

Know Them by Their Fruits, Not Their Miracles

by Duane Troyer

This sermon delves into the warnings given by Jesus in the Sermon on the Mount, focusing on the importance of discerning false prophets who may appear as sheep but are actually wolves, emphasizing the need to examine the fruits of individuals to identify their true nature. The message highlights the grave consequences of not doing the will of the Father and the sobering reality that many who claim to do great works in Jesus' name may not truly belong to Him. It stresses the significance of abiding in Christ's love, being fruit inspectors, and the danger of lawlessness despite outward appearances of righteousness.

Scripture: Matthew 7:15, Matthew 7:17, Matthew 7:21, Acts 20:29, 1 Corinthians 13:2, Romans 6:7, Matthew 24:5, Matthew 25:5, 2 Peter 2:1

Topics: "Discernment", "True Faith vs. False Prophets"

Description

This sermon delves into the warnings given by Jesus in the Sermon on the Mount, focusing on the importance of discerning false prophets who may appear as sheep but are actually wolves, emphasizing the need to examine the fruits of individuals to identify their true nature. The message highlights the grave consequences of not doing the will of the Father and the sobering reality that many who claim to do great works in Jesus' name may not truly belong to Him. It stresses the significance of abiding in Christ's love, being fruit inspectors, and the danger of lawlessness despite outward appearances of righteousness.

Transcript

Grace be with you all, and peace from God the Father and the Lord Jesus Christ. Yeah, I'm thankful too for this morning, thankful for the baptism this morning, and I was glad. I didn't get to hear all of Daniel's opening, but I heard him say that his thoughts were going to be fitting to the baptism.

I was glad for that. I just want to give this message I had been planning to give last week before the meeting got cancelled, which is the next portion of the Sermon on the Mount. Um, and so, let's uh, let's stand.

We'll read this, this portion of Matthew 7. It goes from Matthew 7, 15 to verse 23, or yeah, that's right, verse 15 to 23. We'll pray. Beware of the false prophets who come to you in sheep's clothing, but inwardly are ravenous wolves.

You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce

bad fruit, nor can a bad tree produce good fruit.

Every tree that does not bear good fruit is cut down and thrown into the fire. So then you will know them by their fruits. Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven, but he who does the will of my Father who is in heaven.

Many will say to me on that day, Lord, Lord, did we not prophesy in your name and in your name cast out demons and in your name perform many miracles? And then I will declare to them, I never knew you. Depart from me, you who practice lawlessness. Let's pray.

Oh Father in heaven, thank you for this opportunity and thank you for these words that you spoke to us, these these grave warnings to heed. I just pray Lord that you would let them sink into our hearts. I pray as we explore them today that you would just help us to understand what you're what you're saying and how to apply it to our lives.

Thank you for the Lord Jesus Christ for all you've done for us, salvation and and the life, the grace that comes only through you and through your Son. In Jesus name we pray. Amen.

So we're getting to the end, toward the end of of this sermon that Jesus gave that we've been that we've been going through for the past year now nearly and and Jesus is ending this sermon with with with some very very grave and dire warnings. These these teachings that he's given that the in in the beginning the beatitudes and and and this the main body of the sermon the as he's getting to the root of problems. These are these are teachings are are full of grace and life.

They're the solution to the world's problems. I it it would seem to me like Jesus came here to earth and he he found the fruit that that Israel was bearing to be corrupt and diseased and of no value and so as John the Baptist said would happen he lays the axe at the root of the tree and he's getting to the source of these problems. He's getting to the source of all sin and unrighteousness and uh the the mosaic law that he references when he often he says you've you've heard that it was said and then he and then he quotes something out of the old law that law was given because of transgression that law couldn't couldn't give life and and therefore Jesus found it found mostly dead fruit and here that the prophet Isaiah prophesied of the messiah that he's going to be a new lawgiver and uh here here in the sermon he's giving a new law he's giving commandments that are life-giving and and now he's ending this sermon with these with this series of warnings he's last last time we looked at what he said about how how this way is narrow and difficult and if if if that's not hard enough the gate the gate itself is hard to find uh many people pass it by they don't even find it to start with um uh and and if that's not hard enough he's he's now saying besides besides the difficulty of just finding this path and and and squeezing through this gate and walking this narrow way there's a whole bunch of false prophets around and they are they are like wolves and they're about to destroy people and he warns us that there's going to be many people who call me lord and they're going to do good things but they're lost they're lost i think i think these last two warnings to me are the most sobering they're in my in my in my thinking life in my mental part of my life they're the most wearisome to me like if Jesus if Jesus would have only merely like given these teachings that i can that i really believe are really beautiful and life-giving and and would have said now listen i warned you you're going to be persecuted bodily for that that would be one thing that would be one thing i think i think that would not be so grievous it would be hard difficult i don't i don't enjoy bodily suffering uh but at least at least it wouldn't be so hard to know what's going on but but when the devil comes as an angel of light and his ministers as ministers of righteousness they bring confusion they bring deception and they bring they

bring all these things that are that that that that make it mentally hard to to discern and to stay on on the narrow path with jesus not impossible at all but something that we really need to be aware of and alert one of the greatest things i long for it for the return of christ is to be is just to be released from this world full of deception full of complexities full of gray areas full of full of these areas that we don't we don't know how god exactly will judge things and one thing one thing i i've realized over through life is that confusion confusion is not the result of just evil uh confusion is the result of of the mingling of things together that don't don't belong together uh it's not it's it's not confusing when it's all dark and it's not confusing when it's all light it's it's confusing when it's when it's that you know it's that it's that gray part of the morning when you shine a light and it's too bright to do much good but it's too dark to to see very much it's when most accidents happen on the road um that that is the confusion it's uh i think maybe i've told you this story before but or this this thing when i i grew up in ohio and um sadly a lot of the young boys that grew up in in the community which it's a very big community i didn't i knew a very small fraction of the people but they were known to to do pranks and especially at halloween and um and there was the the the mount hope boys were known to be real bad and they uh they would go to neighbors uh and and gather harnesses horse harnesses which are which are all put together with buckles and i don't know there's probably once you take them apart there's dozens dozens of pieces and they would gather the harnesses of the neighbors neighbors barns at night and they'd bring them all together and they'd take them all apart and throw them all on one big pile just a really really rude thing but but the confusion just the mingling together of all kinds of things and then trying to go sort that all out and figure out what what rightly belongs where that's what confusion is but that's what the old serpent the devil's been doing from the beginning and he's still doing it just offering a little bit of truth with a little bit of falsehood and presenting it in an appealing way and so jesus warns us here today and he says beware beware of sheep or wolves in sheep's clothing they're not so noticeable from a distance they kind of wear the same clothes they kind of speak the same language they kind of come to the same gatherings they eat us eat with us in the same meals they're the most dangerous deceivers because because we have to get close to them to know them and in order to get close to someone you have to somewhat open yourself to them and when you open yourself to someone you make yourself somewhat vulnerable jesus is not saying that we ought not do this he's not saying that we ought not get close enough to discern this rightly but he's saying just beware they're going to be there they're going to be there and they're not going to be quickly and immediately noticeable these people don't seem so different outwardly but inwardly the nature is as different as a wolf is from a sheep a sheep is simple and humble and a wolf is shrewd and cunning a sheep is dependent and a wolf is independent a sheep wants to be shepherded and a wolf wants to be dominant a sheep is an animal of prey and a wolf is a predator sheep gather wolves scatter my uncle used to say that there's no such thing as a sheep in a wolf's clothing but there's such a thing as wolf in sheep's clothing i think there's some truth to that another thing i've that that has that i've realized over the years is is that a deceiver is not just is not just a deceiver when he intends to deceive in fact i think the number of people that do that are very very very small there's very very few people that come in that that come into the the that call themselves christians and they have this idea that i am going to deceive these people i'm going to lead them astray and take them to the devil that's not what we usually mean it's simply people who are deceived they are deceived and deceived people deceive people they may not have that intention and yet that doesn't make them not a deceiver no wonder there's so many and you know when we read through the old old old testament especially in the book of jeremiah like one thing you'll notice is that the false prophets are many and the true prophets are few just like jesus said that there's there's this this way is narrow and few find it like we talked about the last the last sermon and the way is broad that leads to destruction and there's many that are on it that's the case with the true and the false prophets too jesus said in matthew 24 and

and and if that was the case in the days of jeremiah and that was the case in the days of jesus just remember what jesus yet said when he was describing the last days he said in the last days many will come in my name saying i am christ and mislead many he makes it sound like it's this is this is going to get worse there's going to be more of them yet um and i i remember when i used to read that years ago i thought jesus is saying that many will come in my name and say i am christ like as if he's saying there's many people going to arise and say about themselves i'm christ and though that happens occasionally if you let's read that passage slowly and this is what i think jesus is really saying is that there's many going to come and jesus jesus is saying this remember this there are many going to come in my name and say that i am christ and going to mislead many in other words there's many going to come and they're going to say jesus is christ they're going to come in his name and yet they're going to mislead people hmm first john 4 1 says test the spirits because many false prophets have gone into the world in acts chapter 20 starting in verse 25 it says and now behold i know that all of you this is paul speaking and now behold i know that all of you among whom i went about preaching the kingdom will not will no longer see my face therefore i testify to you this day that i am innocent of the blood of all men for i did not shrink from declaring to you the whole purpose of god be on guard for yourselves and for all the flock among which the holy spirit has made you overseers to shepherd and shepherd the church of god which he purchased with his own blood i know that after my departure savage wolves will come in among you not sparing the flock and from among your own selves men will arise speaking perverse things to draw away the disciples after them therefore be on the alert remembering that night and day for a period of three years i did not cease to admonish each of you with tears paul paul paul says he was he was preaching to them the kingdom of god he was he was he was he was we see this throughout sprinkled throughout paul's writings in spite of in spite of the message that's out there that that that jesus or that paul preached the new gospel to the gentiles or something like that paul was teaching the kingdom of god he was teaching that the wholesome words of jesus christ and and and he was telling them about these things and then he and then he gave him the same warning that jesus is warning beware after my departure there's going to be there's going to be wolves coming in they're going to destroy the flock oh paul paul wrote to timothy if anyone teaches otherwise and consents not to the wholesome words even the words of our lord jesus christ he is proud and he knows nothing and when he gives this warning he's he's talking of men when he gives this warning about these these people who will who will both come in and will be raised up among among yourselves he's talking about christians right he's talking about people in the church he's talking about people who stand at the pulpits he's talking about people who who lift their voices with us in in song and prayer and all these things so i want to just i want us all to like realize uh though these things are wearisome and distressing we've been warned we've been warned we've been fairly warned that this this is going to happen this is not some strange thing just we don't have to be defeated by it we just need to beware of it and here are some of the marks of a false prophet they they act as if they're one of us and when i mean us i'm not talking about this little group here they act as if they're they're one with with the sheep or with the people the flock but they have ulterior motives they promote themselves they teach contrary to jesus they teach parts of of the gospel and they omit the vital things they teach the truth but don't live it some of these may not be found necessarily in every false prophet but these are just marks that if you if you see these things it's the mark of a false prophet they proclaim peace where there is no peace they say smooth things they ask for money they avoid like the elders or the wiser people in the group but or in the assembly and they speak with the young that that that trait and when i say the young like the immature you might say uh beware of the person who who does not want to um who does not want to um uh meet up or or um bring bring his his his thing that whatever he thinks he has to offer to to to the more mature people and just wants to offer it to the immature people that that is a wolfish trait in itself it

would be exactly what the wolf intends to do as he goes in there is to separate the weak ones and the lame ones and and prey on those uh one of one of the i think this was hermas maybe the shepherd of hermas not quite sure about that he was talking about discerning false prophets he said in the next in the next place he never he being the false a false person never approaches an assembly of righteous men but avoids them and cleaves to the doubt doubtful minded and empty and prophesies to them in corners and deceives them speaking all things in emptiness and gratifies their desires for they too are empty whom it answers for the empty vessels placed together with empty is not broken but they agree with one another these are just some of the marks of a wolf in sheep's clothing paul says in second corinthians 11 verse 13 for such men are false apostles deceitful workers disguising themselves as apostles of christ no wonder for even satan disguises himself as an angel of light therefore it is not surprising if his servants disguise themselves as servants of righteousness whose end will be according to their deeds these things are distressing but jesus has given us a fair warning he wants us to realize that this this thing is to be expected um and like i said that we we don't need to this doesn't mean we need to be defeated by them in fact he tells us how to know them how to discern them we go back there to matthew 5 or matthew 7 he says you will know them by their fruits grapes are not gathered from thorn bushes nor figs from thistles are they so every good tree bears good fruit but a bad tree bears bad fruit a good tree cannot produce bad fruit nor can a bad tree produce good fruit every tree that does not bear good fruit is cut down and thrown into the fire so then you will know them by their fruits we are to be fruit inspectors uh and if uh if if we spend enough time with someone and yes it takes time um we can we can have a look at what what is their life producing what uh what what is the production of of what's in their heart hmm we can we can taste that fruit we can cut into it we can inspect it and that that doesn't mean that we should walk around in the church or in the assembly with this suspicion of everybody i don't think that's very healthy uh but we can beware and we can take note you know in in in revelation 2 when when when uh jesus is speaking to those seven churches he he commends the church at ephesus because he said you tried those who said they were apostles and are not carefully inspect the fruit especially if he's a teacher that is influencing your thinking that's why uh you know it's it's one thing to be deceived it's another thing to deceive others it's why it's why james says that teachers will face the stricter judgment and there shouldn't be many of them there in in verse 16 when he says you will not uh when he says grapes are not gathered from thorn bushes nor figs from thistles are they like grapes grapes and figs are useful they're they're nutritious they're valuable um i'd be i'd be pretty sure that in the garden of eden uh before the curse happened there were figs and there were grapes there but those thorns and thistles they're they're a product of the curse and you don't get blessings from curses the farmer the farmer who cultivates grapes and figs he gets rid of thorns and thistles they're they're detrimental to the to the to the uh crops or the production he can yield his fruit production so every good tree bears good fruit but a bad tree bears bad fruit a good tree cannot produce bad fruit nor can a bad tree produce good fruit depending on what translation you might use it'll say um it might say like a corrupt tree brings forth evil fruit or something like that and there there is a there's actually a i'm not a greek scholar but we have one here but i looked into this just a little bit um like the word when it says every good tree bears good fruit those two goods are different i don't know exactly i don't know exactly all the nuances in in that and it also is different when it says a bad tree brings bad fruit those two bads are two different words um and and the little bit that i could that i could look at it it seemed to me like it would be reasonable to and and and it it fits in my mind a little better if if i think of it this way every beneficial tree brings forth valuable or honest fruit and every rotten and worthless tree brings forth diseased and harmful fruit i'm not saying that would be an an accurate translation but it seemed like it'd be a reasonable uh by the definitions of it and and some of the words used in the definitions it would be reasonable to say that now i can make a little more sense out of that uh if you if you turn it around it would

be like saying valuable fruit comes from a beneficial tree and diseased fruit comes from a worthless tree uh i think i think that's really understandable and and then he says there in 19 every tree that does not bear good fruit is cut down and throw it thrown into the fire so then you will know them by their fruits these these fruits that he's talking about they're the production of what what or the result or the outworkings of what a man is inside um in other words the words and the works of a man are his fruit in fact justin martyr went so far to just say by their works you shall know them john the baptist said bear fruit in keeping with repentance that that would be like saying bear fruit that um that um are evidence of a repentant heart bear fruit that shows that the axe has been laid at the root of the old tree and you've been grafted into the new tree or vine you know there in john 15 when he talks about the vine and how jesus is is the true vine and where the branches he says he says some very interesting things there like like uh apart from me you can do nothing he says and he says and he says so so in order to bear fruit we must abide in the vine okay and then and then he goes on to say that uh he that abides in the vine is he that keeps my commandments and so or we must abide in his love is what he says um and and the way that we abide in his love is that we keep his commandments and so there's this like there's like this uh this this love obedient this this love faith obedient relationship with jesus that that has that has him doing what he does and has us doing what we need to do and the partnership of that is what produces fruit and an honest and valuable and genuine fruit that pleases god in that same passage he said herein is the father glorified that we bear much fruit i think in this context here in the sermon on the mount jesus is basically saying every teacher that comes around and does not keep these commandments i'm giving you he's not a sheep no matter how much he might look like one he is a wolf in sheep's clothing and and i think that's further verified by these next verses in verse 21 he says not everyone who says to me lord lord will enter the kingdom of heaven but he who does the will of my father who is in heaven will enter i i sometimes when i the the that verse in these next couple verses i mean i i think jesus did know what was going to happen in the future i think he did know what was going to happen uh for for the next centuries um with this movement that he started but sometimes it just feels like he said those things just for that he said those things for our day and age uh you know one could think he said that precisely for for christianity of the 21st century but but humans are humans and and and this is not new to this generation for many will say lord lord or or not everyone who says lord lord will enter the kingdom of heaven but he who does the will of my father who is in heaven who came to teach and show us the will of the father is jesus he's everything he uh everything in the old testament is pointing towards jesus it's all it's all pointed in that direction it's about him it's it's it's it's wanting us to realize when he comes he's the one to listen to i know i've i've i've said made mention or read this passage in many of these messages in the sermon on the mount i'm just going to read it again in deuteronomy 18 this is mooses speaking and remember how that was at mount sinai when the people heard god and they came to mooses and trembled and said we don't want to hear this again this is too much you just speak to us and here toward the end of mooses's life he's saying the lord your god will raise up for you a prophet like me from your brethren him you shall hear according to all you asked from the lord your god in horeb in the day of the assembly saying let us not hear again the voice of the lord our god nor let us see his great fire anymore lest we die then the lord said to me what they have spoken is good i will raise up for them a prophet like you from among their brethren and i will put my word in his mouth and he shall speak to them all that i command him that prophecy is jesus the hebrew writer begins his letter by saying that god who had sundry times and divers manners spoke in in times past to the fathers by the prophets has in these last days spoken to us by his son and he goes on to say that he he is the express image of the father in colossians paul says in him in jesus dwells all the deity in a bodily form the fullness of god all dwells in the bodily form of jesus so if we want to know the will of god in our lives it's found in jesus all and i think it's in colossians 2 where it says all the treasures of wisdom and knowledge

are hid in christ we just need to seek it out in in luke in luke chapter 4 verse 43 jesus said i must preach the kingdom of god and he said for this purpose i came i'm going to read a few quotes here this first one is from justin martyr where he says let those who are not found living as he taught be understood not to be christians even though they profess the teachings of christ with their lips for it is not those who make a profession but those who do the works who shall be saved this is not according to his words not this is according to his words not everyone who says to me lord lord will enter into the kingdom of heaven but he who does the will of my father who is in heaven hermes the shepherd of hermes said this the man who has the lord embedded in his heart can also be lord of every one of these commandments but for those who have the lord only on their lips but with hearts they are hard and far from the lord the commandments are hard and difficult therefore you who are empty and fickle in your faith need to implant the lord in your hearts and you will know that there is nothing easier sweeter and more manageable than these commandments herein is the difference between someone who recognizes these teachings of jesus as the grace of god and they're they're no longer a burdensome thing to follow like a bunch of laws but they're a joy and there's nothing sweeter than this in verse 22 here in matthew 70 says many will say to me on that day lord lord did we not prophesy in your name and in your name cast out demons and in your name perform many miracles and then i will declare to them i never knew you depart from me you who practice lawlessness there there is something there is something about us humans who are uh who are fascinated with things that supersede the natural um and i don't think i don't think that's wrong to be fascinated by it i think there's been many many a miracle that has helped the hesitant soul to to believe but the one the the one resounding message or the two resounding messages in the scripture is one miracles are not the evidence that someone has favor from god and two that those who need signs and wonders in order to believe are not the ones who will endure to the end something sensational something something supernatural and and and and and miraculous excites us we like to be mystified it's why a mystery novel grips our attention and keeps us in the book until we're to the end people flock to jesus because he did miracles king herod wanted for a long time wanted to see jesus simply because he wanted to see one of his signs simon the sorcerer offered money to be able to do this this supernatural thing it's in us it goes all the way back to the garden when adam and eve fell for that wistful thought that maybe they could know that unknown maybe they could tap into that realm of super knowledge and be godlike many many times people fall for this and notice here that he doesn't say that at the end a few people will say lord lord didn't we do these things he doesn't say some people will say we did these things he says many will come to me in that day and say lord lord we we did these miraculous things in your name and he's going to say i never knew you god can do whatever he wants to do he can demonstrate his power through whomever he wants to whoever he chose chooses it doesn't make that person a disciple of christ in john chapter four jesus seemed very pleased with the samaritans who believed on him because of the words that he spoke and you go a few verses later and he rebukes the galileans because he said unless you guys see signs and wonders you won't believe one of the reasons is that people who seek signs and wonders in order to believe are never satisfied that's why they never endure to the end jesus was doing very many many signs and wonders and some people came to him and said show us a sign and he said it is a wicked and adulterous generation who seeks a sign and there will none be given you know i sometimes wonder have you ever wondered like what why why is it that people do these things that are miraculous and seem miraculous and some of them are fake there's people who put up good shows um and you know like you know like these churches that that uh through music and lights and uh releasing smoke in the in the in the in the in the uh in the room and stuff like that make it seem like god's glory is coming coming in and if if you know the facts there's somebody doing all this stuff and they get everybody thinking that the the presence of god is really here like i'm not talking about that kind of stuff i'm talking about things that things

that seem a bit more believable somebody uh something miraculous actually happens and somebody did it in jesus name and then you and then you look at this person's life and you're like i don't know i don't i don't see the the life of jesus being lived out in this person those things those things are are a bit mind-boggling but i remember a couple years ago when i was up in wisconsin uh brother kent kent brewmaker was talking about this and he he said he he thinks that that that the father honors the name of his son and he thinks he thinks people can do things in jesus name um and god honors that name and he does something about it even even though that person isn't necessarily a disciple of christ and at first at first i kind of resisted the idea but but the more i thought about it the more i thought that is altogether possible uh and i'm still not totally certain about it but i think it is is reasonable and possible because one of the things we see here in scripture is that that many people will do things in his name miraculous things in his name and he's still going to say but but you i didn't know you the point jesus is making here is the same one that paul makes in first corinthians 13 when he says if i speak with the tongues of angels and if i can prophesy and i know all these mysteries and he went so far as to say and even if i give all my things to the poor and i die as a martyr and i am not abiding in this love faith obedient relationship with jesus it's it's hollow it's a tingling symbol it's rotten fruit jesus will say to people like that on that last day i never knew you depart from me you who practice lawlessness this might be the first time that jesus revealed to his followers that he's not only the messiah he's not only the king he's not only the new lawgiver he's the judge he's going to be the final judge people will come to me in that day and say that and i will tell them depart the modern gospel might jump on this verse and say see it says jesus said i never knew you that means this person was never saved but i i don't think that's what i don't think that's what that meaning is i think that term that that that idiom or that term i never knew you throughout the bible simply means i deny you or i refuse to have anything to do with you it's an expression of disapproval we we read it in in the parable of the ten virgins when when the bridegroom says when they knocked on the door and the bridegroom says i i don't know you it's in the parable of the sheep and the goats who were separated to the left and the right and he says to the goats depart from me i never knew you he disapproves of them and he says you are you who practice lawlessness depending what translation you use it might say you who um practice iniquity or something like that but i think that the greek word anemia here just means i think it means something like without law and this whole this whole passage uh is is a warning this whole passage we're looking at today is a warning that there would be many many both leaders and followers both teachers and hearers who profess jesus as lord and savior but don't practice the law of christ rather they practice lawlessness and they'll have to depart from him it it seems like it's possible that when jesus says this thing depart from me you who practice lawlessness that he's actually quoting out of psalm 6 there's it there's there's pretty much the exact wording of that in psalm 6 and if you look at that psalm david is david it's not a very long song but but i won't go there right now but david is pleading for mercy he's he's saying heal me oh lord he's saying i'm weary with my groanings he's saying i water my couch with tears there's no self-justification there it's just a crying out and then he says depart from but to to the people who were who were causing this to him he was saying depart from me you you you who practice lawlessness and these people who jesus is talking about when he to to the people to whom he says depart from me you workers of lawlessness they are justifying themselves but we've done this and we've done that and we've done it in your name in in a parallel passage in luke they say well we we we ate and drank with you we fellowshiped with you you taught on our streets we we we were in the right fellowship and we listened to the right preachers he says i disapprove of you your workers of lawlessness years ago and i was just i was not as familiar with uh with reformed theology i wasn't as as as uh i just wasn't as familiar with uh common calvinistic or whatever theology that that uh as i might be today and the and the and the ideas that people have and what how they how they use passages for their cases and stuff and i

was talking with this guy who was uh who was making a case for that like there's nothing we can do to to gain favor with god there's um uh there's god does everything we do nothing that kind of thinking and he was using this passage and saying see these there's there's these people that that think they've done things and and and and uh and god's going to tell them no you know because you thought you did things for me like like depart from me i don't think that's what jesus is communicating here he's he's addressing the problem of people coming up with their own ideas of righteousness and justifying themselves in it i think i i think i heard brother brett say one time that the the maybe either the real or a proper definition of self-righteousness is self-justification i don't think jesus uh uh is is talking about having having displeasure with someone who is who is doing the works of god right do you think do you think that jesus or do you think that god would have put uh adam and eve into the garden and said keep this and dress it and be fruitful and multiply and then they would have went in there and they would have used all the uh all the the the the the gifts that they had in in thinking and reasoning and and planting and cultivating and picking and harvesting and god would have said wait a minute i didn't want you to do these things no that's not even reasonable he was pleased with that it was when it was when they were not satisfied with that it was when they they weren't willing to see that as just the right good thing to do and they had this idea that maybe they too could know what to determine as good and evil and make these standards for themselves and judgments for themselves that was a realm they weren't supposed to go into people do all kinds of things in jesus name but it's not the things that jesus said anymore there's every imaginable thing that people do for christ there's truckers for christ and bikers for christ and cowboys for christ and football for christ and there's no end you can feast and gamble and party in the name of charity for jesus cause and one thing is common in all of these if you bring them these teachings of jesus that he gave here in the sermon on the mount they'll say but we're not under law we're under grace and i think jude's prophecy in verse four is filled to the brim where he says certain people have crept in unnoticed ungodly men who turn the grace of god into lawlessness and deny our only master and lord jesus christ in closing let's just be aware let's just be aware that this is this is a common thing jesus forewarned us that it would happen and let's let's sink our anchors into hearing and doing the things that we have recorded that the lord jesus christ has taught us you know as i think about as i think about my journey through life or through through christianity maybe especially the part after after leaving the amish and and kind of opening myself up to a to a whole new world of of of thinking and meeting people and especially with like wanting to evangelize and talk to people and and consider what they have to say in all these things there was more more than once like i i i would hear a side of something and i think like well there's some things there i haven't considered them yet i need to maybe there's something there like first it's it's just the the real strong evangelical message telling me you know about you know about about how god does everything and we do nothing or something like that and and then and then i ran across messianic people and they have man they have some some really a lot of things that i had never thought about much and i and i listen to it and i consider it and i go back and i i search the scriptures and and um and and you know then it's then it's the miracle workers that i run into and and what can i say like they're doing all these miraculous things or or we've run into to orthodoxy and that that mindset of the of of of um you know uh um the church being being continued through apostolic uh succession and all those things and without without thinking about these things and considering them i don't have a ready answer for everything and i might not still have a ready answer for all of these things that i'm talking about but one one thing that i've recognized is like i had i had sunk my anchor into the idea that we cannot depart from hearing and obeying the things that jesus taught and i feel like though though it maybe has made me like uh not always be straight above my anchor it's never left me to fly away i i think i think that's where we need to be there's no other way to not be swept away by the words by the winds of doctrine than to sink our anchor in christ and in his word there will be

many surprises on judgment day and that doesn't that doesn't mean that we can't have a confident assurance paul said i know whom i have believed and i uh and i am persuaded that he is able to keep that which i've committed unto him against that day we can we can have that because we know we know that christ has already gotten the victory we never have to doubt that and if we if we heed this very first thing that jesus told us in this sermon when he said you need to be poor in spirit and we heed this very last warning that he gave us beware and everything in between there and that's not the only thing i'm not trying to reduce the all to these three chapters but we we can have that assurance i just want to tell you that but in spite of that there will be uh many many surprises on judgment day there was one thing that brother buddy read out of the didachi this morning that got my attention i think it said don't be it was talking either in the part about here's the way of death or somewhere it says don't be overly confident paul was it paul paul said think about it paul who had all this this this confidence and boldness and assurance it seems like to me he said he who thinks he stands take heed take heed fall i'm just going to close with two passages out of the two two passages out of the old testament first one's out of jeremiah 5 verse 30 to 31 it says bewilderment and horrible things have come upon the land the prophets prophesy unrighteous things and the priests applaud with their hands and my people also love to have it so but what will you do after these things and then in micah 4 11 he says now many nations have gathered against you saying we will rejoice and our eyes will gaze upon zion but they do not know the thoughts of our lord nor perceive his counsel for he gathered them like sheaves for the threshing floor arise and thresh them oh daughter of zion may the lord add his blessing and uh thank you for listening and welcome to add add comments or corrections and may the lord help us all i want to say thank you that's uh a real blessing amen um i thought that let god be true and every man a liar let us let us not uh i think that there is where confidence can lie as jesus came with the words of eternal life and he he's um his way is complete there's there's another way so if we humble ourselves to that there's there's great hope and we can glory in him so uh let us be found doing his will yeah thank you brother duane uh i really really really enjoyed that message very edifying um yeah i guess one thing i was a couple things i think i to address um i like how you i did want to talk about matthew 7 17 a little bit here in a second about yeah like you pointed out the two contrasting adjectives there were describing words different words in greek and yet some translations will kind of make them similar and not not not folding them um but i like how you characterize that do you remember how you said that for that was matthew 7 17 uh because i think as a commentary that would be a reasonable commentary what you said that was that was edifying um do you remember how you yes that's good um yeah so let me address that real quick uh so i i've mentioned this in the past before um these two two words that can both have to do with virtuous good one of his agathos and one of them is kalos um kalos quite often and i think that's the meaning here um it would be kind of the word in the greek septuagint that eve when she actually she heard all this deception from the serpent looked at the fruit and said wow that is kalos that is beautiful that is attractive that's appealing um and seems like so that's what he's saying here but sometimes it can also in context i've seen or writings um in um not written in the you know in the bible by by greeks in the couple centuries before jesus they they would use it also like agathos and both of them are agathos is the idea of like virtue you know what is good in the sense of virtue and even leaning towards the idea of righteousness like just it's it's just good it's it's like we like everybody knows whether they're christian or many things like oh that's good that's that's that's the right thing to do and so he says uh so in this way um every tree uh that has this agathos fruit this this virtuous fruit um sorry sorry sorry sorry sorry um every tree every every virtuous tree every good tree every virtuous tree um that has like and now it's using the word kalos beautiful fruit or appealing fruit that looks good right um that produces or you know makes good fruit um but every like rotten tree every corrupt tree um produces uh like yeah evil fruit or yeah bad in the sense of probably evil evil fruit so anyway i just mentioned that um the other thing

is i was just thinking it might be worth mentioning the um the idea of lawlessness um i mean that's anomia that's that's a good literal yeah it's without law and so my you know commentary on that how i would understand that is kind of like i think it's helpful sometimes to look at um like counter word pairs that are pretty much in every language like example of giving versus receiving right they're they're not necessarily antonyms or opposite or um what i mean they are opposites in that in that sense and so in that way i think um i think i'd said here in the recent past and i don't know who might have heard me say it but i really believe this when jesus said you know many on that day will say to me lord lord you know or sorry not not that one where he says um why do you call me lord lord and don't do what i say and so the idea of lord or master is the idea the contrary to that would be um many will say to me or not many will say sorry i'm mixing the two passages up um why do you call me or why do you say hey i'm your servant i'm your slave i'm your servant but you don't do what i say so that's you know slave versus master right so so you can almost like inject that in the idea when he's saying you're calling me lord you're saying you're my servant right you see what i mean that that kind of the connection between giving and receiving it's i can say hey i give you a gift but then i could also say it in the opposite where i say you received and now i use receive rather than give you received a gift from me and i'm saying the same thing i'm just stating it in two different perspectives so in the same way when when jesus is saying about lawlessness you you i never knew you or you worker of lawlessness what i believe he's saying is you that don't do my commands so um because you know yeah lawful versus lawless are kind of opposites of each other but what is lawful somebody that's lawful obeys the commands of the land or whatever so so i think when he says that you worker of lawlessness is like somebody that doesn't do my commands and i think probably i may not even need to say that because i'm sure a lot of us think think that way about the passage but i guess going back to the baptism my one thing i might have mentioned this before in that passage in romans chapter six this is one passage that there's a few passages in our bibles that the bias of many people on these translation committees i mean erasmus when you know or not erasmus but uh king james i mean they had their biases and their theology or whatever sometimes it affected their translation choices and people today protestants sometimes they'll sometimes will affect their translation choices and sometimes it's kind of trivial and sometimes when that's kind of significant so romans chapter six verse seven everybody does it almost every translation that i've seen they all do this and yet the word all over the letter to rome you know the the rome you know the book of romans um they'll they'll translate as justify justify oh he's justified you know right there in romans chapter five he's justified by his blood but now you go into chapter six and so oh this is about baptism they're like oh no we don't want to translate that way so we're gonna say he's freed you know for whoever has died is freed from his sins we don't want to translate justify it's justified that if they would translate it correctly it's whoever has died is justified from his sins and that's what romans chapter five and then the previous chapters are pointing to that passage that happens in baptism so i just want to point that out that's what paul is saying i mean it's not a commentary it's what it's what he's saying so um there was some thoughts that i had thank you brother duane many um profound points to consider and i think a few of the points i never uh heard them expressed like you did i'll have to re-examine them especially the one about kent kent brubaker and things but when you look at the the you know acid test abysmus test false prophets as you said uh false fruits false miracles etc there's another one in there but i show you more excellent way when you have the two kingdoms the two kingdoms uh it's obvious that uh the kingdom of god is going to love the enemies and not persecute them and so when you have christians who are killing unregenerate or killing people who aren't christians it's really simple that they're not they're false christians and pharaoh's ministry uh you know the egyptian minister uh miracles pharaoh's what do you call them magicians that's a tough one that's what i'm thinking of kent your friend well kent brubaker said that that's a tough one can he really do those are they false miracles i mean there

is a lid pharaoh's magicians couldn't do the good miracles right they couldn't do it otherwise we'd be confused and jesus said i've done more miracles than any and no one can do a miracle in my name unless there's some things that's what i'm trying to consider those things that you said that i said wow i never looked at it like that one thing that that you said that that i maybe i'm missing it on this and you quoted this for many master 24 many shall come in my name saying i am christ and shall deceive many the way you said it dwayne was that i'm a christian because later on it does say that um there will arise many false christs and most many false prophets and show great signs and wonders if it was possible to see if the the elect so okay you have muhammad you have joseph smith you have hayley salasi there's no end to people who said they were christ and they you know and i don't know if they perform miracles but i always understood that as being when i when you said that brother micah he's israel and says yeah it was a new truth and i said yeah maybe but i'm not sure it says many uh it says many shall come in my name and deceive many saying that i am christ not that i'm a christian but it goes together with acts 20 that many people who say they're will deceive so i'm i'm i'm a little confused on on some of that but i show you a more excellent way and that's love so we love our enemies that's gonna take care of all this uh this stuff about going to war and we'll save about any problems we have with each other and uh the lord be magnified thanks for the drain for a good lesson yeah actually yeah thank you brother yeah just reminding me of something i wanted to say so in matthew 25 there's two mentions of the word christ and i and some of you probably already know this some of you probably maybe don't remember hearing this but i guess first even before i go there let me let me just say this um so there's when you read the old testament in hebrew um every name that's in there that ends up you know it likes to take for isaac or jacob or whatever when a hebrew person is reading it they're taught and understood that that's their name but in the same way like buddy's family it's like oh you know here's faithful here's you know virtue or whatever you know patient or whatever like that's how they're understanding it but they know that it's their name but it's like yeah but it actually means something right and so similarly like whether it's in greek christos it means anointed it's like somebody that is getting anointed with something right and so with christianity why were christians called anointed ones you know or those that were anointed that's because you know repentance baptism you receive the spirit of god you're anointed with the spirit of god um and going all the way back to the old testament yeah the kings were literally anointed with oil that was a pointer pointing to the spirit of god right and we see that with king saul there's this big part of the text where it shows how he received the spirit of god and everything after he was anointed by samuel so there was the earthly anointing there was a heavenly anointing or whatever all that to say is the word christos in greek is anointed right and so moshiah messiah is how it's trans or transliterated um but it's pronounced today moshiah like same thing hebrew it's it's anointed one so so in matthew 25 verse 5 where it says um says the anointed you know he said that some will many will say that they are the anointed i'm not sure about that one but i can tell you the verse where you go further down and it says false christ it's one word and it's got a prefix that means false but to me like that's false christians i mean there's no doubt in my mind now i could be wrong of course right but like it's false anointed which is false christians because people that are christians that's literally what it is that those are anointed so so that's what i think like these false christians that as i appreciate what brother dewine said yeah because i don't really think there's very many christians in christian them that have this evil intent like i want to deceive these people no it's they're deceived and and there's passages and a lot of epistles that say like jesus himself talking about the blind leading the blind right so the deceived you know deceiving others one of peter's letters speaks that way so yeah these false christians that they think they're saved but they're not bearing the good fruit and so they should be visible just look at their life i mean are they walk around walking in virtue and and and you know not puffed up about it because if you're puffed up about it now forget it i mean you're you're all you know but anyway

here are some thoughts so who all is ready to go wolf hunting um a lot of times we get excited things like uh the sermons stir us up they make us aware and we're ready to go go look for some wolves um i would just like to remind each of us to look for the one that's within first um examine your own heart is there a deception living there how do you relate to others how one of the characteristics of wolves characters of wolves is not only do they destroy the sheep they turn on their own as well if one of them is not quite fitting in uh i've uh i've been told usually if one of them is of a different color pattern something like that any little thing that might create a vulnerable in their minds create a in or make them vulnerable um that animal is also eliminated slaughtered just like a sheep and consumed so uh i found that sobering to consider how do we relate to to uh those we even um perceive as weak as as a liability to us do we take the the uh the christian commandment of lifting them up strengthening them or do we turn on them um if that dwells in us then we have definitely wolf hunting to do in our own heart in my opinion is is forsaken perfect where we leave the war god in our motherland is is is to be is at the end he'll go

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