

Matthew 7:15–27  
***Beware of Attacks on God's Word from "Brothers"***  
November 13, 2011  
Sermon Outline

Notes:

**I. Introduction**

- A. We believe that God Has Clearly Revealed Himself to be Speaking in the Bible
  - 1. God's own witness through signs & wonders
  - 2. The unity, beauty and intricacy of the biblical message
- B. We want to help others take a closer look at ***their*** foundation for ***their*** truth claims (Proverbs 26:4-5)
  - 1. (Do not think like an unbeliever)
  - 2. (Answer objections for the right reason)
- C. Types of Assaults from Scoffers
  - 1. Inconsistencies (e.g. Matt. 27; Acts 1)
  - 2. Assaults on God's Character (Moral Problems)
  - 3. Assaults on God's OT Law
  - 4. The Clarity of God's Word

**II. The More Dangerous Assaults from Within**

- A. Historic Examples of Assaults on the Bible
  - 1. Roman Catholicism (Put distance between the Word and the people)
  - 2. Liberalism (Denied Divine authorship altogether)
  - 3. Neo-Orthodoxy

"Neo-orthodoxy is a religion of experience; not the sensory experience of the scientific secularists, but rather religious experience. ... Today, rationality and logic are rejected as irreligious – God cannot be understood by reasoned, logical thinking."<sup>1</sup>

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<sup>1</sup> Gordon H. Clark. *In Defense of Theology*, chapter 4 reprinted in THE TRINITY REVIEW.

- B. Three Kinds of “Insiders” (Professing Christians)
1. **Christians** who do not yet think like Christians (Not Wolves; Disciples)
  2. Unbelievers who think they are Christians
  3. Unbelievers with hearts full of malice
- C. Who is a Disciple/Wolf!?

### Matthew 7:15–16

<sup>15</sup> “Beware of false prophets, who come to you in sheep’s clothing but **inwardly** are *ravenous wolves*.

<sup>16</sup> You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?

### Key Idea

*Beware of anyone who trusts their own opinions more than God’s perfect Word.*

### Proverbs 30:5–6

<sup>5</sup> **Every word of God proves true**; he is a shield to those who take refuge in him. <sup>6</sup> Do not add to his words, lest he rebuke you and you be found a liar.

#### D. “Evangelical” Examples

##### 1. An “Intellectual Corner”

“I write for Evangelicals who either believe or suspect that our tradition has painted itself into an **intellectual corner**. The Church has been down this road before. In the 16th and 17th centuries it mistakenly criticized Copernicus and Galileo... in those days, so in ours, the facts are stacking up quickly against fundamentalistic beliefs in “creation science” and in the kind of **“biblical inerrancy”** that supports it.” (bold mine)

“In some cases these apparent contradictions and problems can perhaps be “harmonized” in some way or other. ... But it’s very doubtful—in fact, I would say quite impossible—that all of the problems have workable, **convincing** solutions.” (bold mine)<sup>2</sup>

“If Jesus as a finite human being erred from time to time, there is no reason at all to suppose that Moses, Paul, John wrote

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<sup>2</sup> The BioLogos Forum. **After Inerrancy: Evangelicals and the Bible in a Postmodern Age.**

Scripture without error. Rather, we are wise to assume that the biblical authors expressed themselves as human beings writing from the perspectives of their own finite, broken horizons.”

## 2. A Moral Objection from an Evangelical Teacher!?

**Joshua 6:21** (Cf. Deuteronomy 7:2)

<sup>21</sup> Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

“How can one biblical text admonish us to love our enemies and another command Israel to commit genocide against ethnic groups because they have a different religion?”

**Deuteronomy 7:2** (Genesis 15:16)

<sup>2</sup> and when the LORD your God gives them over to you, and you defeat them, then you must *devote them to complete destruction*. You shall make no covenant with them and show no mercy to them.

**Revelation 18:15–20** (The Destruction of Babylon)

<sup>15</sup> The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud, <sup>16</sup> “Alas, alas, for the great city that was clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls! <sup>17</sup> For in a single hour all this wealth has been laid waste.” And all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off <sup>18</sup> and cried out as they saw the smoke of her burning, “What city was like the great city?” <sup>19</sup> And they threw dust on their heads as they wept and mourned, crying out, “Alas, alas, for the great city where all who had ships at sea grew rich by her wealth! For in a single hour she has been laid waste.

<sup>20</sup> Rejoice over her, O heaven, and you saints and apostles and prophets, for God has given judgment for you against her!”

## 3. “Trajectory of Theology”

“The practical implication of a “dark text” is *not* that we, as modern Christians, have better insight and ethical fiber than the biblical author. Rather, the implication is that all of us are like him ... all of us have “Canaanites” that we hate. So we stand together with the author of Deuteronomy as broken human beings in need of Christ.”<sup>3</sup>

### Evangelical Feminism

“From one direction the Bible looks redemptive (and is); from the other direction he hears a regressive (and is).”<sup>3</sup>

### III. By their Fruit... You will recognize them

**Matthew 7:17–27** (Cf. 2 Tim. 3:7–9; 2 Peter 2:1–10)

<sup>17</sup> So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. <sup>18</sup> A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Thus you will recognize them by their fruits.

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who ***does the will of my Father who is in heaven.*** <sup>22</sup> On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ <sup>23</sup> And then will I declare to them, ‘**I never knew you;** depart from me, you workers of lawlessness.’ <sup>24</sup>

“Everyone then who **hears these words of mine** and ***does them*** will be like a wise man who built his house on the rock. <sup>25</sup> And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. <sup>26</sup> And everyone who **hears these words of mine** and ***does not do them*** will be like a foolish man who built his house on the sand. <sup>27</sup> And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

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<sup>3</sup> William J. Webb. *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. IVP 2001. (p.31)