

Sermon on the Mount - Part 2

by William MacDonald

William MacDonald emphasizes the importance of faith over anxiety, the necessity of self-examination in judgment, and the power of prayer in the Christian life.

Duration: 37:54

Scripture: Matthew 6:33, Matthew 7:1-5, Matthew 7:7

Topics: "Sermon on the Mount"

Description

In this sermon, the preacher begins by emphasizing the importance of relying on God for our future provision, rather than relying on visible means of support. The preacher then moves on to discuss Matthew 7:1-5, which warns against judging others and highlights the hypocrisy of pointing out small faults in others while ignoring our own major faults. The preacher encourages the congregation to ask questions and seek understanding, quoting a Chinese proverb that emphasizes the importance of asking questions. The sermon concludes with a song about Jesus' sacrifice on the cross and a story about a man who was transformed by God's love and sacrifice. The preacher also mentions the danger of superficial church membership and warns about the importance of having a genuine relationship with God.

Transcript

Now, last night we really hurried over the latter part of chapter 6, Matthew's Gospel, so I think I'd like to just go back to that for a moment tonight and draw together the threads, and then we'll go on to chapter 7. We're going to try to finish chapter 7 tonight, and I would like to leave a little time at the end if you have some questions to ask, we'd try to answer them, especially to do with the Sermon on the Mount, but any other questions you might have. We were noticing that from verse 19 to the end of the chapter, the Lord Jesus was talking about social security, and what he was telling us was that if we seek first the kingdom of God and his righteousness, you don't have to worry about social security you haven't made. He absolutely promises in the word of God that if we live devotedly and passionately for him, we don't have to take anxious thoughts for the morrow.

And we suggested the rather revolutionary teaching, and that's what it is because the Lord Jesus was a revolutionist. We suggested the rather revolutionary teaching here that what the scripture sets forth is that a Christian should diligently provide for his own current needs and the current needs of his family, and he should trust God for the future. Now, in this passage of scripture, the Lord tells us that anxious thought for the morrow is, first of all, unnecessary.

Verses 25 and 26. He says, look at the birds. They don't sow, neither do they reap nor gather into barns.

Your heavenly Father feeds them. Aren't you of more value to him than they are? So, first of all, anxiety is unnecessary. Then, secondly, anxiety is useless.

It says, and which of you, by thinking, can add one cubit to his stature? And the answer is, nobody is able to do that. You can't increase your height by worrying, neither can you increase the length of your years. And then, not only that, but anxious thought about the morrow is inconsistent and unbelieving.

Verses 28 through 30. Inconsistent. Look at the lilies of the field and how they are decked in glory.

Solomon, in all his glory, was not arrayed like one of those. Well, if God is able to clothe the lily of the field, how much more able is he to clothe you, O ye of little faith? And then, finally, verses 31 and 32. Anxious thought about the morrow is unchristian.

It says, for after all these things do the Gentiles seek. That is, the pagans. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

And so what the scripture sets forth for the child of God, and for every child of God, is a life of faith. It's a life in which you have no visible means of support, as it were, as far as the future is concerned. You trust in the living God.

Now, moving on to chapter 7, shall we read a few of these verses? It says, Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged. And with what judgment, with what measure ye meet, it shall be measured to you again. And why beholdest thou the mote that is in my brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou seek clearly to cast out the mote of thy own eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you. Seek, and ye shall find.

Knock, and it shall be opened unto you. For every one that asketh, receiveth. And he that seeketh, findeth.

And to him that knocketh, it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever he would that men should do to you, do he even so to them. For this is the law and the prophet." Now, this chapter opens with the instruction that we're not to judge lest we be judged.

Let's think about that for a while. Now, this means don't judge another man's motive. It doesn't mean don't judge another man's actions, because you have to judge people's actions, but you can't judge their motive.

You can tell what a man is doing, but you can't tell why he's doing it. You say, oh, he's just engaging in Christian service to be seen of them. Well, you can't tell that.

God can tell, but you can't tell. Now, actually, the Bible in other places tells us that we have to judge certain things. For instance, the Bible tells believers, be not unequally yoked together with unbelievers.

Now, in order to obey that admonition, you have to really do some judging as to whether a person is a Christian or not, don't you? Young people, thinking of a life partner, they're called upon to judge whether a person has been truly born again or not. This is absolutely necessary. Then in the local church, too, God requires that the elders in a local church do the work of judgment.

When sin, for instance, has come into the church, sometimes you hear people ridiculously quote this verse of Scripture. They say, oh well, judge not that you be not judged. But the Bible says, therefore, put away from among yourselves that wicked person.

Now, how can you do it if you don't judge his actions? You have to judge action, but you mustn't judge motive. And there's something else that you mustn't judge, and that is, you mustn't condemn somebody else for a fault when you have a worse fault yourself. And this is included in this portion of Scripture.

One man is driving by a wheat field and a little tiny bit of pollen from the wheat field gets in his eye. The other man who's judging him has a telephone pole in his eye. In fact, the telephone pole is so big that he couldn't really see the pollen from the wheat too clearly.

And that's exactly the illustration that you have in the Scriptures. I must say I enjoy my Bible when I study it. And when you hear the Spirit of God talking in this way, is it ridiculous? Well, no more ridiculous than human nature.

I'll tell you that. It's a wonderful commentary. There's no greater book in the world on psychology than the Bible.

Did you ever notice this? It's far easier to see a fault in somebody else than it is to see that same fault in yourself. And you know, when you have it, it's hideous. And when I have it, it's cute.

Did you ever notice that? Well, that's right. And that's what this portion of Scripture, the very fact that you have a nervous laugh when I say that tells me that it's true, that I've got a response. Of course, it's true in my life too.

It was true in David's life. You know, David had stolen the wife of Uriah the Hittite. And he didn't think anything about it.

After all, he was the king of Israel. And one day, about a year later, a prophet named Nathan came to him. And he said, King David, I have a story to tell to you.

And King David said, tell me the story. And he said, well, he said there was a very rich man and he had a flock of sheep, had all kinds of sheep and lambs. And a visitor came to him one day.

And instead of going out and killing one of his own lambs, he went to one of his neighbors who had one little lamb and he killed that little lamb and gave it to his guests. And David, why the wretch of a man that should do a thing like that, he ought to die. And Nathan said to him, David, you're the man.

Now you see, the remarkable thing is that when it was told as a story to David, he could see the fault in that other man, that rich man with all the sheep, but he couldn't see that he had done the same thing. He couldn't see that Uriah the Hittite had one little lamb, that Sheba, and he had stolen that lamb. And he not only did that, but he sent Uriah into the front of the battle to be killed.

And I admire the courage of Nathan that could point the accusing finger at the king of Israel and said, you're the man that did it. But David couldn't see the fault in himself as well as he could see it in somebody else. So that's fallen human nature.

The very fact that we are like that shows that sin has come into the world and has affected our members. And so the Bible says this, why beholdest thou the mote that is in thy brother's eye, but consider it not the beam that is in thine own eye. You know, I believe in the depravity of human nature and I believe in my own depravity too.

And the longer I live, the more I'm convinced of it. And there's nothing as vile and evil as the human heart. And it's a wonderful thing that we're saved by the grace of God, because only God would have bothered.

Only God would have bothered. Dear friend, if you're here tonight on stage, I'd like to say to you this in all love and sincerity, that only God would have sent his son to die for someone like you and like me. Only God would have done it.

I visited one night in a nearby town in Illinois, a man who had gone down to the very dregs with liquor. I felt sorry for the man. I really did.

He was so low. And I said to him, Floyd, if you had an only son, would you give that son to die for a drunkard? And he said to me, I wouldn't do it. Well, that's right.

He told the truth. I wouldn't do it. I said to him, Floyd, God did it for you.

And he did. He gave the son of his love, his sinless, spotless son, to die for a race of rebel mankind. Well, here it is in the word of God.

We behold the mote. A mote is just a tiny particle of dust. That's what it is.

We behold the mote in our brother's eye, and we can't see the beam that's in our own eye. In fact, the beam keeps us from seeing anything very clearly. And so we go to our brother and say, just a minute, will you hold your eyes steady while I take the tweezers and take out the mote? And the Bible says be careful there with that tweezers.

You can do a lot of harm with those tweezers when you've got such a big beam in your own eye, you're not able to see too clearly. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out a mote out of thy brother's eye. Well, I think we want to take away from this paragraph, first of all, that it doesn't mean that we're not to do any judging.

As Christians, there are certain forms of judgment which we must participate in. The local church must judge whether a person has been genuinely saved before that person is received into fellowship. But we mustn't judge the motives of men's hearts, why they act the way they do, why they do a certain thing, and then we mustn't be critical of things in other people's lives when we have worse in our own lives.

Then the word of God says in verse 6, Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet and turn and venge you. Well, dogs and swine are unclean animals, and in a general way it would refer to the unsaved, but it's really a particular class of unsaved people. That which is holy, the things of God, the truth of the word of God.

Now, this doesn't mean the gospel. It doesn't mean that you're not going to go with the gospel to the unsaved, does it? Because the Bible tells us that's the very thing we ought to do. And just because a man refuses the gospel the first time I go to him with it, doesn't mean I shouldn't go the second time and the seventh time with the gospel.

That isn't the class of people that are mentioned here, but this is a violent class of person, a vicious type of individual who, when you present the truth of God's word, despises it and treats it with utter contempt and tramples it underfoot. And the Bible does tell us that when a man acts in such an extreme way, we're not obligated to cast our pearls before swine. Do you see that distinction? I think it's important that we make these distinctions.

It doesn't mean that we're to withhold the gospel and the truth of God from men and women. It doesn't mean that. God wants us to share the truth of God.

But this has to do with a violent, vicious, rebellious type of person who's loud and clamorous and treats all the things of God with utter contempt and perhaps even uses violence on those who would bring the gospel to them. I say, we're not obligated to cast pearls before swine or give that which is holy to dogs, lest they trample it under their feet and turn and rend you. And then verses 7 through 12 have to do with a wonderful subject of prayer, and it's wonderful how this begins.

It says, Ask, and it shall be given you. Seek, and ye shall find not, and it shall be opened unto you. Who said it? Jesus said it.

Could he tell a lie? No, he couldn't tell a lie. Could he be deceived? No, he couldn't be deceived. Could he deceive anyone else? No, he couldn't deceive anyone else.

Is it possible to ask and not have it given? No, it isn't possible. It says, Ask, and it shall be given. Is it possible to seek without finding? No, it isn't possible.

Is it possible to... You say, Just a minute. I pray a lot of prayers that aren't answered. Are you ready? Are you ready? Well, dear friends, I try to remember this in my prayer.

Sometimes the illusion sweeps over my soul. What's the use? You get down and pray, and nothing seems to happen. Well, the Bible teaches us that you should never pray without anything happening.

You never pray without anything happening. Every prayer is heard and answered, but the one who answers the prayers knows more than we know. He knows what's best for us.

And, dear friends, my experience in the Christian life is this. I've prayed for a lot of things, and I didn't get what I asked for, but I always got something better. In 1940, my mother was dying, and I suppose it was a natural thing.

We prayed that the Lord would pull her through, that she'd recover, and he didn't do it. But he gave us something better. He took her home to heaven.

That's what he did. It's not so bad to have a loved one in heaven. I didn't see it as clearly then as I do now, but it's not so bad to have a loved one in heaven.

A lot of things are worse than that, I want to tell you. So I try to remember this in my prayer life, and I hope it will be an encouragement to you. If you pray for something, and God doesn't give you exactly what you

prayed for, he'll give you something better.

He reserves that right. He'll never give you something that's harmful. Now, sometimes I've prayed for things, and in later years, I thought, well, I'm glad he didn't give me that.

It wouldn't have been for my good. Don't you find that in life? Well, that's exactly what the passage says. It says, if your boy comes to you and says, Ma, give me a peanut butter sandwich, you don't say, here's Johnny, chew in this stone for awhile.

That's what it says. And if he comes to you and says, Ma, how about a piece of that fried flounder? You don't give him a section of a rattlesnake. You don't do that.

And the argument of the passage is, if you being evil, what does that mean? Well, it means sinful creatures. That's what it means. It doesn't necessarily mean wicked and wild and voracious, but it means if you being sinful creatures of the dust know how to give good things to your children who ask them, how much more does your heavenly father? Sometimes you come to him and you say, Lord, give me this piece of bread, something I want very, very much.

God doesn't give you a stone. And if he doesn't give you that piece of bread, then the very denial of it is for your good. My, it's wonderful to know that isn't it? I think it's wonderful to know that you're never bound to me and come into the presence of God and make your request.

But what your request is heard and answered according to the infinite wisdom of God. Sometimes I pray for guidance with regard to a certain thing and no guidance comes, no guidance comes. Well, that's the answer, dear friend.

If you're praying for guidance and no guidance comes, God's guidance is to stay right where you are. Absolutely. God's guidance is to stay right where you are.

You're not to move till a pillar of cloud moves. You're not to move till a pillar of fire moves. And you hear the trumpets blowing.

And if you wait out God's time, he will not disappoint you that he may prove what is that good and acceptable and perfect will of God. Now, I would like to say this tonight when we're on this paragraph. There are mysteries in prayer that I can understand.

I do confess that to you, and I don't try to understand them. I just pray. I suppose there are some theologians that could unspin a lot of these mysteries that they could try anyway.

Well, I'm not interested in it. I'd rather pray than know all the mysteries connected with prayer. I would.

I'd rather come in simple faith to the Lord and just speak to him as a child to his father, tell him all about it, then unravel all of these complicated problems and connections. To me, that's wonderful. I like a verse like verse seven.

It just simply suits me because there are so few big words in it. Ask that it shall be given. Seek and you shall find.

Not that it shall be open unto you. And I say, thank you, Lord. I'll go on.

I'll persevere in prayer, and I have utmost confidence that what comes my way is according to your wisdom and love. Verse eleven. If ye then be evil, know how to give good gifts unto your children.

How much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever. Here we have what is known as the golden rule. Whatsoever ye would that men should do to you, do ye even so to them.

For this is the law and the prophet. What does it mean? Well, it means in your relationships with your fellow men, be guided by this principle. Treat them the way you'd want them to treat you.

That's one of the key words, of course, in the Christian life, that word, others. Others. Others, yes, Lord, others.

Let this my motto be. Let me live for others that I might live like thee. If you study the life of the Lord Jesus, you find he never had a selfish thought.

Everything he did was for others. When it says this is the law and the prophet, it means this is a summing up of all that the law and the prophet said with regard to our relationships to our fellow men. In other words, you've summarized the whole Old Testament when you come to an expression like that.

Do to others what you'd have them to do to you. And then the word of God says, enter ye in at the straight gate. And straight there doesn't mean straight like a ruler, but it means narrow.

That's what it means. People say to me, oh, Christianity is so narrow. Christians are so narrow.

Well, dear friends, that wasn't original with you. The Bible said it long before you said it. It says that.

It says enter in at the narrow gate. For wide is the gate and broad is the way that leadeth to destruction. And many there be which go in thereat.

Because straight is the gate, narrow is the gate. Narrow is the way which leadeth unto life. Few there be that find it.

Here you have what the chart calls the two roads and two destinies of the human race. This broad way, the well lighted boulevard going down to hell that's got plenty of people on it and has a clean footpath along the side with righteous, morally respectable, good intentioned citizens. But they've never been born again, and they're going down the same broad way that leads to hell as the Tony Acardos and all the other gangsters and hoodlums.

Not a solemn thought. People that wouldn't associate, sinners that wouldn't associate with one another in life will associate with one another in hell because they would not accept the sinner's savior. And it is solemn to think that there will be men like Eichmann in heaven and there will be self-righteous sinners in hell.

The Lord Jesus said that. He said, the publicans and the harlots go into the kingdom of heaven before you. Why? Because they acknowledge their sins and the self-righteous people refuse to do it.

Well, here you have the narrow road that leads to likeness. Few there be that go in there. Is the Bible true? You only have to use your eyes to know the Bible is true.

All you have to do is read the newspapers and you'll know the Bible is true. Few there be that go in there. And then the Lord Jesus warns his disciples that there will be false prophets.

What is a false prophet? A prophet, first of all, is a spokesman for God. When we think of a prophet, we think of one who predicts the future, but that's not basically what a prophet is. A prophet basically is a mouthpiece for God.

And the Lord Jesus said, beware of false prophets. Why did he say that? Well, because the devil is at his best when he's a false prophet. A lot of people think that the devil is at his best down at Skid Row, where men are crawling around in the gutter, steeped in sin and shame.

That isn't when the devil is at his best. The devil is at his best in the pulpit, when there's a man up there wearing ecclesiastical garments and he has a Bible in his hand and he's spewing out the doctrines of the devil. The doctrines that deny the Christ of God, his virgin birth, his deity, his atoning death and his coming in.

That's when the devil is at his best. Or out in some of the universities, robbing young people of their faith in the Savior and giving them nothing in its place but an empty heart. That's why the Lord Jesus had his strongest word for religious faith.

The most ringing denunciations he ever uttered were for those who posed as ministers of righteousness. As we said last night, within them there were dead men's bones. So he says, Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

That is, outwardly they are very suave, very polite, very gentlemanly, and the words just come flowing out of their mouth like smooth butter. But what about inwardly? Inwardly they are enemies of the cross of Christ, whose God is their belly, whose glory is in their shame. F. B. Meyer said of these men, Their life is all kitchen and no chapel.

They are in it for what they get out of it, but they have no real love for souls. Their life is all kitchen, whose God is their belly. It says, Ye shall know them by their fruits.

Do men gather grapes of thorns or figs of thistles? No. This is just it. How can you discern these false prophets? Well, you can discern them by whether the effect of their work is to draw men closer to simplicity in Christ.

Whether they on the one hand fill your mind with doubts and denial, or whether they on the other hand give you a greater love for the Word of God and for the Christ of God and for the Spirit of God and for God Himself. You know men by their fruit. And you know it is wonderful to me that young believers don't have to listen very long before they say, Boy, that isn't right, is it? It is wonderful the instinct, the spiritual instinct that God gives to one who is truly born again, that he is able to discern false spirits that have gone abroad in the world.

He says, Ye shall know them by their fruit. In the Old Testament a false prophet was found. You could tell him in two ways.

First of all, if he predicted the future and it didn't come to pass, he was a false prophet. Secondly, if he led men away from God into idolatry, he was a false prophet. He was to be taken out and stoned to death.

It is true in the New Testament that you still tell them by their fruit. You don't take the government into your hand in the New Testament and stone them to death, but you can tell them by their fruit. A good tree cannot bring forth evil fruit.

If a man truly belongs to the Lord and ministers the Word of God, he can't bring forth evil fruit. Neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Therefore, by their fruit ye shall know He not only speaks about false prophets in this section, but he speaks about false professors in the words that follow. He says, Not everybody that says to me, Lord, Lord, shall enter into the kingdom of heaven. It isn't just enough to say, Lord, Lord.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? This is solemn. And in thy name have cast out demons, and in thy name done many wonderful works. What does that mean? It means mighty miracles.

That's what it means. Can you do that? Yes, you know, there's a power in the name of the Lord Jesus. Do you know that the name of the Lord Jesus is so powerful that an ungodly man can get up and preach the gospel, and in a sense, souls could be reached through that? That might seem to contradict what we've said before, but it doesn't.

It's the Word of God and not the messenger that produces fruit in that case. And here you have the strange thing that people use the name of the Lord Jesus, and they actually cast out demons. They use the name of the Lord Jesus, and they actually do mighty miracles.

And the Lord Jesus will say in that day, I never knew you. Depart from me, ye workers of iniquity. What does it mean? Well, it means that there's a danger of a false profession.

It means there's a danger of giving lip service to the Lord Jesus and never having had a supernatural work of grace in a person's life. Terribly solemn, isn't it? Terribly solemn. This business of church membership.

You know, you can move into a neighborhood today, and you can get a card in the mail, and if you fill out the card, you're a member of the church. Did you ever hear of that? Then at the end of the month, you get a statement telling how much you owe. Well, this is the way it's going on today.

It's true. It's true. Statements put out at IBM machines.

Monthly statements now, just like you get from the gas company. Well, that's what the Bible says. It says this is going to be in the last day.

Many will say to me, Lord, Lord, you know all that we did in your name. You'll say, yes, but I never had any living vital contact with you. I will profess to them I never knew you.

Depart from me, ye that work iniquity. And then he says, therefore, whosoever heareth and heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. The rains descended, the floods came, and the winds blew and beat upon the house, and it fell not, and it was founded upon a rock.

Now, actually, these words of mine refer to what he just said in the Sermon on the Mount. And these are, as we said, the ideal man. These set forth the ideal man in God's kingdom.

God says, do you want to like this well-grounded? Well, build on these words of mine. Of course. That's just what it teaches.

You say, well, isn't it the gospel? Well, the gospel is included, too. But the type of a light that gives a man a foundation is this type of light that's been described here. And the trials and the temptations and the testings of life come, and the man stands like a tree that's been planted by rivers of water.

The winds don't blow him down. The floods don't overflow him. Why? Because his life has been built on these principles, on the sayings of the Lord Jesus Christ.

But there's another one. It says, everyone that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon a fan. And the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall about.

Here's a man who hears the teaching of the Lord Jesus, but perhaps he prefers to build his house on the structure of materialism, on a love for passing things. And he spends all his life accumulating for his old age, and he neglects the great things in life. He neglects the things that are basic and prime.

And the Lord said, why don't you just like building on sand? And when the storms come and the floods begin to beat, the house just goes. I remember talking to a dear lady in a Chicago hospital. I didn't know she was as close to death as she was.

And I went in and had prayer with her and read the word of God, and she said to me, I'm so glad I trusted Christ when I did. She said, do you know that tonight I'm so sick I can't pray, but I'm thankful I can say this, on Christ the solid rock I stand, where all other ground is sinking sand. She had her roots deep in God, and when the winds began to blow, I don't think that was too serious, that she was so sick she couldn't pray.

Dear friend, sometimes we are so sick we can't pray. It's good to know that the Christians are praying at a time like that. That's all right, don't let that worry you.

Don't let that worry you. She said, I'm thankful I can say on Christ the solid rock I stand, where all other ground is sinking sand. But I've had the responsibility of being with other people, who have lived a shallow life, a shallow life.

They've lived for passing things. It was kind of sad at the end of the journey to hear their regrets. To hear, I realize now I've wasted my life, the soul saved, but the life lost.

I think that we should all remember that, dear friend, it's possible to have your soul saved and your life lost. What God wants is that we go home into heaven with all our sails flying, like a ship with all its sails, and not like some wreck. Flotsam and jetsam.

And so there you have the two men here. You have those who build on the principles of the sermon. Of course they're saved first, and then they build upon these principles of the sermon in the mouth, and they're like a house pounded upon a rock.

There are those who take it casually. They don't get too deep. They don't want to become too involved.

It's all right to be religious and be saved, but you don't have to be fanatical about it. Well, what's going to happen when the crises of life come? These are the things that make men stand. And so great was the fall

of Rome.

It came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. Why? He says, for he taught them as one having authority and not as the scribes. Really, I believe that's a touch of humor in the Bible from time to time.

What were the scribes like? Well, the scribes, they were the teachers of the people, and all they did was quote others. That's all they did, quote others. And here's where the Lord Jesus steps forth, and he delivers this tremendous sermon in the mountain.

The people thought, this man is different from the scribes. There is a difference. You know, wherever I believe, wherever you find a life that adheres literally to the teachings of the sermon, there's a power there that's hard to explain, but it's there just the same.

He might not know that his face is shining, but everybody else knows it. And so they heard the Lord Jesus uttering these wonderful words, and they said, my, this man speaks as one that has authority and not as a scribe. And from this moment on, the scribes become bitter in their enmity toward the Lord Jesus and the Pharisees as well, who have begun to be exposed.

Now may the Lord bless these studies to our hearts, and most of all, may he enable us to make them practical. You know, it was said of the Lord Jesus, the word became flesh. John chapter one, the word became flesh.

You know, that's what should happen in our lives, too. We've studied three chapters from the word of God. Now the word should become flesh, shouldn't it? So that people in Durham could see what we've been talking about.

Now, are there any questions? I know that we've gone quickly over some of these portions. If you do have any question, I wish you'd feel free to speak up now and we'll try to answer it. Any question? Don't be bashful.

An old Chinese proverb says, he who asks a question is a fool for five minutes. He who asks no question is a fool for how long? Forever. I'd rather be a fool for five minutes, wouldn't you? Now here's Dallas Jones to sing for you.

Why did they nail him?

Audio: <https://sermonindex1.b-cdn.net/7/SID7669.mp3>

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