

September Teaching Theme: The Sermon on the Mount

讲员 Speaker: Dr. Victor Hamilton

题目 Topic: False Prophets & True Disciples

经文 Scripture: Matthew 7:13-23

Monthly Theme: We are on week 14 of 15 in our series walking through Jesus' Sermon on the Mount found in Matthew 5-7. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside,**" presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. Let's accept that challenge over the next four months. This week, we are examining Matthew 7:13-23, where Jesus begins wrapping up his sermon with a series of twos. Two gates, two trees, two claims.

九月 **September** - 登山寶訓系列 **The Sermon on the Mount Series**

September 5th – 假先知與真門徒 False Prophets & True Disciples (Matthew 7:13-23)

September 12th – 聰明的匠人與愚卓的匠人 The Wise & Foolish Builder (Matthew 7:24-29)

September 19th – 做門徒的代價 The Cost of Discipleship (Luke 9:21-27; Mark 8:34-9:1)

September 26th – 因款待客旅而遇見耶穌 Jesus Revealed in Hospitality to a Stranger (Luke 24:13- 35)

Resources:

[Sermon Video](#)

[Sermon Slides](#)

[Sermon Manuscript](#)

Discussion Questions (Pastor William R. Horne):

- (1) Read Matthew 7:13-23 together. What observations do you make, and what stands out to you? How would you summarize Jesus teaching here?
- (2) Reflecting on the whole Sermon the Mount, what are the differences between the narrow and broad path? Why is one narrow and the other broad?
- (3) How do you tell the difference between false prophets and true prophets?
- (4) Reflecting on the Sermon on the Mount, how would you describe what "bad fruit" looks like? What about "good fruit"? Read Galatians 5:13-26. What does this add to the conversation?
- (5) Re-read Matthew 7:21-23. What distinguishes those who enter the Kingdom and those who do not?

Important Notes (Pastor William R. Horne):

Notes on Q1: Our passage focuses on "entering the Kingdom of God." "Jesus gives a comprehensive summons in imagery: paths and gates (7:13–14). This is followed, second, by a warning about those who claim their gifts but fail in deeds (7:15–23). Third, Jesus concludes with a two-way warning in a parable (7:24–27)" (McKnight, S.). (Which we will examine next week). Throughout the end of the Sermon on the Mount, Jesus is calling us to enter into the life

of the Kingdom now. We have to make a decision about how to respond to Jesus and his teachings.

Notes on Q2: In the most basic sense, the narrow gate/path is narrow because few will enter it, while the broad path is wide because many will take it. The narrow gate is the gate to the Kingdom of God, where true life is found, while the wide gate does not enter the Kingdom of God, thus results in destruction (in the sense that true life is never found). The narrow path is found in following Jesus which entails both relationships with Jesus and the continued effort to live out his ethical vision found in Matthew 5-7. The relationship and the walking a transformed life cannot be separated. John 10:9 describes Jesus himself as “the gate” and whoever “enters through me will be saved.”

This gate however is “narrow” because of the demand of discipleship and Jesus’ ethical vision. “The gate is narrow because it requires a person to turn from sin to follow Jesus, to do the will of God *as taught by Jesus*. It is narrow because it is the surpassing righteousness of 5:17–48, the deeper righteousness of 6:1–18, the single-minded righteousness of 6:19–34, and the wise way of life as seen in 7:1–11. In essence, the narrow gate is to follow Jesus by learning to live by the Jesus Creed and the Golden Rule (7:12).” (McKnight, S.) Throw on top of this the persecution of the time and you can understand why so many choose not to walk it, despite it leading to true life. The wide path is filled with everyone else, doing what everyone else is doing. It is easy to walk, which is why many of us want to simply do “what everyone else is doing.”

Jesus uses such strong rhetoric of “only two options” to help us feel the gravity and weight of the decision before us. Will we follow Jesus and his teachings or will we walk the wide path with everyone else? Yes, one path is much harder - but it leads to true life. Our choices matter because it determines who enters the Kingdom or not. However, **Jesus isn’t simply calling us to live a “better moral life,” but he is inviting us into a transforming relationship with him, where the grace to walk the narrow path is unleashed. And under the transforming power of Jesus, we can live the Kingdom life now, giving people a taste of how the world will be when King Jesus returns.**

Notes on Q3: Jesus warns us to “watch out for false prophets,” thus we must be able to practice discernment to distinguish between the false and the true. Prophets are absolutely needed as they “speak on behalf of God” and proclaim hard truths that the community needs to hear. This need is also what makes false prophets so dangerous, as they proclaim to speak on behalf of God, but really seek destruction. Jesus makes clear that discernment between the two is not an easy process as the false prophets look like “sheep,” but are really “wolves” who want to destroy you. 1 John 4:1 tells us, “Dear friends, do not believe every spirit, but **test the spirits** to see whether they are from God because *many* false prophets have gone out into the world.” Jesus tells us the test is found in examining their “fruit.” The type of “fruit” they bear will show you what type of “tree” they are. “In other words, the false prophet is the gifted leader who does not do the will of God in the ordinary elements of life.” (McKnight, S.)

Notes on Q4: If we are going to practice discernment between true and false prophets (or truth and lies, in general), we need to know how to distinguish “fruit.” This is key because many people define “good fruit” by the world’s standards of success. So this line of logic looks at

things like “attendance numbers,” “material wealth,” “power and influence,” as good fruit, when it might not be. This has become abundantly clear in the area of megachurches growing under charismatic leaders who ended up, in the long run, hurting more people, as their character didn’t match their influence. We looked at the wrong fruit and people were destroyed in their path. Good fruit must be defined by Jesus’ Kingdom vision found in Matthew 5-7. Are they living out the vision painted by Jesus? More succinctly we can look at Paul’s summary of “good fruit” and “bad fruit” found in Galatians 5.

“You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, **serve one another humbly in love**. For the entire law is fulfilled in keeping this one command: “Love your neighbor as yourself.” If you **bite and devour each other**, watch out or you will be destroyed by each other. So I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other so that you are not to do whatever you want. But if you are led by the Spirit, you are not under the law. **The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like**. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. **But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control**. Against such things, there is no law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become **conceited, provoking and envying each other**.

Notes on Q5: Those who enter the Kingdom of God do “the will of my Father who is in heaven,” while those who do not deceive themselves into thinking they were/are kingdom people because of the good work and gifts they have performed. Great works are not required for entering the Kingdom (even great good works), but doing God’s will. Here, Jesus describes the deceived people as even being affiliated with Jesus as they did all these good works “in his name.” Yet, he did not know them. This should drive us as Christians to serious self-reflection.

The key to this passage is “knowing Jesus,” and through being in a relationship with Jesus, “doing the will of the Father.” Jesus simplifies the “Father’s will” multiple times to “loving God and loving others,” which helps clue us in that the deceived and false prophets likely fail at this basic, yet profound call found in the Jesus Creed/Greatest Commandment (Matthew 22:36-40), and the Golden Rule (Matthew 7:12).

Sermon Summary (Elder Yin):

假先知和真门徒

Dr Hamilton 9/5/21

太7:13-23; “你们要进窄门。因为引到灭亡，那门是宽的，路是大的，进去的人也多；引到永生，那门是窄的，路是小的，找着的人也少。”「你们要防备假先知。他们到你们这里来，外面披着羊皮，里面却是残暴的狼。凭着他们的果子，就可以认出他们来。荆棘上岂能摘葡萄呢？蒺藜里岂能摘无花果呢？这样，凡好树都结好果子，

惟独坏树结坏果子。好树不能结坏果子；坏树不能结好果子。所以，凭着他们的果子就可以认出他们来。」「凡称呼我『主啊，主啊』的人不能都进天国；惟独遵行我天父旨意的人才能进去。当那日必有许多人对我说：『主啊，主啊，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能吗？』我就明明地告诉他们说：『我从来不认识你们，你们这些作恶的人，离开我去吧！』」"

马太福音 7:13-18, 20-23 CUNPSS-神

<https://bible.com/bible/48/mat.7.13-23.CUNPSS-神>

13-14: "「你们要进窄门。因为引到灭亡，那门是宽的，路是大的，进去的人也多；引到永生，那门是窄的，路是小的，找着的人也少。」" 这二节强烈的对比，宽门和窄门，容易进和不易进，很多人进和很少人进，宽门进入灭亡和窄门得永生。

15-20: "「你们要防备假先知。他们到你们这里来，外面披着羊皮，里面却是残暴的狼。凭着他们的果子，就可以认出他们来。荆棘上岂能摘葡萄呢？蒺藜里岂能摘无花果呢？这样，凡好树都结好果子，惟独坏树结坏果子。好树不能结坏果子；坏树不能结好果子。所以，凭着他们的果子就可以认出他们来。」"

阐述假先知。外面披着羊皮，里面却是残暴的狼。

21-23: "「凡称呼我『主啊，主啊』的人不能都进天国；惟独遵行我天父旨意的人才能进去。当那日必有许多人对我说：『主啊，主啊，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能吗？』我就明明地告诉他们说：『我从来不认识你们，你们这些作恶的人，离开我去吧！』」"

7次用永不，在约翰。常以鼓励的形式。这是唯一用在负面的地方。假先知要使宽门更有吸引力。假先知被称恶者

耶稣阐述要那些做了很多好事的人离开自己。假先知用一些外表好的现象来迷惑人
防备假先知。要我们小心谨慎。

太20:23-24, "「你们这假冒为善的文士和法利赛人有祸了！因为你们将薄荷、茴香、芹菜献上十分之一，那律法上更重的事，就是公义、怜悯、信实，反倒不行了。这更重的是你们当行的；那也是不可不行的。你们这瞎眼领路的，蠅虫你们就滤出来，骆驼你们倒吞下去。」"

耶稣要我们对假先知要谨慎，要察验。

"亲爱的弟兄啊，一切的灵，你们不可都信，总要试验那些灵是出于神的不是，因为世上有许多假先知已经出来了。"

约翰一书 4:1

Luke12:5和非3:2也说同样。

为什么要防备？太24：24，假先知施大神迹。

约一4：1，一切的名不可都信，约翰要察验这灵。许多假先知。

帖前5:20, 凡事察验。

耶利米书描述真和假先知的冲突。

旧约中四种人，君王，祭师，士师，先知，领导地位。耶稣唯一提出要防备先知，因为先知是神的代言人。容易欺骗和利用人。需要察验。危险的是假先知说付合圣经的或是真发生的，真理和谎言混合是很危险的。做先知自以为是真先知，如何辨别。

辨别力！

凭着他们的果子，就可以认出他们来

根, 杆, 皮, 叶, 枝
如苹果就不是樱桃树

加5:22-23, "圣灵所结的果子, 就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制。这样的事没有律法禁止。"

这可以知道是否真先知。假先知没有结圣灵的果子。

没有好行为的先知是假先知
通永生路宽的
只讲爱不讲十字架
只讲怜悯不讲圣结公义
特别是那些说捐款才能得福的人
不要轻易相信, 用脑分析, 不是过分是极端。

太7:1, "「你们不要论断人, 免得你们被论断。」和太7:15, "「你们要防备假先知。他们到你们这里来, 外面披着羊皮, 里面却是残暴的狼。」结合起来分析。按照传道书, 万事都有定时, 有不论断的时候, 也有论断的时候, 愿神赐我们能力来分辨的能力。

False Prophets and True Disciples Matthew 馬太福音7:13-23
Dr Hamilton

Pray for the new season, the extension to the English worship, to follow Your lead in this ministry.
Lament for Dr Leung's family. Season of grieve and harvest of life well spent.
No more death and tears in your kingdom.

Thanks for Praying for Scott, dr Hamilton's son in law, from recovery of COVID-19
Continue sermons on the mt. Matthew 5-7. More than other 3 gospels, Matthew presented Jesus as teacher. Five teaching units. Mathew 5-7 is first one. Each section ended with Jesus finished saying 3 subsections
How 3 subsections fix together
Strong contrasts in verses 13-14
-Narrow gate and wide open door
-Wide easy gate, narrow hard gate
-Many walked through the wide, few the narrow
Finally wide gate lead to destruction
Narrow to life
V.15-20 Jesus instructed you and I to guide false prophets—wolf dress up like sheep whose intention is to destroy you, like wolf consumes sheep
V. 21-23 Jesus claimed those who did all marvelous things, (startling) he said away from me, you evil doers!
In John, for seven times Jesus said "never"— always good and encouraging
John 4 drink my water, never thirst
John 11 to Mary & Martha, sisters of Lazarus, to believe in Him, never die
Here however "never knew you!!"
Suggestion:

The false prophets who made the wide destructive gate more appealing. They gave false prophecy, hoped to be accepted, yet Jesus rejected them

V. 15 first mentioned the warning: watch out. Waving a red flag, be alert, on your guard

Matthew 24, watch out that no one deceive you

12:38 watch out

Luke 12:15 watch out against all kinds of greed

Philippians 3:2 watch out for those dogs, doing evil

23:24 false Christ false prophets Will appear, to deceive the very elected by god

Two other verses similar to 7:15

1 John 4:1 test the spirit to say whether from God. Since there are many false prophets

1 Thessalonians 5:20-21 don't treat prophecy w contempt but test them all

Why pick out false prophets to watch out?

In old OT, the tension b/w true and false prophets was very true, such as in chapters of Jeremiah

True and false

Clash

Confrontation

In OT, 4 groups of people made up the position of leadership

Kings

Judges

Priests

Prophets

Only said to watch out for false prophets

How prophets separate from other 3 leaders?

Prophet is someone who speak for God

"The word of God came to me, saying..."

The closest you could get to God says

To speak for God

God's spokesman

God's mouthpiece

One thing to make them so dangerous and lethal: some of what they say is true, with words of god, we say Amen to those words!

Mix in with whole bunch of truth

In OT, they considered themselves true prophets, and Jeremiah false one!

Discernment. How to?

By their fruit, we will recognize them

All tree have five things in common

Root

Trunk

Balks

Branches

Leaves and needles

To distinguish one tree from other is what kind of fruit the tree bears

A tree bears apple is not cherry tree!

Galatians 5:23 the fruits of the spirit is love joy peace patience goodness kindness forgiveness gentleness self-control

False prophets:

Lives own life not Christ like

Way to eternal , wide, easy

Speak only how much Jesus loves us, never mention pick up your own cross to follow him

Speak only mercy and kindness, never His holiness and judgment

Give 500 to my ministry, god will give you 1000

Use the brain god gives you! Don't just say I saw it on the website

Doesn't mean to be suspicious to ALL, not be higher critical

True test for every Christian is how we hold it together: don't judge or you will be judged (Matthew 7:1)

Combine with watch out false prophets

Ecclesiastics 3:1 Time for everything

Time for not judge

May God give us the wisdom to tell the difference