart, the Lord will not hear [me]:
3. We are too quick to try to do the outside work of religion and to forget the inward aspect
4. Matthew 7:15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
5. Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness.
6. Read I John 3:18-20

B. Agree With Our Adversaries

1. This simply means to settle things with our debtors and others before that person takes us to court.
2. If we go to court, we will have to pay the uttermost farthing, meaning that we will have debts added to debts.
3. If you cannot pay a debt as it has been promised, make plans to settle it. Most creditors will work with you on this. Sometimes they will settle for less than originally owed. Many are sympathetic.
4. But if you have to go to court, then your creditor is angry and will demand all he can get usually.

CONCLUSION

The bottom line of this lesson is that we spend too much time cleaning up the outside of our lives and do not care enough for the inward part of ourselves. We need these things:

1. Salvation in the soul
2. An attitude which is led by the Spirit of God
3. An outlook on life that goes deeper than lip service. We need worship and praise to God from the heart.

Sermon On The Mount #6

Dealing With Lust
Matthew 5:27-37

June 2, 1996

Ronnie Wolfe

- I. THE SIN OF ADULTERY (5:27-30)
- II. THE SANCTITY OF MARRIAGE (5:31-32)
- III. THE SERIOUSNESS OF OATHS (5:33-37)

- I. THE SIN OF ADULTERY (5:27-30)
 - A. The seventh commandment says, "Thou shalt not commit adultery."
 - B. Adultery can be committed in our heart as well as physically.
 - C. Adultery is sexual relationships outside of marriage.
 - D. Usually the word adultery is used to unfaithfulness in married people, while fornication is a word used to identify sexual promiscuity in unmarried people.
 - E. Actions of adultery are many times preceded by evil fantasies.
 - F. Separated living is essential, because a lack of respect for dressing and acting the right way will lead to seduction many times, which leads to either rape or illicit sexual behavior.
 - G. When Jesus tells us to pluck out the eye and cut off the hand, he means to withdraw the eyes from looking at evil and withdraw the hands from doing evil: do not yield to temptations.
 - H. It is better to enter into life maimed. This means that we should live our lives without entertaining the gratification of every desire.
 - J. It is better to live in this limited way (or with moderation) than to have every earthly desire satisfied and plunge eternally into hell.

II. THE SANCTITY OF MARRIAGE (5:31-32)

- A. Matthew 19:3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
 - 4 And he answered and said unto them, Have ye not read, that he which made [them] at the beginning made them male and female,
 - 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
 - 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
 - 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
 - 8 He saith unto them, Moses because of the hardness of your hearts

suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except [it be] for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

B. The argument between schools of doctrine in Jesus' day were very heated. Some thought that divorce could be had for any reason; others thought that it could be had only on grave matrimonial offence.

C. Jesus' Answer:

1. The Pharisees were interested in grounds for divorce; Jesus was interested in the sanctity of marriage.
 - a. Jesus referred them to Gen. 1:27 and Gen. 2:24
 - b. Marriage is exclusive (man and wife)
 - c. Marriage is permanent ("leave and cleave") - Matt. 17:6
2. A Commandment or a Concession
 - a. The Pharisees called Moses' provision for divorce a commandment.
 - b. Jesus called it a concession, because of the hardness of their hearts (Matt. 5:31; 19:7-9)
3. The Pharisees regarded divorce lightly; but Jesus took it very seriously.
 - a. It is so serious that Jesus calls remarriage after divorce adultery (Matt. 5:32; 19:9).
 - b. "Except for the cause of fornication" means that a person must be guilty of a very serious sexual sin before divorce is even considered.
 - c. The word porneia in the Greek refers to a prostitute, a person who would sell her own body for sexual pleasure in return for money or something else of value.
 - d. If divorce does exist, there must be grounds for it. The grounds for it is fornication.
 - e. If there is real grounds for divorce, then those who meet these grounds must be released from the marriage by divorce and be free to remarry. Many would disagree with this thinking. We must think these ideas through with much contemplation and prayer and act upon them with caution and seriousness.

III. THE SERIOUSNESS OF OATHS (Matt. 5:33-37)

A. The Pharisees were liberal on divorce and also on oaths.

1. The Old Testament required those who made vows to keep them.
 - a. Exodus 20:7; Lev. 19:12; Num. 30:2; Deut. 23:21
 - b. These prohibit false swearing or perjury.

2. Someone making an oath was calling upon God to punish him if he did not keep the oath.
 3. To the Pharisees swearing meant profanity and not perjury.
 4. They formulated many rules in making oaths
 5. They thought that if one did not use the name of the Lord in an oath that it was not a serious oath.
- B. Jesus' Answer To The Pharisees
1. Read Matt. 23:16-22
 2. They were not to swear by heaven; it is God's throne
 3. Not by earth; it is God's footstool
 4. Not by Jerusalem; it is God's city
 5. Not by one's own head; it is God's creation
 6. So they could not swear without swearing upon God in some way.
 7. Whenever one makes a law, he must keep it.
 8. Vows (oaths) are irrelevant. We need only to say "Yes" or "No."
- C. Jesus' Teaching About Oaths
1. Why did God use oaths?
 - a. See Genesis 22:16-17
 - b. He did not swear to increase his credibility.
 - c. He swore to confirm our faith in him.
 2. Are all oaths forbidden?
 - a. What about swearing in court?
 - b. What about swearing allegiance to our country?
 - c. Jesus took an oath - Matt. 26:63-64
 - d. Honest men do not need to make oaths, but they should if the law requires it.
 3. Swearing is a confession of our own dishonesty
 - a. We swear to try to make people believe us.
 - b. Our word should be enough!

W O R K S H E E T

"Dealing With Lust"

Matthew 5:27-37

June 2, 1996

Ronnie Wolfe

1. Thou shalt not commit adultery is the _____ commandment.
2. Adultery is sexual relationships outside of _____.
3. We are to withdraw our eyes from _____ at evil and our hands from _____ evil.
4. The Pharisees were interested in the _____ for divorce.
5. Jesus was interested in the _____ of marriage.
6. Jesus allowed for divorce because of the _____ of their hearts.
7. "Except for the cause of _____" was Jesus' words.
8. If divorce does exist, there must be _____ for it.
9. The pharisees were _____ on divorce.
10. Someone making an oath was calling upon God to _____ him if he did not keep the oath.
11. The Pharisees thought that if one did not use the name of the _____ in an oath that it was not a serious oath.
12. We are not to swear by _____, for it is God's throne.
13. We are not to swear by _____, for it is God's footstool.
14. We are not to swear by _____; it is the city of God.
15. We are not to swear on our own heads; it is God's _____.
16. Swearing is a confession of our own _____.

SERMON ON THE MOUNT #7

"An Eye For An Eye"

Matthew 5:38-42

June 16, 1996

Ronnie Wolfe

I. REHEARSING THE LAW (5:38)

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

- A. Exodus 21:22. If men strive, and hurt a woman with child, so that her fruit depart [from her], and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine].
 - 23 And if [any] mischief follow, then thou shalt give life for life,
 - 24 Eye for eye, tooth for tooth, hand for hand, foot for foot,
 - 25 Burning for burning, wound for wound, stripe for stripe.
- B. Justice of the land:
 - 1. The Definition of justice: The case must be heard before the priests and the judges of the land, and sufficient evidence must be presented before any punishment is meted out.
 - 2. The Restraint of Revenge: This was to keep men from acting out their own revenge.
- C. In the case of murder, the penalty was "life for life."
 - 1. See Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- D. But for a servant, his freedom was given
 - 1. Exodus 21:26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.
 - 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.
- E. The Pharisees had applied this principle to personal relationships and allowed for revenge with out proper court procedures.
- F. The law forbid this: Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD.
- G. Legal retribution is condoned by our Lord, but personal revenge is not. Personal relationships are based on love and NOT justice.

II. REJECTING THE REVENGE (5:39)

39a But I say unto you, That ye resist not evil:

- A. Personal relationships are based upon love, NOT justice.
- B. We are to accept injustice without revenge
- C. Whom are we to resist?
 - 1. We are to resist the Devil (James 4:7)
 - 2. But we are not to resist evil people (literally, "an evil one")
- D. In other words, do not take revenge upon a person who wrongs you.
- E. Neither is Jesus talking about allowing people to trample us under their feet or to kill our family or to continue to take advantage of us
- F. He is mainly speaking here of someone doing us wrong because of our belief in Christ and our walk with him.

III. REALIZING THE CONSEQUENCE (5:39b-42)

A. Jesus lists four illustrations of wrong done to us

1. Personal Injury

39b but whosoever shall smite thee on thy right cheek, turn to him the other also.

2. Prosecution At The Law

40 And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloke also.

3. Power Over Our Service

41 And whosoever shall compel thee to go a mile, go with him twain.

4. Permission To Borrow

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

B. Jesus Lives These Principles

- 1. Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.
- 2. Mark 14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the

- servants did strike him with the palms of their hands.
3. Mark 15:16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.
 17 And they clothed him with purple, and platted a crown of thorns, and put it about his [head],
 18 And began to salute him, Hail, King of the Jews!
 19 And they smote him on the head with a reed, and did spit upon him, and bowing [their] knees worshipped him.
 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
- C. Peter Lays The Groundwork For Us
1. 1 Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
 22 Who did no sin, neither was guile found in his mouth:
 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judgeth righteously:
 2. John 18:19-23

IV. REMEMBERING THE PRINCIPLE

- A. Martin Luther tells about a man who so learned this principle that he allowed the lice to nibble at him and refused to kill any of them on account of this text, saying that he had to suffer and could not resist evil.
- B. But that is not what Jesus is teaching us here.
- C. Many today are preaching that we should not use guns and weapons against our enemies to protect us. They think this is a Christian principle
- D. But this is far from what this text is teaching us.
- E. But this could very well be the reason for so much violence today. Perhaps this has caused individuals to take matters into their own hands rather than letting the law take care of things.
- F. As Christians, we willingly suffer wrong from our enemies
- G. On the other hand, we depend upon the state to enforce just retribution upon those who break the laws. When the state prosecutes evil men, then they are the servants of God (Rom. 13:4).
- H. So to have proper justice, we must do everything that we can to have the proper laws passed.
- J. Philippians 1:29* For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

WORKSHEET

"An Eye For An Eye"

June 16, 1996

Multiple Choice: Circle the correct answer to the following statements

1. "An eye for an eye" is found in what Old Testament book
Deuteronomy Exodus Ezekiel Genesis Judges
2. In Israel, before retribution for a crime can be given sufficient evidence must be heard from whom?
Scribes & Pharisees Publicans & Sinners Priests and Judges
3. The law was written to keep men from acting out their own ...
Principles Opinions Revenge
4. Genesis 9:6 tells us that a man who kills another man must
Have his life taken by man Be kept alive as long as possible
5. If a servant has his eye plucked out or his tooth knocked out, the servant must
Always be a servant Pay for his master's crime Be set free
6. Personal relationships are based upon ...
Love Hate Compromise Consideration Learning
7. The Bible says, "resist not evil;" but we are to resist what?
Our own lusts Compromise The Devil Confrontation
8. The apostle Peter lays down the groundwork for us in
1 Peter 1:1 2 Peter 3:2 2 Peter 3:20 1 Peter 2:21
9. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to _____ for his sake." [Philippians 1:29]
Believe Work Pray Suffer

Sermon On The Mount #8

"Perfect Love"
Matthew 5:43-48

April 23, 1996

Ronnie Wolfe

I. THE TEACHING OF THE LAW

Psalms 41:10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

Psalms 139:22 I hate them with perfect hatred: I count them mine enemies.

II. THE PHARISEES' PERVERSION

A. They Took From It

1. Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD.
2. They left out the words "as thyself."
3. They said their neighbor included only Israel and not other nations.

B. They Added To It

1. "And hate thy enemy." This is the part they added
2. The law taught love for their enemy
3. Leviticus 19:34 [But] the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I [am] the LORD your God.

C. They used the imprecatory psalms to prove their hatred

1. The Psalmist was a spokesman for God
2. This hatred was "holy" hatred. The Psalmist felt the same as God felt against his enemies.
3. Nothing personal!

D. They used the wars against Canaanites to prove their hatred for enemies

1. Leviticus 18:25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
2. These wars were God's wars against idols. Nothing personal here!

III. WHAT DID JESUS TEACH?

- ### **A. We must love and hate at the same time**

1. Revelation 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
 2. We are to love our enemies that they will repent and be saved
 3. But we are to desire God's judgment on them if they do not believe, because that is what God wants.
- B. Jesus taught us to love our enemies
1. Our neighbor is our fellow human being, not just someone of our same race or same town or same school or same church.
 2. Even in time of war, our country takes care of its prisoners by feeding them and giving the proper health care, etc.
- C. How is this love expressed?
1. In our work -- "do good" to them.
 2. In our words -- "bless them that curse you"
 3. In our worship -- "Pray for them ..."

IV. WHAT IS THE BASIS FOR THE TEACHING HERE?

- A. "That ye may be the children of your Father which is in heaven."
1. People know us by what we are like, how we look to them. People see what we are. Telling them is not enough. We are to be the children of the Father in the eyes of the world.
- B. God's Reaction To His Enemies
1. He causes the rain to fall upon them as well as upon us.
 2. He causes the sun to shine upon them as well as upon us.
 3. We should do the same
- C. Enemies Love Their Own
1. The publican loves the publican
 2. The Gentiles love those who love him
 3. What kind of love is this?
 4. God's love is different. There is no reward to us if we do the same that the world does.
 5. "Many have learned to turn the other cheek, but do not know how to love him by whom they were struck" (Augustine)
 6. What is perfect love? "To return evil for good is devilish; to return good for good is human; to return good for evil is divine" (Alfred Plummer).

WORKSHEET

"Perfect Love"

Matt. 5:43-48

1. Psalm 139:22 tells that the psalmist hates his enemies with a _____ hatred.
2. Leviticus 19:18 instructed Israel to "love thy neighbor as _____."
3. They taught that their neighbor included only _____.
4. "And hate thy enemy" is the part the Pharisees _____.
5. A psalm that calls down judgment upon one's enemies is
an impatient psalm an imprecatory psalm an impromptu psalm
6. The hatred in these psalms was _____ hatred
7. The Canaanite wars were God's wars against _____.
8. We must _____ and _____ at the same time.
9. We are to love our enemies that they will _____.
10. If our enemies do not repent, we are to desire God's _____ upon them.
11. In time of war, our country takes good care of its _____.
12. Perfect love is expressed three ways:
 - a. "do good to them" -- This includes our _____.
 - b. "bless them" -- This includes our _____.
 - c. "pray for them" -- This includes our _____.
13. The purpose of perfect love is that we may be the _____ of the Father which is in heaven.
14. God gives his enemies both _____ and _____ as well as to his own children.
15. Most people love those who _____ them in return.

**"To return evil for good is devilish; to return good for good is human;
to return good for evil is divine" (Alfred Plummer).**

Sermon On The Mount #9

Giving Of Alms

Matthew 6:1-4

June 30, 1996

Ronnie Wolfe

This chapter has to do more with our "religious" righteousness than our "moral" righteousness.

I. A PROUD DONATION (6:1)

A. No Contradiction to Matt. 5:16

1. Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
2. A. B. Bruce says, "Show when tempted to hide and hide when tempted to show."

B. Not Before Men

1. We are to do our righteous acts before men so that they may learn of God the Father and Jesus Christ.
2. But when we do alms (acts of mercy or pity) to others, we are not to let them be known by men to show off our righteousness.
3. If we do our alms before men, our purpose is distorted.
4. Our purpose for helping others is not to impress our neighbors but to be a good testimony to others and to help those who need help.

C. No Reward From God

1. There are many things that we do that we get no reward for.
 - a. No reward for vain words
 - b. No reward for giving with a grudge
 - c. No reward for _____
2. We do get rewards from God (Matt. 10:42; 16:27)

II. A PROPER DONATION (6:2-4)

A. What The Old Testament Teaches

1. Proverbs 19:17. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.
2. Proverbs 29:7. The righteous considereth the cause of the poor: [but] the wicked regardeth not to know [it].
3. Psalms 41:1. To the chief Musician, A Psalm of David. Blessed [is] he that considereth the poor: the LORD will deliver him in time of trouble.

B. The Hypocrite sounded a trumpet, claiming it was a call for the poor to come for alms.

1. But they were looking for the praise of men
 2. A hypocrite takes on a fake identity
 3. He is like an actor in a play. The world is his stage.
 4. In a play, everyone knows that the actions are not real, but in the religious world no one knows this is not real and is deceived.
- C. The Reward Of The Hypocrite (Verse 2)
1. "They have their reward."
 2. The word have here means to get a receipt of payment
 3. The applause from people is all you will get if you do your good deeds to please men.
- D. A Deed In Secret (Verse 3)
1. We must keep our giving to ourselves.
 2. We don't announce it to others
 3. This has nothing to do with literal amounts of giving, but it has to do with the motive with which we give.
 4. When you tithe your money, for example, don't grudge what you give. Don't even think about it.
 5. 2 Corinthians 9:7 Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver.
- E. The Christian's Reward (Verse 4)
1. God the Father gives us reward for proper giving
 2. This reward is not money and may not even be physical
 3. This reward may be a good conscience
 4. This reward may be a happy marriage, because marriage is the reward for true love.
 5. This reward is not public
 6. The true reward for secret alms is seeing the hungry fed, the naked clothed, the hurting feeling better.
 7. True rewards for proper giving include:
 - a. hospitals
 - b. laws to improve the status of women
 - c. labor laws
 - d. abolition of slavery
 - e. Christians have actually gone without food themselves so that they may help another person who is hungry.

WORKSHEET

"Giving Of Alms"

Matthew 6:1-4

1. Does Matthew 6:1 contradict Matthew 5:16?

YES

NO

2. If we do our alms before men, our purpose is _____.

3. We get no reward for:

a. _____

b. _____

4. In Proverbs 19:17 we learn that what a man lends to the poor, God will _____.

5. The hypocrite sounds a _____ when he is going to do something for the poor.

6. The hypocrite is like an _____ in a play.

7. In a play, everyone knows that the actions are not _____; but in religion people are _____.

8. The Bible says that the hypocrites _____ their reward.

9. The word "have" here means a _____ for payment.

10. 2 Corinthians 9:7 says that God loves a _____ giver.

11. Marriage is the reward for _____.

12. Rewards for giving include: (CIRCLE)

Money Hospitals Possessions Abolition of slavery

Labor laws Laws for women

Sermon On The Mount #10

Our Prayer Life

Matthew 6:5-13

July 7, 1996

Ronnie Wolfe

I. THE PRETENSE IN PRAYER (Matt. 6:5)

- A. Not as the Pharisees
 - 1. They stand in the synagogues and in the street corners
 - 2. This is to be seen of men
- B. They have their reward
 - 1. Remember the word "have" is the word for receipt.
 - 2. They immediately have their reward for their long, flowing prayers.
 - 3. If this is the only reward that they get for their praying, then praying is of little value.
 - 4. Prayer is for confidence and for power and for help, and God must give it.
 - 5. But God does not hear these prayers.
- C. Their prayers are repetitious
 - 1. See Matt. 6:7
 - 2. They think that they will be heard for their much speaking
 - 3. Sometimes we get superstitious in our praying
 - a. Praying with our eyes closed
 - b. Praying, looking into heaven
 - c. Praying at a certain time
 - d. Praying the same prayer a certain number of times
 - 4. Jesus said, "Be not ye therefore like unto them" (6:8)
- D. Here are some hindrances to prayer
 - 1. Self-indulgence (James 4:3)
 - 2. Unbelief (James 1:6-7)
 - 3. Sin (Psalm 66:18)
 - 4. Unforgiveness (Mark 11:25-26)
 - 5. Attitude (Luke 18:10-14)

II. THE PATTERN OF PRAYER (Matt. 6:6-3)

- A. Pray Secretly (6:6)
 - 1. In your closet does not mean literally in the closet
 - 2. It means secretly
 - 3. God the Father hears our secret prayers
- B. Pray Confidently (6:8b)
 - 1. Remember that God already knows what you need before you

- ask.
2. This gives us confidence that God will give us, not just what we want, but what we need.
- C. Pray "after this manner" (6:9-13)
 1. Our Father - To whom we pray
 2. Which art in heaven - Where he is
 3. Hallowed be thy name -- Who he is
 5. Thy kingdom come -- A prayer for the hearts of men to be changed and for people to be saved. His kingdom comes to earth each time a person trust in Christ as personal Savior.
 6. Thy will be done ... --
 - a. God has a absolute will (Dan. 4:35; Eph. 1:11)
 - b. God has a revealed will (Matt. 26:39), when Jesus said, "not my will, but thine be done."
 - c. God will is always done in heaven, but not so on earth. We are praying that God will reveal his will to us so that we can follow that will.
 - d. He reveals his will to us through his word.
 7. Give us this day ...
 - a. Our daily bread is our "day-to-day" bread, our necessary food.
 - b. This does not mean we do not need to work
 - c. Sometimes when we work our hardest bread does not come. God must supply it, so we need to pray. Farmers need to pray; factory workers need to pray; preachers and young people need to pray.
 8. Forgive us ...
 - a. Remember, we cannot even pray and expect an answer if we have sin in our lives.
 - b. We must pray, then, for forgiveness.
 - c. But then we must forgive others at the same time
 - d. See story in Matthew 18:21-35
 9. Lead us not into temptation ...
 - a. We are asking God not to allow us to be put into situations which will bring us to temptation and then to sin.
 - b. God does not tempt anyone (James 1:13), but sometimes we will wander into situations that will cause temptation and then we fall into sin.
 - c. We are to pray that God will keep us from these situations, then we must work hard by our continual commitment to him to stay away from these situations.
 10. For thine is the kingdom ...
 - a. It is God's kingdom, not ours
 - b. He has the power to grant us what we ask

- c. He deserves the glory that comes from whatever he does in our lives. We are HIS children.

WORKSHEET

Sermon On The Mount #10
Our Prayer Life - Matt. 6:5-13

1. We should not pray as the _____ prayed.
2. They "have" their _____.
3. The word "have" means to get a _____.
4. They pray to be _____ of men.
5. They think they will be heard for their _____ speaking.
6. Jesus said in Matt. 6:8, "Be not ye therefore _____ unto them."
7. One hindrance to prayer is _____ (James 1:6-7).
8. Another hindrance to prayer is _____ (Luke 18:10-14).
9. We are to pray in _____, and God will reward us openly.
10. Remember, God knows what we have _____ of before we pray.
11. "Thy kingdom come" are a prayer for the hearts of men to be _____.
12. God has an _____ will (Dan 4:35; Eph. 1:11)
13. God has a _____ will (Matt. 26:39)
14. Our daily bread is our _____ - _____ - _____ bread.
15. In order to have our prayers answered, we must _____ others.
16. "Lead us not into temptations" is a prayer for God to keep us away from situations where we may be _____ to sin.
17. It is _____ kingdom, not ours.
18. God has the _____ to give us what we ask.
19. God deserves all the _____ in our prayers.

Sermon On The Mount #11

"Christian Fasting"

Matthew 6:16-18

July 14, 1996

Ronnie Wolfe

I. FASTING DISREGARDED

- A. We stress daily prayer, but we do not stress fasting
- B. We ignore it because there is no command that says the Christian has to fast.
- C. But Jesus fasted 40 days

II. FASTING DEFINED

- A. Fasting is complete abstinence from food
- B. It is completely voluntary
- C. Fasting is going without food for a long or short period of time because of a serious religion concern
- D. Fasting is a religious exercise, not just a physical exercise.
 - 1. Sorrow in confession of sin (Nehemiah 9:1-2; Jonah 3:5)
 - 2. Sorrow over an affliction
 - a. Such as a defeat in battle (Judges 20:26)
 - b. Bereavement at the loss of a loved one (1 Sam. 31:13)
 - c. Sad news (Neh. 1:4)
 - 3. To show importance of religious acts
 - a. Appointment of missionaries (Acts 13:2-3)
 - b. Appointment of elders (Acts 14:23)
 - 4. Expression of Humiliation (Our Text)

III. FASTING DISGRACED

- A. God's law taught them to fast once a year (Lev. 16:29-34)
- B. Increased to twice a week
- C. The Pharisees disfigured their faces to make it look as though they had been fasting, when actually they had not been.

IV. FASTING DISCUSSED

- A. Jesus said to anoint the head and wash the face
- B. The purpose is not to advertise ourselves but to discipline ourselves.
- C. Fasting by way of the Pharisees was motivated by vanity and rewarded by men.

- D. Fasting by way of Jesus was motivated by humility and rewarded by God.
- E. Christian fasting
 - 1. In praying we seek God
 - 2. In giving we serve others
 - 3. In fasting we discipline ourselves
- F. In order to be "seen" by men
 - 1. The word "seen" is the Greek work "theathenai" and is like an actor on a stage in a theater so that men can see him.
 - 2. So it becomes a public spectacle
 - 3. The Christian knows he is in a theater with an audience, but the audience in God, no men.

WORKSHEET

Christian Fasting

Matthew 6:16-18

1. We ignore the subject of fasting because there is no _____ that we have to do it.
2. Fasting is complete abstinence from _____.
3. Fasting is a _____ exercise, not just a physical one.
4. Four reasons for fasting:
 - a. Sorrow in _____ of sin (Nehemiah 9:1-2)
 - b. Sorrow over an _____ (Judges 20:26)
 - c. To show importance for _____ acts (Acts 13:2-3)
 - d. Express _____
5. God's law taught that fastings should be done once a _____ (Lev. 16:29-34)
6. The Pharisees _____ their faces
7. Jesus said for us to _____ our head and _____ our face.
8. Fasting by the Pharisees was motivated by _____ and rewarded by _____.
9. Fasting as taught by Jesus was motivated by _____ and rewarded by _____.
10. In praying we seek God; in giving we serve others; in fasting we _____ ourselves.
11. The word "seen" is from the Greek word "theathenai," which is like an actor on a stage in a _____ so that men can see him.
12. The Pharisee is in a theater with _____ as his audience.
13. The Christian is in a theater with _____ as his audience.

Sermon On The Mount #12

"Laying Up Treasures"

Matthew 6:19-21

July 21, 1996

Ronnie Wolfe

I. THE PROHIBITION IN THIS VERSE (6:19)

A. Harboring Treasures

1. This is what the prohibition is not
2. Nothing wrong in possessions themselves
3. Nothing wrong with saving for a rainy day
4. Notice the ant (Prov. 6:6)
5. We must care for our families (I Tim. 5:8)
6. We may enjoy good things (I Tim. 4:3-4; 6:17)

B. Hoarding Treasures

1. Life is not possessions (Luke 12:15)
2. Covetousness: Exod. 20:17

II. THE PERMANENCE OF OUR TREASURES (6:20)

A. Earthly Treasures

1. Rust, moths, or thieves destroy earthly possessions.
2. We protect our possessions by paint, insecticides, rat poison, and mouse traps.
3. Then it is destroyed by inflation
4. Then we cannot take it with us (Job 1:21)
5. Read Luke 12:21
6. Heirs fight over parents' possessions

B. Heavenly Treasures

1. Faithfulness (Psalm 89:33)
2. Everlasting life (John 3:16)
3. A spring of eternal, living water (John 4:14)
4. A gift that can never be lost (John 6:37, 39)
5. A chain that is never broken (Rom. 8:29-30)
6. An eternal love (Rom. 8:39)
7. A calling that will never be revoked (Rom. 11:29)
8. A foundation that will never be destroyed (II Tim. 2:19)
9. An eternal inheritance (I Peter 1:4-5)
10. God protects these; we do not need to protect them ourselves

III. THE PRINCIPLE OF INVESTMENT (6:21)

A. Your heart

1. Your heart is your innermost being
2. It includes your mind, your desires, your likes and dislikes
3. We find in the scriptures that the heart is very wicked (Jer. 17:9)

B. Your treasure

1. Your heart and your treasures go together
2. If you love model cars, you will spend your money on them
3. If you love music, you will spend your money on it
4. Exercising, boating, motorcycling, photography, model trains.
5. We do this, because our heart is in it
6. But if your treasure is in heaven, then that is where your heart is.
7. The reason people do not continue faithful to the Lord is because their heart is not in serving the Lord.
8. Read Deut. 11:13-16

WORKSHEET

"Laying Up Treasures"

Matthew 6:19-21

1. There is a great difference between _____ treasures and _____ treasures.
2. We notice that the ant stores up for a rainy day in Proverbs _____.
3. Life is not _____ (Luke 12:15)
4. We are not to be _____ (Exodus 20:17)
5. _____, _____, and _____ destroy our earthly possessions.
6. "So is he that layeth up _____ for himself, and is not _____ toward God (Luke 12:21).
7. Name five heavenly treasures:

Treasure:

Scripture:

- | | | |
|----|-------|-------|
| a. | _____ | _____ |
| b. | _____ | _____ |
| c. | _____ | _____ |
| d. | _____ | _____ |
| e. | _____ | _____ |
8. "Where your treasure is, there will your _____ be also (Matt. 6:21).
 9. What is your favorite item to spend money on? _____
 10. Where is your heart? (Just think of the answer). Read Deut. 11:13-16.

Sermon On The Mount #13

The Christian Vision

Matthew 6:22-24

July 29, 19965

Ronnie Wolfe

- I. THE MISPLACED HEART (6:21)
 - A. We have already noticed this from last week's lesson
 - B. Where our treasure is, there will our heart be also

- II. THE MISDIRECTED MIND (6:22)
 - A. The heart (mind) and the eye are the same
 - B. Psalms 119:10. With my whole heart have I sought thee: O let me not wander from thy commandments.
 - C. Just as seeing with the eye affects the whole body, so our ambitions affect our whole life
 - D. Seeing gives light to the body, which symbolizes having a single ambition in life such as serving the Lord
 - E. Being blind leads to darkness, which symbolizes our selfishness and wicked ambitions and moral decay (darkness)

- III. THE MISALIGNED WILL (6:24)
 - A. Two Visions
 - 1. A sighted person - light
 - 2. A blind person - darkness
 - B. Two Masters
 - 1. There are only two masters
 - 2. One is the master of selfishnes (mammom), the world - darkness
 - 3. The other choice is Christ (God) and his service - light
 - C. Two Treasures
 - 1. Earthly treasures (6:19)
 - 2. Heavenly treasures (6:20)
 - D. Two Choices (6:24)
 - 1. The choice of God
 - 2. The other choice of Mammon
 - a. We cannot serve both at the same time
 - b. God can be served only with a whole heart, not with part of your heart or your allegiance
 - c. If you choose to serve God, then everything you have will be his, not yours.
 - d. If you choose to serve Mammon, you will love it (money, fame, pleasure). Remember Judas

WORKSHEET

The Christian Vision
Matthew 6:22-24

1. Where your treasure is, there will your _____ be also.
2. The heart (mind) and the eye are the _____ thing.
3. "With my heart have I sought thee ..." (Psalm _____: _____).
4. Seeing affects our whole body, so our _____ affect our whole life.
5. Being blind leads to darkness, which symbolizes our _____ and wicked ambitions and moral decay (darkness).
6. What are our two visions?

7. What are our two masters?

8. What are our two treasures?

9. What are our two choices?

10. God can be served only with a _____ heart.

Sermon On The Mount #14

The Christian Ambition

Matt. 6:25-34

August 4, 1996

Ronnie Wolfe

I. THE EXPRESSION OF TRUTH (7:24)

- A. Take no thought for your life
- B. Eat, drink, and clothes
- C. This is a truth that God is expressing to us. It is basic to Christian living.
- D. This involves faith in God and in Christ.
- E. This does not mean we are to be lazy. He commands us to work.
2 Thessalonians 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
- F. This does not mean that we should not plan
- G. "Take no thought" means not to worry

II. THE EXAMPLE OF TRUTH (7:26-30)

- A. Example of the birds (26)
 - 1. Birds are very busy animals, so the Lord is not telling us here to be lazy.
 - 2. But birds do not worry about where they will get their food, etc.
 - 3. Birds do not sow and reap.
 - 4. Man does sow and reap crops, yet they ignore God's promises and worry and fret every day about their own existence.

Said the robin to the sparrow:

I would really like to know
Why these anxious human beings
Rush about and worry so.

Said the sparrow to the robin:

Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.

- 5. We are of more value than the sparrows, so worrying is not reasonable.

B. Example of the life span (27)

- 1. Zacchaeus was small in stature (Luke 19:3)
- 2. If he could, he would have added inches to his height.
- 3. Sarah was past the age of conceiving children (Heb. 11:11). Many

women would love to add years to their lives.

4. We must leave our life span to God
5. Job 14:5 Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass;
6. This does not mean that we should not take care of our health and stay away from speeding trucks.

C. Example of the lilies (28-30)

1. This is an example of our clothing.
2. In our day we are proud of our clothing.
3. Jesus is telling us to stop and take a good look at the lilies of the field.
4. They do no work, and yet they are clothed in more beautiful colored clothing than the richest king (Solomon).
5. The beauty of the lilies is not make-believe but natural. No beauty like natural beauty.
6. If God clothes the lilies of the field with such beauty, do you not think that he will clothe us with the natural beauty of God's grace?
7. He is not teaching that we will have the finest clothes simply by being saved. He is saying that, no matter what we do or do not have in clothing, we are clothed with God's grace.
8. Isaiah 61:10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.

III. THE EMPLOYMENT OF TRUTH (6:31-34)

- A. Jesus repeats the fundamental truth in this passage in verse 31.
- B. Then he tells us that we are no different from the world (Gentiles) if we worry every day about our existence [existentialism].
- C. God the Father knows that we have need of certain basic things. (32)
- D. He gives us the formula for successful spiritual living in verses 33-34.
 1. Seek ye first the kingdom of God
 2. And his righteousness
 3. And all these things shall be added unto you
 4. Live in the present (34)

WORKSHEET

The Christian Ambition

Matthew 6:25-34

August 4, 1996

1. This lesson has to do with eating, drinking, and _____.
2. The expression "no thought" does not mean we are to be _____.
3. Birds do not _____ and _____.
4. Man works hard and still worry about their own _____.
5. We are of more _____ than the sparrows.
6. Zaccheaus was _____ in stature (Luke 19:3)
7. Sarah was past the _____ of conceiving children (Heb. 11:11).
8. Job 14:5 says that our days are _____.
9. Lilies are an example of our _____.
10. Lilies do not _____, and yet they are clothed.
11. The beauty of the lilies is more beautiful than the richest _____.
12. The beauty of the lilies is not make-believe, but _____.
13. Isaiah 61:10 tells us that we are clothed with the garments of _____.
14. If we worry about our existence, then we are no different from the _____ (the world).
15. "Seek ye first the _____ of God, and his _____, and all these _____ shall be added unto you." (Matt. 6:33)

Sermon On The Mount #15

"Judge Not" - Matt. 7:1-5

August 11, 1996

Sunday School

Ronnie Wolfe

I. THE MEANING OF "JUDGE NOT" (7:1-2)

A. Negative Concept

1. Does not mean we cannot make laws to judge
2. Does not mean we cannot judge at all
 - a. We must judge between truth and error
 - b. To refuse to judge would be hypocritical
3. Does not forbid church discipline
 - a. We must judge doctrinal matters (John 7:24) "judge righteous judgment"

B. Positive Concept

1. Jesus here is speaking of condemnation
 - a. People who condemn have a spirit of superiority -- they think they are better than other people
 - b. Some just love to find faults in others and spend much of their time doing so.
2. The judging spirit:
 - a. Always ready to judge those things that do not concern them.
 - b. "Prejudice in the place in principle"
 - c. "Personalities in the place of principles"
 - d. Opinions without knowledge of all the facts
 - e. Never ready to show mercy in any case

C. When we judge, then we must expect to be judged (1)

1. Read Romans 2:1
2. If we judge without mercy, then we will be judged without mercy.
3. This is a lost man's attitude. No Christian should have it.

II. THE METHOD OF HYPOCRISY (7:3-4)

A. It is hypocritical to meddle in the faults of others and not concern ourselves with our own faults.

1. Because we are all fallible, which means we are not perfect

B. We tend to exaggerate others' problems when minimizing our own

1. We cannot be completely objective, but we are subjective.
2. There is joy in self-righteousness; but there is pain in repentance.
3. We want the one and not the other

C. The "mote" in our brother's eye is some small, outward fault that many times means very little in importance; but we seem to want to condemn it.

D. The "beam" in our own eye indicates our own hypocrisy, and it is a very serious matter.

- E. We must judge ourselves first, then we may be able to help others in their trials, but we will have a merciful attitude toward them.

III. THE MANNER OF SELF-EXAMINATION (7:5)

- A. "First cast out the beam out of thine own eye."
- B. Matthew 18:15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- C. We must have constructive and not destructive criticism.

WORKSHEET

Sermon On The Mount #15

"Judge Not"

1. "Judge not" does not mean that we cannot make _____ to judge evildoers.
2. "Judge not" does not mean that we cannot _____ at all.
3. We must judge between _____ and _____.
4. "Judge not" does not forbid _____ discipline.
5. "Judge not" means that we are not to _____ others.
6. "Judge not" means that we should not have the _____ of superiority.
7. Those who are quick to judge others have prejudice and not _____.
8. Those who are quick to judge are never ready to show _____.
9. When we judge, then we must expect to be _____.
10. To meddle in the faults of others without considering ourselves is _____.
11. We are all _____, which means we are not perfect.
12. In judging others, we are almost always _____, because we cannot be objective.
13. There is _____ in self-righteousness but _____ in repentance.
14. The "mote" in our brother's eye is a _____, outward fault.
15. The "beam" in our eye is our own _____.
16. We must have _____ and not destructive criticism.
17. Matthew 18:15 "Moreover if thy brother shall trespass against _____, go and tell him his _____ between thee and him _____: if he shall hear thee, thou hast _____ thy brother."

Sermon On The Mount #16

"Pearl Before Swine"

Matthew 7:6

August 18, 1996

Ronnie Wolfe

I. WHAT'S IN A NAME?

- A. The Lord called Herod a fox (Luke 13:32)
- B. He called the Pharisees whitewashed tombs (Matt. 23:27)
- C. He called the Pharisees "asps" or snakes (Matt. 23:33)
- D. Here is speaks of "hogs" and "dogs."
- E. Jesus just spoke about not judging people, but here he begins to tell us about one kind of people that we should judge (dogs and hogs).
- F. We are to be careful no to go to extremes either way: either judging people or overlooking people.
- G. We are not to pretend that everyone is the same.

II. WHAT IS THE MEANING OF THE DOGS AND HOGS?

- A. Both dogs and hogs are animals with dirty habits
- B. Dogs foraged through the city garbage
- C. Hogs were an unclean animal to the Jews
- D. Jesus is not talking about real animals. He is talking about people (II Peter 2:22). 2 Peter 2:22 But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.
- E. The reference is to unbelievers. Their nature has not been changed.
- F. They have physical life, but they do not have spiritual life.

III. HOLY THINGS AND PEARLS

- A. Food used for sacrifices to the Jews was holy. This food (that which is left over) was never given to the dogs, because it was considered holy. All the food was eaten by the priest and his family.
- B. If pearls were thrown to the hogs, the hogs would have no sense of value and would trample upon them and could even turn on and attack the giver.
- C. In this story, Jesus is probably talking about his word, the Word of God.
- D. This does not mean that we should not preach to the unbeliever.
- E. The gospel is to be given to every person

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

- F. These holy things and pearls (the word of God, especially the Gospel) should not be thrown to swine or to dogs.
- G. These unholy men are not just unbelievers. They are men who have heard the gospel many times and have not only refused to obey it but have turned in disgust against it.
- H. It also includes those who pretend to know the gospel and preach it but who preach it in a different way from the way the Bible teaches it.
- I. We are not to waste our time on these people. They will only turn on us and devour us. They will not listen with attentive ears but will rebuke us and scorn us and make a mockery out of our work for Christ and make waste the true gospel as much as they can.

Matthew 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

See also Acts 18:5-6; Acts 28:17-28

- J. People who have heard the gospel time and time again and are hardened against it and who are hateful toward it, we must judge as to how long we should continue to give the precious gospel to them.
- K. This Biblical discrimination should be done with much prayer and discernment from God.
- L. Until we feel that it is a shame upon God's judgment and mercy to allow a sinner to trample under foot the blood of Christ, we must continue to go to him with the gospel time and time again.

Sermon On The Mount #17
Promises For Prayer

Matthew 7:7-11

August 25, 1996

Ronnie Wolfe

Jesus has spoken of prayer before in this sermon. In Matt. 6:5-13 the Lord tells us not to pray in repitition as the heathen do.

Now the Lord gives some promises and problems in regard to prayer.

I. PROMISES FOR PRAYER (7:7-11)

- A. "Ask, and it shall be given you"
 - 1. Present imperative - "Keep on asking"
 - 2. James 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
 - 3. You have heard the express, "All you have to do is ask."
- B. "Seek, and ye shall find"
 - 1. If a boy wants to speak to his father, he will ask if the father is in the room with him.
 - 2. But the boy will seek his father if his father is not in the room at the time. Then he will ask.
 - 3. The urgency of our praying is different at different time; and God seems to be more at a distance sometimes than at other times. Although God never moves.
 - 4. Seek ye first the kingdom of God, etc. (Matt. 6:33)
 - 5. Seek those things which are above (Col. 3:1)
 - 6. Them that diligently seek him (Heb. 11:6)
 - 7. For we have no continuing city, but we seek one to come (Heb. 13:14)
- C. "Knock, and it shall be opened unto you"
 - 1. When your father is in the room, you ask; when he is away from you, you seek him; if he is in a closed room, you knock.
 - 2. Sometimes God seems to be in a closed room, and we must ask for permission to come in and sup with him.
 - 3. After all, he is the King!
 - 4. This may also mean that you were in the room with your father and have left his presence because of some ill feeling between the two of you.
 - 5. These three promises are given to God's children, not to the world.
 - 6. There will be a time when some will knock and will be refused (See Luke 13:25)

- D. Notice the words "everyone" in verse 8. The promise is to everyone who prayers the proper way.
- E. An illustration (or parable) is given in verses 8-10 about a little child coming to his father asking for a piece of bread.
 - 1. Even we as humans know how to give good gifts to our children
 - 2. Although we are all selfish by nature, we understand that we must give up some things for our children.
 - 3. How much more shall God give things to his children when they need them!

II. THE PROBLEMS WITH PRAYER

- A. First Objection To Prayer
 - 1. Why should we have to prompt God to give us things? Can we bully God or move him to give us things? It is Unrealistic.
 - 2. Answer: We do not persuade God to give us things. We only submit ourselves to him through his own will.
 - 3. God always supplies the needs of his children. He knows what we have need of before we pray (Matt. 6:8).
- B. Second Objection To Prayer
 - 1. Some say that prayer is Unnecessary
 - 2. Don't we make our own living, pay our own bills, and take care of our children?
 - 3. Answer: There is a difference in God's gifts as Creator and his gifts as Redeemer
 - a. Getting our bills paid and our children raised can be done by us through the gifts God gives us as Creator. They have nothing to do with prayer.
 - b. The things we need as God's children are spiritual, the things we need to ask for: forgiveness, deliverance from evil, etc.
 - c. However, when we do ask for physical things, such as our daily bread, this is a way of submitting ourselves to God in knowing that all these things come from him.
- C. Third Objection To Prayer
 - 1. Some say that prayer is Unproductive
 - a. Some pray for healing, and it never comes
 - b. Some pray for peace, and it never comes
 - 2. Answer: Prayer is not a magic spell we cast upon God so that he is bound to give whatever we ask for.
 - a. But the promises in these verses are not unconditional. There are some stipulations to answered prayer.
 - b. God gives only good gifts, not bad ones. He knows which ones we need and which ones we don't need to give our

- proper glory to his Son, Jesus Christ.
- c. We do not know these things, so we must depend upon him to supply the proper answers to our prayers.

III. PRESUPPOSITIONS TO PRAYER

- A. Prayer Presupposes Knowledge
 - 1. God answers only those prayers which are asked in his will.
 - 2. So we must continually seek his will and do it through study and meditation of God's word.
- B. Prayer Presupposes Faith
 - 1. "Without faith it is impossible to please him (God)" (Heb. 11:6).
 - 2. So we must ask in faith (James 1:6), nothing wavering
 - 3. We must first have saving faith; then we must have faith to believingly submit to God's will in prayer.
 - 4. Not only must we believe that God will answer the prayer but that his answer is right and best for us and to his glory.
- C. Prayer Presupposes Desire
 - 1. You would never ask you father for something if you did not desire to have it.
 - 2. Sometimes we do not know what to desire. Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [them], and ye shall have [them].
 - 3. If we will submit ourselves to the Lord every day and seek his face, he will teach us what we should desire.

WORKSHEET

Matt. 7:7-11

1. _____ and it shall be given you.
2. _____ and he shall find.
3. _____ and it shall be opened unto you.
4. When your father is in the same room with you, you just _____.
5. When your father is away from you, you will _____ him before you ask him for something.
6. When your father is in a closed room, you will _____ before you ask him something.
7. There is coming at time when some will knock and will be _____ (Luke 13:25)
8. The important word in Matt. 7:8 is _____.
9. The first objection to prayer is that it is _____.
10. The second objection to prayer is that it is _____.
11. The third objection to prayer is that it is _____.
12. Prayer presupposes _____.
13. Prayer presupposes _____.
14. Prayer presupposes _____.

James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Sermon On The Mount #18

"Decisions! Decisions!"

September 1, 1996

Ronnie Wolfe

Matthew 7

13 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:

14 Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it.

I. WE MUST DECIDE UPON TWO WAYS

- A. The right way -- Psalm 1:1-3
- B. The wrong way -- Psalm 1:4-6
- C. Jeremiah 21:8. And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.
9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.
- D. It's easy to:
 - 1. Love yourself and no one else
 - 2. To be hypocritical
 - 3. To go along with the gang
 - 4. To follow false religion
- E. This is a narrow way, so it is a hard way
 - 1. Hard to understand with human intelligence
 - 2. Hard to accept without God's grace
 - 3. Yet he yoke is easy once a person is saved

II. WE MUST DECIDE BETWEEN TWO GATES

- A. The WIDE gate is easy
 - 1. Through this gate you can live as you like
 - 2. You can do anything you want
 - 3. You do not have to get rid of sin or pride or self-righteousness.
- B. The NARROW gate is hard
 - 1. You must strive to find it as a Christian -- God's will for your life.
 - 2. Jesus compares it to the eye of a needle

Luke 18:25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

3. To find it, we must leave everything behind us
 - a. Sin
 - b. Sometimes ambitions
 - c. Sometimes friends
 - d. Sometimes family

Matthew 16:4. Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me.

III. WE MUST DECIDE BETWEEN TWO DESTINATIONS

- A. The wide way leads to Destruction
 1. To the lost man this is hell
 2. To the Christian this is physical destruction, or death.
- B. The narrow way leads to Life Eternal
 1. This means heaven
 2. At the end of this struggled life, there is perfection

IV. WE MUST DECIDE BETWEEN TWO GROUPS OF TRAVELLERS

- A. The wide way has MANY travellers
 1. Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
- B. The narrow way has FEW travellers
 1. In comparison to the lost, the saved many times seem to be very few.
 2. Notice how many people go to church or believe in God
 3. But there are many, not few, who will go to heaven; because all babies who die go to heaven. Just think of how many babies die each year through abortion and through disease and other ways. They all go to heaven.

Conclusion

There are no more choices. These are the only ones. The wide way can be chosen by simply continuing in life without Christ. The narrow way can be found by listening to the Gospel and trust in the shed blood of Jesus Christ, his burial, and his resurrection.

WORKSHEET

"Decisions! Decisions!"

September 1, 1996

1. There are only two ways to choose: the _____ way and the _____ way.
2. It is easy ...
 - a. To _____ yourself
 - b. To be _____
 - c. To go along with the _____
 - d. To follow _____ religion
3. The narrow way is a _____ way.
4. It is hard to accept the narrow way without God's _____.
5. Yet, Jesus said, "My yoke is _____."
6. Through the wide gate, you live as you _____.
7. You do not have to get rid of _____.
8. You must strive (work) to _____ the narrow gate.
9. Jesus compares this to a camel going through the _____ of a needle.
10. Jesus said, "If any man will come after me, let him _____ himself, and take up his cross, and follow me."
11. The wide way leads to _____.
12. The narrow way leads to _____.
13. On the wide road there are _____ travellers.
14. On the narrow road there are _____ travellers.
15. All babies _____ to heaven.

Sermon On The Mount #19

"Fruit Inspectors"

Matt. 7:15-20

September 8, 1996

Ronnie Wolfe

- I. THE FALSE PROPHETS
- II. THE FAIR WARNING
- III. THE FRUIT INSPECTORS

I. THE FALSE PROPHETS

- A. The Spurious Teachers
 - 1. False Prophets - Claimed divine inspiration from God
 - 2. False Apostles (2 Cor. 11:13) - Claimed to have authority of the original apostles. Some still do.
 - 3. False Teachers (2 Peter 2:1)
- B. The Standard of Truth
 - 1. Comparison of truth with error (Jeremiah 23:16, 18, 22, 28)
 - 2. The standard of truth is God's word (Isaiah 8:20)

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them.

II. THE FAIR WARNING

- A. The Greek word for Beware means "to turn the mind to." So we are to turn our mind's attention to the error that is taught by false prophets.
- B. False prophets are wolves
 - 1. He is a natural enemy of the sheep (God's people)
 - 2. The Good Shepherd (Jesus) looks out for the sheep (John 10:11)
 - 3. If he is only a hired worker, then he abandons the sheep and leaves them to the wolves (John 10:12)
 - 4. A faithful undershepherd (pastor) will feed the sheep (church members) instead of allowing them to be caught up in false doctrine.
- C. Characteristics of False Prophets or Teachers - (2 Peter 2:1)
 - 1. They are Private in their dealings (privily)
 - a. They are not open and above-board, but they connive and do things in secret or behind the pastors back.
 - 2. They are Permeating in the church
 - a. They desire to get their false doctrine into the church so

- that it can be taught to the sheep.
 - b. They will teach a class or have private home studies with people in the church in order to teach their doctrine.
 - c. They really don't care about the church but about themselves.
 - d. They are wolves in sheep's clothing. They may be charming and learned men or women. They will be influential in their dealings with people.
- 3. They are Profligate in their denial of the Lord
 - a. They deny the Lord that bought them.
 - b. The Lord bought them through creation in which he becomes their Lord, for he is the Lord of all.
- 4. They are Proper in their destruction
 - a. I say proper, because it is only fitting and proper that the Lord destroy these teachers of damnable doctrine.
 - b. Beware of them! We must have special discernment or understanding to see them.

III. THE FRUIT INSPECTORS

- A. The Disguise of the Wolf
 - 1. A wolf in a parable may disguise himself as a sheep and fool the sheep. This is the same way that the false prophet does to get into the churches of the Lord Jesus Christ.
 - 2. The sheep cannot tell that he is a wolf, because he looks and acts just like a sheep.
 - 3. We must be always on the guard to them and pray that God will give us understanding to know the difference.
- B. The Definition of the Fruit
 - 1. It may be difficult to tell the difference between a wolf and a sheep if the wolf has a disguise, but it will not be difficult to know the difference in different fruits.
 - 2. You know the difference between a banana and an orange, don't you.

Galatians 5:19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace,
longsuffering, gentleness, goodness, faith,
23 Meekness, temperance: against such there is no law.

C. The Difficult Job

1. We must be able to see and understand the differences in people. Sometimes the differences may be subtle, but God will give understanding if we will serve him and ask him for it.
2. We are the fruit inspectors. We must inspect the teachings of all religious teachers. We cannot take it for granted.
3. See Matt. 12:33; I John 4:1
4. We are not to be on a witch-hunt to be a harsh judge to every religious teacher, but we are simply to be on guard.

WORKSHEET

"Fruit Inspectors"

Matt. 7:15-20

1. There are three kinds of false teachers spoken of in the Bible
 - A. First, there are false _____
 - B. Secondly, there are false _____
 - C. Thirdly, there are false _____
2. The standard of truth is _____.
3. The Greek word for "beware" means "to turn the _____ to."
4. The wolfe is a natural enemy of the _____.
5. The Good _____ looks out for the sheep (John 10:11).
6. The faithful pastor will feed the _____ with truth.
7. A false prophet is _____ in his dealings.
8. A false prophet is _____ in the church.
9. A false prophet is Profligate (depraved) in his _____ of the Lord.
10. A false prophet is _____ in his destruction.
11. A wolf disguises himself to be a _____.
12. We can easily know the difference in different kinds of _____.
13. We are to be _____ inspectors.

Sermon On The Mount #20

"Be Sure Of Your Salvation"

Matt. 7:21-27

September 15, 1996

Ronnie Wolfe

I. A MOUTH PROFESSION (7:21-23)

A. Their Profession Of Him (21)

Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

B. Their Profession For Him (22)

1. This is an admirable thing to do
2. Because he is our Lord
3. This was a proper confession (Rom. 10:9-10)
4. It was a sincere confession
5. It was a public profession (Matt. 7:22)
 - a. They prophesied in his name
 - b. They cast out devils in his name
 - c. They did many wonderful works

C. His Profession Against Them (23)

1. "I never knew you"
2. "Depart from me"
3. "Ye that work iniquity"
4. "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)

II. THE MIND PROFESSION (7:24-27)

- A. Our first comparison was between saying and doing; this comparison is between hearing and doing.
- B. Read Luke 6:48-49
- C. Both houses were built, and no one could tell the difference between them, because the difference was in the foundation.
- D. This is like so many who claim to be saved today.
- E. The difference is not known until a storm comes
- F. If no crisis in this life tells the difference, the judgment of God on his judgment day will.

III. THE MEANINGFUL PROFESSION

- A. A meaningful profession is one that has been genuinely worked inside of a person by the power of God.
- B. A meaningful profession is one that is based upon doing what God says to do to enter into the Kingdom of Heaven.
- C. This is what we must obey:
 - 1. Repent -- Matthew 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.
 - 2. Believe -- Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
 - 3. Not by works -- Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
 - 4. Read John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
- D. So, if a person repents (turns away from) his sins and believes upon the Lord Jesus Christ, he will be saved forever.

WORKSHEET

"Be Sure Of Your Salvation"

Matthew 7:21-27

September 15, 1996

1. The profession of the people in these verses was only with the _____.
2. According to Romans 10:9-10, this was a _____ confession.
3. Three things show that this was a public profession:
 - a. They _____ in his name.
 - b. They _____ in his name.
 - c. They did many _____ in his name.
4. Jesus said to them, "I never _____ you."
5. He also said, " _____ from me."
6. He they were ones who work _____.
7. The difference in the two houses is in the _____.
8. The real difference is not shown until a _____ comes.
9. A meaningful profession is one that has been genuinely _____ inside a person by the power of God.
10. A meaningful profession is one that is based, not on hearing, but on _____.
11. Two things we must do to be born again:
 1. _____ (Luke 13:3)
 2. _____ (Mark 1:15)
12. Salvation is not by our own _____ of righteousness.
13. "He that believeth on the Son _____ everlasting life.

Sermon On The Mount #21

"Character Of The Teacher"

Matthew 7:28-29

September 22, 1996

Ronnie Wolfe

Matthew 7

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as [one] having authority, and not as the scribes.

I. CHARACTER OF CHRIST AS MASTER

- A. Jesus' character is shown in his authority.
- B. A master is a teacher
- C. As a teacher, the people were astonished (Matt. 7:28), "...astonished at his doctrine: for he taught them as one having authority..."
- D. He amazes us today through his word
- E. He showed that the Old Testament was God's law.
- F. His teaching was universal, not just Jewish
- G. People wondered how Jesus could be so sure of these things
- H. They compared him to other teachers they had had
- I. "... not as the scribes"
 - 1. They claimed no authority of their own
 - 2. They were faithful to tradition
- J. Jesus had no respect for the rabbis (Jewish teachers), and he ignored their tradition to get to the absolute truth of God.
- K. Not like the old testament prophets
 - 1. They claimed to speak God's word; so did Jesus (John 7:16)
 - 2. They said "Thus saith the Lord," but Jesus said, "Verily, verily I say unto you."
 - 3. He spoke in his own name and authority.
- L. He lifted the people up by saying that they were inheritors of the kingdom of Heaven just as the priests, the scribes, and the Pharisees claimed to be.

II. CHARACTER OF CHRIST AS MESSIAH

- A. His Mission As Messiah
 - 1. He said many times that he was sent from God and had come from God.
 - 2. He did not come to destroy the law but to fulfill the law and the prophets.

3. He came to seek and save that which was lost (Luke 19:10)
4. He was not just another prophet, but he was the fulfillment of the message of the prophets.
5. Jesus had all authority in heaven and in earth (Matt. 28:18)

III. CHARACTER OF CHRIST AS MONARCH

- A. This is Christ as Lord
- B. He did not complain that they called him Lord, Lord (Matt. 7:21ff)
- C. Acts 10:36 The word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

IV. CHARACTER OF CHRIST AS MEDIATOR

- A. Jesus came to be our mediator, a go-between between man and God.
- B. As a mediator Jesus could impart salt and light to his disciples.
- C. As mediator he was our substitute (died for our sins).
- D. 2 Corinthians 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

V. CHARACTER OF CHRIST AS MAGISTRATE

- A. This is his character of Judge
- B. The Sermon on the Mount was preached, in part, for the reason of preparing people for the judgment to come
- C. Jesus gives us the conditions of salvation and the cause of destruction.
- D. He is the judge at this judgment (Matt. 22-23)
- E. They will "say to me" (Matt. 7:22), and "depart from me."

VI. CHARACTER OF CHRIST AS MAN-CHILD

- A. As the Son of God, he is the Creator and Sustainer (John 1:3), "All things were made by him, and without him was not anything made that was made."
- B. He is King (Rev. 17:14)
- C. As the Son of God, he is our Father
 1. Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- D. Jesus never included himself with the disciples and say "our father."
 1. His being the son of God is not the same as our being the sons of God.

2. He is the "only begotten" son of God; we are his sons by adoption.

VII. CHARACTER OF CHRIST AS MAKER

- A. This speaks of the deity of Christ -- He is God.
- B. At his word, the heavens were created
- C. He is the Master of earth, water, sky, heaven, and people.
- D. Proof of his deity:
 1. By creation (Gen. 1:1; John 1:3)
 2. By worship (Heb. 1:6) - Does not refuse worship from men or angels.
 3. By his title as God (Heb. 1:8; Isaiah 9:6)
 4. By his equality to God (Php. 2:6)
 5. By his lordship (Acts 10:36)

WORKSHEET

Sermon On The Mount #21

"Character of The Teacher"

Matt. 7:28-29

Sept. 22, 1996

1. Jesus' ^{character} authority is shown in his _____.
2. The people were _____ at his doctrine.
3. Jesus did not teach as the _____ did.
4. Jesus came to seek and to save that which was _____ (Luke 19:10).
5. Jesus had all authority in _____ and in _____.
6. Jesus' character as Monarch is Christ as _____.
7. Jesus did not complain when people called him _____.
8. As a mediator, Jesus is a _____ between man and God.
9. Jesus' character of Magistrate is Jesus as _____.
10. Jesus is the _____ at the judgment (Matt. 22-23).
11. As a Man-child, Jesus is the _____ of God.
12. As the Son, he is also our _____ (Isaiah 9:6).
13. Jesus is the only _____ Son of God (John 3:16).
14. Jesus as Maker speaks of him in his _____ -- He is God.
15. At his word the heavens and earth were _____.
16. Some proofs of Jesus' deity:
 - a. By _____ (Gen. 1:1; John 1:3)
 - b. By _____ (Heb. 1:6)
 - c. By his title as _____ (Heb. 1:8; Isa. 9:6)
 - d. By his _____ to God (Php. 2:6)
 - e. By his _____ (Acts. 10:36)