

Introduction:

- The Golden Rule which we finished with last week marks the finish of the majority of the content that Jesus preaches in the Sermon on the Mount.
 - What follows are four sketches calling us to respond to what has been heard and to warn of the consequences of not responding. This is Hebrew thought: “Therefore, how must I live based on the truth I have just heard?”
 - We see in these four sketches the contrast between right and wrong responses, between true and false and saved and lost. Jesus is motivating us to make a right response and take appropriate action.
 - A key word we find repeated in this last section is “to do.”
 - Produce found in vs. 17, 18, 19 by ‘doing’ the will of God
 - Put into practice 24, 26 are those who “do”.
 - Hears and does is the one who makes the right choice.
 - In other words, you only benefit from what has been taught if you now go and put it into practice.
- The four sections drive home the whole of what Jesus is saying. It moves the message from what the Pharisees have not been doing to here is what happens if you do not do. Jesus now touches four categories of people in His crowd.
 - Section one, 13-14 a simple contrast between ‘saved’ and ‘lost’.
 - Section two, 15-20 concerns outsiders who merely pretend to be insiders.
 - Section three, 21-23, concerns those who think they are ‘in’ but are not.
 - Section four, 24-27 draws a line for those who are insiders (who hear Jesus words) and either know Him or not.
 - In each of the four, the failure to respond is catastrophic! Destruction vs 13, cut down and burned vs 19, excluded from the kingdom vs 21, 23, and total collapse of the house vs. 27.

I. A Choice of Roads 7:13-14

- A. This section is not about how successful is your Kingdom lifestyle. It is about – are you in, or out? Saved or lost? Jesus has preached an amazing message that hammered the Pharisees because of their life style. You loved what he taught because it mercifully touched the heart. But now he puts the reality of the right choice into the face of each one who stands on the mountain side hearing this message.
- B. Jesus presents two roads, and you have one choice. You can’t travel both of these roads. You must choose one.
 1. The roads go in opposite directions and their destinations are totally different. They are polar opposites.
 2. Without saying it, Jesus gives the people a radical choice between heaven or hell, life and death.
- C. The comparison

1. The roads have character: one is broad the other is narrow.
 - a) The one road is broad because it just goes with the flow of lost humanity. There is plenty of space on it because it is all leading to destruction and you do not have to do anything but keep on going. There are a multitude of ways that lead to an eternal destination a long ways away from God with not hope of going back.
 - b) The narrow road and narrow gate implies there is only one way to get in. It is 'eye of the needle' language. It is harder to travel because it is narrow. The understanding is that it will take effort to go this route.
2. The roads have popularity: one is popular and traveled by many the other is not and taken by few. People naturally choose the easier way and the easier way is to do nothing and stay on the broad road. The narrow way implies that I to must now change and agree to this message that Jesus has been preaching. The majority of people do not like change.
3. The roads have destinations: the way of life and the way of death.
 - a) Jer. 21:8; Ps 1:6; Dt 11:26-29 = demand a choice between life and death, blessing and cursing.
 - b) In light of the entire message, it is now time to choose this narrow road if you want to live.
 - c) Jesus goal is to get people on the narrow way.

II. The Choice to Follow Fruit

- A. Jesus now calls people to follow fruit. It is as if He is saying, "You see my life you hear my words) if you like what you see and hear, follow me it will give you life.
 1. He is comparing and contrasting the fruit of the faithful and the fruit of the wicked.
 2. He is comparing the fruit of the false prophet to the fruit of the those who can be trusted.
 3. He warns them that false prophets 'will come to you.' In other words these people are not part of you but they will try to present themselves as such. Therefore they will consciously be putting on an "ACT" because they want to be accepted as belonging to the people of God. Jesus says, Beware of them!
- B. Test their fruit. This is how you will tell them from the real.
 1. They will produce what they are. Good character will produce good fruit. Produce is the same message as 'to do'. Look at what they are doing and you will see their fruit. Again all four of these section are about 'doing' as a response to what has been declare. Now choose.
 2. Jesus then repeats John the Baptists warning word for word (True prophet vs false): *""So every tree that does not produce good fruit is chopped down and thrown into the fire." (Matthew 7:19, NLT)* He is not talking about Pharisees here. He is talking to the crowd in front of Him. Because you have heard you are now faced with a choice.

3. It is by their fruit that you will recognize them, vs. 16
- C. What fruit are we to look for?
 1. Behavior which demonstrate repentance. *"Prove by the way you live that you have repented of your sins and turned to God."* (Matthew 3:8, NLT)
 2. In 12:33-34 Jesus says a man's words determine what is in his heart. Out of the abundance of the heart the mouth speaks.
 3. 13:8, 23 a life that responds to truth/the Word.
 4. 21:33-43 fruit from a life loyal to God. This is based on the fact that a life loyal to God will reflect His fruit in it.
 5. Fruitful takes us back again to the message of 'doing what was heard.'

III. Choice of Lordship

- A. This section, the third category of Jesus crowd are those who think they are 'fine' but are not. They are actually doing the 'stuff' they prophesied, cast out devils, and worked miracles in Jesus name. Their faith was in their ability to perform well and not in Jesus himself.
 1. They are not like the false prophets who come into the community of believers.
 2. They are in the community of believers and shining with the charismatic 'stuff' but are more surprised than the false prophets when they find themselves rejected from the Kingdom of God.
 3. That has to be most terrifying, to think you are good, but to hear the words, *"Depart from me, I do not know you."*
- B. The new dimension that Jesus now brings to this message
 1. Doing the will of the Father in heaven is not enough. There is more than just doing the stuff.
 2. You must do the will of the Father in heaven and also be known by Jesus.
 3. This has to do with the issue of the assurance of our salvation.
 4. Watch this:
 - a) They call Him Lord Lord. But this is merely a title that they are appealing to.
 - b) Here is how it looks in scripture: "You have heard, 'Lord, Lord,' but I say, "I never knew you."
 - (1) Jesus now presents himself as the one who lets people into the Kingdom of heaven and even more remarkably the basis for that entry is a relationship with Him.
 - (2) The essence of lacking this relationship is that they must go away from the Kingdom of heaven.
- C. There is no substitute for being a personal disciple of Jesus.
 1. 'To know' through out scripture has to with deep intimacy...relationship.

2. These professed disciples on this mountain side were being called to know Jesus as the One who get them into the Kingdom of heaven.
3. Narrow gate or broad gate...choose life and get in.
4. False prophet or truth...its all about the 'fruit baby!'
5. Religiously good or do you know Him...who you know will get you in!

IV. Choice of Foundations

- A. Jesus wraps up the sermon on the mount with these scary words. (vs 27) "*It fell with a great crash.*"
 1. What fell with a great crash?
 - a) The person who refuses to hear and respond appropriately to Jesus teaching.
 - b) The person who fails to recognize that Jesus is the narrow gate and the narrow way.
 2. This is a make or break deal with powerful eternal consequences.
- B. "To ignore his word will result in spiritual disaster." RT France NICNT So it all comes down 'to doing' what Jesus has just taught from the knowledge that He is Lord
- C. This is the foundation on which humanity must build if it intends to stand through the ages.
 1. Mt 16:18 *You are the Christ the Son of the Living God.*
 2. Jesus is our rock.

Conclusion:

- Hebrew thought: "Therefore, how must I live based on the truth I have just heard?"
- The sermon on the mount is a powerful word in revealing the heart of the Father.
- Choose Life, Choose the Rock, Choose Jesus!