

## 7:21-22a

**Not every one that saith unto Me, ‘Lord, Lord,’ shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. 22. Many will say to Me in that day,** when the kingdom comes to earth (more on that later) **‘Lord, Lord, have we not prophesied in Thy name?’** The claim of these who do not enter into the kingdom of heaven is that they, verse 22, **prophesy in [the Lord’s] name.** This contextually makes no sense if in view of verse 15, we’re not dealing with false prophets all the way through. Verses 21 through 23 are dealing, in context, with false prophets. Jesus is talking, in verses 21 through 23, about false prophets. We already saw verses 7-11 as a “prayer for discernment.” This chapter is full of the need for discernment as we judge. And lo and behold, the last judge of the chapter is Jesus Christ Himself. The chapter starts out with, “Judge not, that ye be not judged,” and then it tells us how to judge righteously, and then it tells us how we should judge ourselves, verse 13, “Enter ye in at the straight gate.” Then it tells us, verse 15, how to judge false prophets, and then it tells in verse 21—there will be a Judge, who does indeed finally judge the false prophet.

I suppose the very sobering thing about these people who do not enter the kingdom of heaven is that we find out, in chapter 25, they actually enter the fire prepared for the devil and his angels. There are only two options on the table. There’s everlasting fire or it is the kingdom of heaven. The book of Matthew gives us no third option, no sort of waiting room, no sort of post mortem opportunity for salvation. It is the kingdom of heaven or it is eternal fire. It’s sobering. And sometimes I wish that there were other choices. But there are not.

And what a fitting person to have as the Judge. He is known as the “altogether lovely One,” holy, righteous, good, faithful, true, just, guiltless, sinless, spotless, innocent, harmless, resisting to temptation, obedient to the Father, zealous, meek, lowly in heart, merciful, patient, longsuffering, compassionate, benevolent, loving, self-denying, humble, forgiving, subject to His parents, and conforming His saints to Himself. Everything tells you that He is qualified, above all others, to judge. He’s never been found guilty of any sin. None.

Look at these false prophets. Verse 22, **Have we not prophesied in Thy name?** They’re either deceivers or they’re deceived. These are the only two options. I mean, they’re standing before Jesus saying, **“We have prophesied in Your name.”** That doesn’t necessarily mean that they were prophesying using the name of Jesus, although it can certainly mean that in the application, but to do something in someone’s name means that you’re coming in their stead. So these prophets are standing before the Judge, who is allowing or disallowing people into the kingdom of heaven, and they are saying, “We spoke in the name of the One who allows people into the kingdom.” That’s sobering. “We represent heaven.” And so, either they are horribly deceived or they are deceivers, and we find out that these actually are twins.

*2 Timothy 3:1 This know also, that in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3. without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4. traitors, heady, highminded, lovers of pleasures more than lovers of God; 5. having a form of godliness, but denying the power thereof: from such turn away... 7. Ever learning, and never able to come to the knowledge of the truth. 8. ... these also resist the truth: men of corrupt minds, reprobate concerning the faith. 13. But evil men and seducers shall wax worse and worse, **deceiving, and being deceived.***

The second thing I’d like you to notice about these folks in this judgment is that the fruit they are being judged of in verses 16 through 18 is easily defined. I mean, let’s look at this. He says what kind of fruit they will bear and then I want you to notice 7:19:

*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*

Now friends, if you’re like me, you have heard probably 40 or 50 devotions, sermonettes, lessons, messages on this passage, and many will say this fruit is good works, or fruit of the Spirit, or other Christians. I don’t know what you’ve heard. But I say let us let Matthew tell us what Matthew meant.

*3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2. and saying, "Repent ye: for the kingdom of heaven is at hand." 3. For this is he that was spoken of by the prophet Esaias... 5. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6. and were baptized of him in Jordan, confessing their sins. 7. But when he (John the Baptist) saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 8. **Bring forth therefore fruits meet (or suitable, or expectant) for repentance:** 9. And think not to say within yourselves, 'We have Abraham to our father: ' for I say unto you, that God is able of these stones to raise up children unto Abraham. 10. **And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."***

Almost verbatim with Jesus. Jesus is not developing a new doctrine from John the Baptist. And in the context, John the Baptist looks at Pharisees and Sadducees and says, "You've come to me to get a baptism for repentance. Before you do that, you bring forth fruit suitable for repentance. Show me a lifestyle that shows that you have repented." He said that you do good works to show that you have repented.

In chapter 7 the problem with the false prophets is not that they haven't done good works enough to go into heaven. The problem with the false prophets is that they haven't done good works enough to show that they have repented. No repentance! And by the way, in the context of John the Baptist, what was there to repent of? There was that to repent of which John said they must confess, which is their sins. So how do we expect people that are never willing to say that, "my sins don't belong in the kingdom of God," to somehow end up there?

The third thing to notice is that the kingdom of heaven is coming to Earth. Look at chapter 6. Notice what the Lord has asked His disciples to pray in verse 7.

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8. Be not ye therefore like unto them... 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven.*

The kingdom of heaven will soon come to Earth in answer to the prayers of God's people.

Now then, you have no room for believing that Matthew chapter 7, verses 21 through 23, is a pre-tribulation rapture. You cannot fit some sort of strange seven-year period between a rapture and a second coming of Christ in the context of the Sermon on the Mount. Know it and know it well. When does the kingdom come to earth? You can either believe Tim Lahaye or you can believe Jesus & Paul:

*2 Timothy 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at **His appearing and His kingdom.***

Please notice, Jesus will not appear again until He brings His kingdom. There are not two different tracks of eschatology, one in which Jesus didn't know the church was coming and Paul shows up, and oh my goodness! We have this thing known as the tribulation period that the church will never see.

Fourthly, these have not grieved over their sin. Remember the context. Look at 5:3:

*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

We're talking about the same kingdom of heaven that we just read about in 7:21-23, right? Who gets to go? Those who are poor in spirit. The next verse:

*Blessed are they that mourn: for they shall be comforted.*

No one gets to enter the kingdom who has not first mourned over their sinfulness.

Fifth, these that are denied entrance into the kingdom are not persecuted for Christ. See 5:10:

*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

In Matthew 7:21-23, we're told about people that don't belong in the kingdom. Earlier in the Sermon on the Mount, Here we're being told who does belong in the kingdom: those who mourn over their sin and those who are persecuted for Christ. 5:11...

*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. 12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the **prophets which were before you.***

Don't you think it's strange that we're told about prophets who are righteous and suffered for Christ, and the absolute flipping of the coin in chapter 7 is that you have false prophets who are not allowed into the kingdom? In 5:10, we have it that those who are persecuted for righteousness' sake, the kingdom is theirs. And yet those in 7:21-23, the kingdom is not theirs. You see that? So, if you're talking about people that have never suffered for Christ consider a verse in 2<sup>nd</sup> Timothy:

*3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

The kingdom of heaven is made up of people that have suffered for Christ.

Sixth, those who specialize in helping people disobey God are those that are spoken of in 7:21-23. Let me show you in 5:19...

*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.***

Do you see that? People who are always trying to find a way out of obeying God don't belong in the kingdom. Seventh, those in this verse are nothing like their Father. Look at 5:20.

*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.*

The Sermon on the Mount is really about the kingdom of heaven and who belongs there. It's about what people do that belong there. And it's what people do that don't belong there.

And then Jesus gives six illustrations of people that belong there. And you see them beginning in:

Verse 21, "You have heard." Verse 22, "But I tell you."

Verse 27, "You have heard." Verse 28, "But I tell you."

Verse 31, "It has been said." Verse 32, "But I say unto you."

Verse 33, "Again, you have heard." Verse 34, "But I say unto you."

Verse 38, "You have heard." Verse 39, "But I say unto you."

Verse 43, "You have heard." Verse 44, "But I say unto you."

Six times Jesus gives an illustration of how the scribes and Pharisees give you ways around the word of God. And six times Jesus says, "No. The heart of the Father is this." And if you're not convinced, look at the last verse of the chapter.

*Be ye therefore perfect, even **as your Father** which is in heaven is perfect.*

They are not always looking for a way out of obeying God. And they have a heart like their Father. I did not have to act like Arnold Stur姆 to become a part of his family. That doesn't make any sense, does it? The reason I act like my father is because I'm already a part of his family. You don't have to try to be like God to go to heaven. People who have believed on Christ act like their Father.

### 7:22b-29

**And in Thy name have cast out devils? And in Thy name done many wonderful works?' 23. And then will I profess unto them, 'I never knew you: depart from Me, ye that work iniquity.'** So, you're not going in. You, my friend, are not going in to the kingdom of heaven if Christ doesn't know you. Since we're Americans and we all have a TV, I feel like it's proper to address clichés as they come up. I'm about sick and tired of everyone talking about their "personal Savior." If you can find that in the Bible, I'll lay off. Furthermore, Jesus is not desperate for you to "open the door of your heart." He was the sovereign God of the universe before I was ever conceived. He does not need me. Without God I am nothing. Without me, He is still God. So, this idea of, "Have you got a saving knowledge of Jesus Christ?"

The important thing according to this passage is that He knows you. The issue with people going into the kingdom of heaven in this Scripture is not, "Do you know Jesus?" Because they appear to at least have some idea who He is. But at the end of verse 7:23 He says, **I never knew you.** That is a concern. Now certainly an omnipresent, omniscient God knows everybody on the earth in a sense. But in another sense, He knows them that are His.

*2 Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. **The Lord knoweth them that are His.** And, let every one that nameth the name of Christ depart from iniquity.*

If God wanted to let everyone off the hook in here by saying, "Just know God. Know God! Know God!" Then I would go there, but in this passage, this Bible preacher is not being true to the context of this passage if I don't let someone hang over hell, and tell you it doesn't matter if you think you know God. He needs to know you.

Secondly, You're not going in if you don't like the rules. I've already showed you chapter 5 and verse 20, but for your blood pressure, let's read it again.

*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.*

If you have a heart that is consistently bucking the heavenly Father, you are proving that you are not His son. Because, Jesus was addressing the person who hated the rules of the Father. "You have heard, but I tell you." They went around the rules, but let me clarify for you.

In 1 John chapter 5 it says that, "You that believe Jesus is the Christ, you're born of God. And by the way, those of you who are born of God, His commands are not grievous." That's 1 John 5:3. A person who belongs to God, because of faith in Jesus, is not consistently looking for a way to find a way around rules.

Thirdly, You're not going into the kingdom if you can't face judgment. Now, notice 7:1-6. The point of chapter 7, verse 1 through 7, is not to give you something to put on your bumper sticker to tell people to leave you alone. No! The point of chapter 7, verses 1 through 7, is to expect people to try to help you with the speck in your eye, after they have removed the beam from theirs.

So then, what should we assume if you never want to be helped with a speck in your eye? We should assume that you are absolutely dreading any kind of judgment. And I ask you to remember that even though people may not judge us politely every time, they may not even judge us spiritually every time, I do want to tell you that judgment, righteously or unrighteously, in the Spirit of Christ or not in the Spirit of Christ, should make us think soberly of the last day when we will be judged by Christ. And if you don't like people finding fault with you, if you don't want anyone telling you that something is wrong with you, if I have a particular problem with someone being critical of my life, I may not be ready for this day.

Fourthly, you're not going in if your words are all you have. In this passage, you have a fantastic example of a Sinner's Prayer. Now, the term "Sinner's Prayer" is not in your Bible. Please notice what

happens when person prays a Sinner's Prayer and depends only on their ability to voice certain words at the right time: Nothing.

Nothing changes about their destination because they say certain words. They even accurately address Jesus. But here in this passage, we have people who go to hell after they call Jesus "Lord." Here is a great demonstration of how you can go to hell saying the right things. "We have done..." "I have done..." "I have done..." "What have I done for you? I've done it all in Your name. I've done it for you. I've represented heaven." And Jesus says, **But I will profess unto them, 'I never knew you: depart from Me, you that work iniquity.**

By the way, I realize that they were relying only on their words because Jesus called them **workers of iniquity**. These are they who had no fruit in the preceding verses. These are people that had a finely crafted prayer. They have that experience that they can take you back to. They can open the flyleaf of their Bible and they can tell you about a date when they prayed a prayer. But alas, people who trust only their words find themselves outside the kingdom.

So, I throw myself at the mercy of the Christ, who in Matthew 20:28 said,

*The Son of Man came... to give His life a ransom for many.*

Here's the question. I ask it everywhere, "Do you believe that Christ was the ransom for you?" Because if He wasn't, there's nothing for you to believe and hell is your home.