

“Messiah’s Mega Mind-blowing Message”

Matthew 7:27-29

November 2, 2025

INTRO: VIDEO: *Piper on Eternal Accountability*

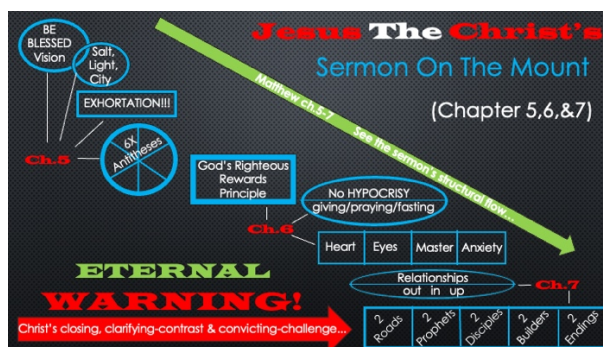
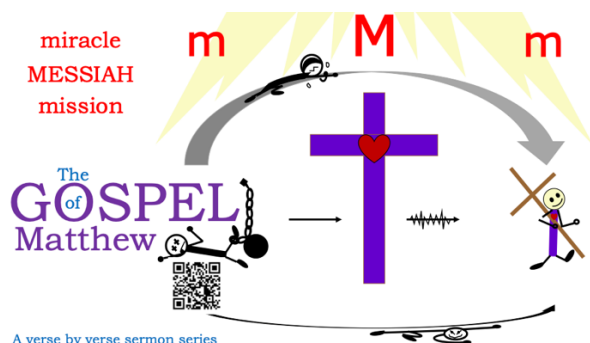
Given the biblical “*truth in love*” Piper just shared, let me ask:

Who is going to hell? **(Who says who is going to hell?)**

- Those are “great” & God-honoring questions...
- Those are loaded & loving questions...
- Those are biblical, missional, & personal questions...
- Those are earnest, every-day, & eternal questions...
- Those are questions that don’t get asked near enough...
- That’s 2 of life’s most important & impacting questions!
- Those are Christ’s sermon-closing questions for us all!!!

PRAYER

CONTEXT:



BIG IDEA: The Greatest
and Almighty Authority says
all but a few of HIS truly faithful followers
are/will be going to hell.

(All but Christ's grace-based (Ephesians 2:8-9), blood-bought,
righteously repentant, born again, faithfully obedient, cross-carrying
(Luke 14:27), worshipping witnesses (Acts 1:8) are going to hell.

EVERYONE NOT IN HEAVEN WILL BE IN HELL!

PREVIEW:

1. Great SERMON
2. Great STORM
3. Great SHOCK

TEXT: Matthew 7:27-29

²⁶And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and **great** was the fall of it."

²⁸And when Jesus finished these sayings, the crowds were **astonished** at his teaching, ²⁹for he was teaching them as one who had authority, and not as their scribes.

I. Great SERMON

²⁴ ***"Everyone then who hears these words of Mine...***

Let's take Jesus at His Word!

VIDEO: *"The Sermon On The Mount"* (Bible Project)

- Teaching = Invite/Inform: 7:12
- Preaching = Inspect/Inspire 7:13-27

Teaching is the systematic transfer of knowledge and instruction, focusing on explanation and building understanding, while **preaching is a public proclamation with a goal of inspiration, exhortation, and a call to action or repentance.** The key difference is that preaching is a declaration intended to evoke a response, whereas teaching is a more measured process of explaining and imparting information.

- Equipping:
 - Christ/Christlikeness = Blueprint & Bullseye
 - **EQUIPPING** = preach + teach + application
(*per God's Word, will, & ways... in the Head, Heart, & Hands... Locally, Regionally, & Globally... Evidenced by one's transformed investment of Time, Talent, & Treasure... No more, no less, no matter what!*)

➤ **2 Timothy 3:16**

- *Lamb of God who takes away the sin of the world*
- *Fulfilling the Law & the Prophets...*
- *Fulfilling all righteousness...*
- *Defining & Dividing Kingdom citizens & criminals*

➤ **WORD (Truth IN Love)**

- Living Word (will & ways)
- Written Word (will & ways)
- Vertical (DOWN & UP)
- Horizontal (IN & OUT)

➤ **WORLDVIEW**

- God's Word
- God's Will
- God's Ways

➤ **WORSHIP** (Worship is warfare!)

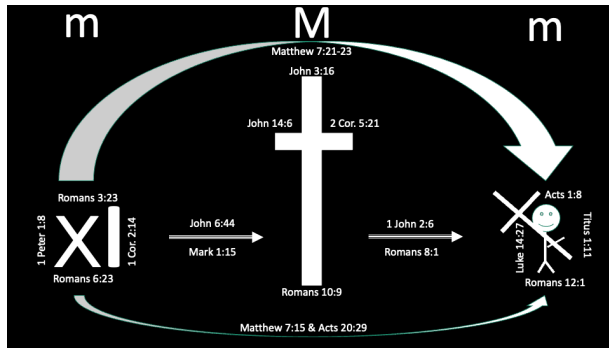
- Head (Light is a fight!)
- Heart (Love is a fight!)
- Hands (Life is a fight!)

➤ **WITNESS**

- **ALL Authority**
- **ALL Nations**
- **ALL Commands**
- **ALL Circumstances**
- **ALL the time!**

➤ **WAR**

- **HERE** (The fight is here, there, everywhere!)
- **HEAVEN.** (The fight is for heaven!)
- **HELL** (The fight is coming from hell!)



II. Great STORM

27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, **and great was the fall of it.**”

I. GREAT “STORMS” OF CORRUPTION

BEWARE... some storms look like shepherds & sheep... some storms come thru deceptive & diluted doctrines...

- Great trials & temptations
- Great confusion & corruption
- Great compromising & rationalizing
- Great blending & “balancing”
- Great “reputations” & “lukewarm-ism”
- Great “attractions” & “crowds”
- Great crowd-building & big buildings
- Great “feelings” & emotionalism
- Great marketing & momentum
- Great self-confidence & self-righteous

II. GREAT “STORM” OF CONFRONTATION

- The Light confronts dark!
- The Truth confronts all lies!
- The Word confronts the world!
- The Preaching confronts people!
- The Church confronts the culture!
- The Storm will confront every house!
- The Judge will confront/judge all souls!

III. GREAT CORRECTION

Philippians 2:10-11

*...every knee will bow & every tongue
confess that Jesus Christ is LORD,
to the glory of God the Father!*

- Here to HEAVEN
- Here to **HELL**

VIDEO: *Who Will Be In Hell?*
(GotQuestions.org)

*“Almost every natural man that hears of hell,
flatters himself that he shall escape it; he depends
upon himself for his own security; he flatters
himself in what he has done, in what he is now
doing, or what he intends to do.”*

- Jonathan Edwards: *“Sinners In The Hands of An Angry God”*

III. Great SHOCK

Woulda, coulda, shoulda, means NOTHING...
only the biblical, missional, & personal REALITIES
of one's loving & living, as measured by the
message & methods of God's Word, will, & ways
shall be relevant, per Jesus, on Judgment Day!

²⁷And the rain fell, and the floods came, and the winds
blew and beat against that house, and it fell, and great was
the fall of it."

— *and great was its fall.*"

T/S: *Biblical "great" can cut both ways...*

*Great is an important biblical word.
It can define both quality & quantity... both size & scope...
both vision & value... both risk & reward... both danger &
delight... both good & bad... both light & dark... both hope
& despair... both love & hate, both heaven & hell.*

- **Biblical** context matters!
- **Missional** context matters!
- **Cultural** context matters!
- **Personal** context matters!
- **Eternal** context matters!

VIDEO: *Wreched & MacArthur on God & Hell*

“The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose.” – Edwards

“The bow of God’s wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.” – Edwards

The Sermon is NOT describing “exceptional” Christianity. No. Christ’s Sermon is defining BIBLICAL Christianity!

Matthew 7:28-29

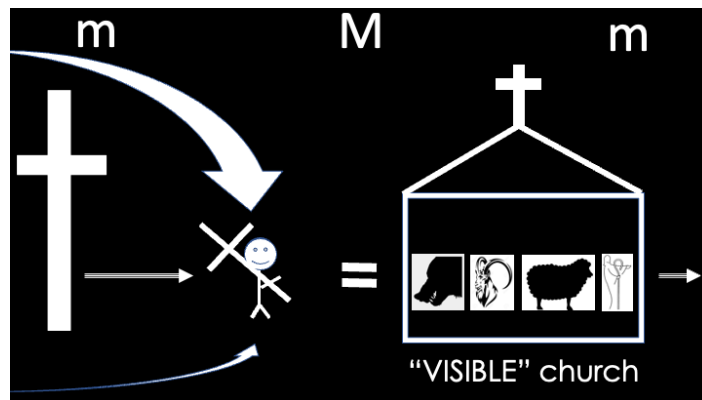
²⁸And when Jesus finished these sayings, the **crowds** were **astonished** at his teaching, ²⁹for he was teaching them as one who had **authority**, and not as their scribes.

ACCOUNTABILITY...

Building to CODE.

Going to HELL!

- i. Astonished by the Authority of The Almighty
- ii. ALL-inclusive ALL's, ALWAYS & ABSOLUTES...
- iii. His ACCURATE & ATTRACTING AROMA...
- iv. His ACTUAL AFFIRMATION of His ADOPTED...
- v. His real AUTHENTIC ARMY of AMBASSADORS!



REVIEW:

Who is going to hell?
Who says who is going to hell?

- Everyone NOT going to heaven is going to hell!
- **Only a relative FEW are going to heaven. - Jesus**

The Devil's fools & God's family, (His kingdom's criminals & citizens) are all defined, described. & detected by The Gospel's empowering, truth, love, & faithful obedience

VIDEO: *Who Is Going To Heaven?*
(GotQuestions.org)

CLOSE:

The Sermon is NOT describing “exceptional” Christianity. No. Christ’s Sermon is defining BIBLICAL Christianity!

“And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling ... to poor sinners; a day wherein many are flocking to him and pressing into the Kingdom of God ... To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart and howl for vexation of spirit!”

- Jonathan Edwards (Sinners In The Hands Of An Angry God)

PRAYER

STUDY NOTES:

Matthew 7:27 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
2597 [e]	κατέβη katebē	came down	V-AIA-3S
3588 [e]	ἡ hē	the	Art-NFS
1028 [e]	βροχὴ brochē	rain,	N-NFS
2532 [e]	καὶ kai	and	Conj
2064 [e]	ἦλθον ēlthon	came	V-AIA-3P
3588 [e]	οἱ hoi	the	Art-NMP
4215 [e]	ποταμοὶ potamoi	torrents,	N-NMP
2532 [e]	καὶ kai	and	Conj

4154 [e]	ἔπνευσαν epneusan	blew	V-AIA-3P
3588 [e]	οἱ hoi	the	Art-NMP
417 [e]	ἄνεμοι anemoi	winds,	N-NMP
2532 [e]	καὶ kai	and	Conj
4350 [e]	προσέκοψαν prosekopsan	beat	V-AIA-3P
3588 [e]	τῇ tē	that	Art-DFS
3614 [e]	οἰκία oikia	house	N-DFS
1565 [e]	ἐκεῖνη, ekeinē	upon,	DPro-DFS
2532 [e]	καὶ kai	and	Conj
4098 [e]	ἔπεσεν, epesen	it fell—	V-AIA-3S
2532 [e]	καὶ kai	and	Conj
1510 [e]	ἦν ēn	was	V-IIA-3S

3588 [e]	ἡ hē	the	Art-NFS
4431 [e]	πτῶσις ptōsis	fall	N-NFS
846 [e]	αὐτῆς autēs	of it	PPro-GF3S
3173 [e]	μεγάλη. megalē	great.	Adj-NFS

3173. megas ►

Lexical Summary

megas: Great, large, mighty

Original Word: μέγας

Part of Speech: Adjective; Adverb, Comparative

Transliteration: megas

Pronunciation: **MEH-gahs**

Phonetic Spelling: (*meg'-as*)

KJV: (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years

NASB: great, loud, greater, greatest, large, big, fierce

Word Origin: [a primary word]

1. big

{literally or figuratively, in a very wide application}

Strong's Exhaustive Concordance

exceeding, great, large

(including the prolonged forms, feminine megale, plural megaloi, etc.; compare also [megistos](#), [meizon](#)); big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years.

see GREEK [megistos](#)

see GREEK [meizon](#)

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

great

NASB Translation

abundant (1), all the more (1), arrogant (1), big (2), completely* (1), fierce (2), great (115), great men (2), great things (2), greater (30), greater things (1), greatest (10), greatly* (1), grown* (1), high (2), huge (1), large (8), larger (2), larger ones (1), long time (1), loud (42), mighty (1), more important (2), older (1), one greater (1), perfectly (2), severe (2), stricter (1), strong (1), surprising (1), terribly (1), too much (1), very much (1), wide (1).

Thayer's Greek Lexicon

STRONGS NT 3173: μέγας

μέγας, μεγάλη, μέγα ((related to Latin *magnus*, *magister*, Goth. *maist* (cf. **τό πλεῖστον**), etc.; Vanicek, p. 682; Curtius, § 462)), accusative **μέγαν, μεγάλην, μέγα**; plural **μεγάλοι, μεγάλοι, μεγάλα**; comparative **μείζων, μείζον** (accusative masculine and feminine **μείζονα**, once contracted **μείζω**, **John 5:36** (R G T WH, but L Tr **μείζων** (cf. Tdf. Proleg., p. 119))); neuter plural **μείζονα**, once contracted **μείζω**, **John 1:50**(51)) and **μειζότερος**, **3 John 1:4** (from the comparative **μείζων**), a poetic comparison, on which see the remark quoted under **ἐλαχιστοτερος**, cf. Matthiae, § 136; superlative **μέγιστος** (found only in **2 Peter 1:4**); (from Homer down); the Sept. for **לָגַד**; also for **גָּד**; **great**;

1. predicated a. of the external form or sensible appearance of things (or of persons); in particular, of space and its dimensions — as respects α. mass and weight: **λίθος**, **Matthew 27:60**; **Mark 16:4**; **Revelation 18:21**; **ὄρος**, **Revelation 8:8**; **ἀστήρ**, **Revelation 8:10**; (**δράκων**, **Revelation 12:3, 9**; **ἀετός**, **Revelation 12:14**; **δένδρον**, **Luke 13:19** (T WH omit; L Tr brackets **μέγα**); **κλάδοι**, **Mark 4:32**; **ἰχθύες**, **John 21:11**; β. compass and extent; **large, spacious**: **σκηνή** (**μείζων**), **Hebrews 9:11**; **ἀνάγαιον** (R **ἀνώγειον**, which see), **Mark 14:15**; **ἀποθήκη**, **Luke 12:18**; **κάμινος**, **Revelation 9:2**; **πόλις**, **Revelation 11:8**; **Revelation 16:19**; **Revelation 17:18**; **Revelation 18:2, 16, 18, 19**; **ποταμός**, **Revelation 9:14**; **Revelation 16:12**; **θύρα**, **1 Corinthians 16:9**; **ληνός**, **Revelation 14:19**; **ὀθόνη**, **Acts 10:11**; **Acts 11:5**; **χάσμα**, **Luke 16:26** (**2 Samuel 18:17**). γ. measure and height: **οικοδομαί**, **Mark 13:2**; **θρόνος**, **Revelation 20:11**; **long**, **μάχαιρα**, **Revelation 6:4**; as respects stature and age, **μικροί καὶ μεγάλοι**,

small and great, young and old, Acts 8:10; Acts 26:22; Hebrews 8:11; Revelation 11:18; Revelation 13:16; Revelation 19:5, 18; Revelation 20:12 (Genesis 19:11; 2 Kings 23:2; 2 Chronicles 34:30). (neuter singular used adverbially: ἐν μεγάλῳ, Acts 26:29 L T Tr WH (for R G ἐν πολλῷ, which see in πολύς, d.) **in great** namely, degree. The apostle plays upon Agrippa's words ἐν ὀλίγῳ (which see) **in a little** (time) thou wouldst fain etc ... I would to God that both in little and **in great** i. e. in all respects etc.; cf. the use of ὀλίγον καί μέγα or μικρόν καί μέγα (yet in negative sentences) to express totality; e. g. Plato, Phileb. 21 e.; Apology 19 c.; 21 b.; 26 b.; but see d. below.)

b. of number and quantity, equivalent to **numerous, large**: ἀγέλη, Mark 5:11; **abundant, πορισμός**, 1 Timothy 6:6; μισθαποδοσία, Hebrews 10:35.

c. of age: ὁ μείζων, **the elder**, Romans 9:12 after Genesis 25:23 (Σκιπιδίων ὁ μέγας, Polybius 18, 18 (35), 9; 32, 12, 1).

d. used of intensity and its degrees: δύναμις, Acts 4:33; Acts 8:10; neuter ἐν μεγάλῳ, with great effort, Acts 26:29 L T Tr WH (but see γ. above); of the affections and emotions of the mind: χαρά, Matthew 2:10; Matthew 28:8; Luke 2:10; Luke 24:52; Acts 15:3; φόβος, Mark 4:41; Luke 2:9; Luke 8:37; Acts 5:5, 11; Revelation 11:11; θυμός, Revelation 12:12; λύπη, Romans 9:2; ἔκστασις, Mark 5:42 (Genesis 27:33); πιστός, Matthew 15:28; χάρις, Acts 4:33; ἀγάπη John 15:13. of natural events powerfully affecting the senses, equivalent to **violent, mighty, strong**: ἄνεμος, John 6:18; Revelation 6:13; βροντή, Revelation 14:2; χάλαζα, Revelation 11:19; Revelation 16:21; σεισμός, Matthew 8:24; Matthew 28:2; Luke 21:11; Acts 16:26; Revelation 6:12; Revelation 11:13; Revelation 16:18; λαῖλαψ, Mark 4:37; πτώσις, Matthew 7:27. of other external things, such as are perceived by hearing: κραυγή, Acts 23:9; Revelation 14:18 (R G); μείζον κράζειν, to cry out the louder, Matthew 20:31; φωνῆς, Matthew 24:31 (T omits φωνῆς, WH only in marginal reading); ; Luke 23:23; John 11:43; Acts 8:7; Revelation 1:10; Revelation 5:2, 12; Revelation 6:10; Revelation 7:2, 10; Revelation 8:13; Revelation 10:3; Revelation 11:12, 15; (L T Tr WH; Rec.), and elsewhere; γαλήνη, Matthew 8:26; Mark 4:39. of objects of sight which excite admiration and wonder: φῶς, Matthew 4:16; σημεῖον, Matthew 24:24; Luke 21:11; Acts 6:8; Acts 8:13; Revelation 13:13; ἔργα, Revelation 15:3; μείζω, μείζονα τούτων, greater things than these, i. e. more extraordinary, more wonderful, John 1:50 (); . of things that are felt: καῦμα, Revelation 16:9; πυρετός, Luke 4:38; of other things that distress: ἀνάγκη, Luke 21:23; (θλίψις, Matthew 24:21; Acts 7:11; Revelation

2:22; Revelation 7:14; (διωγμός, Acts 8:1; λιμός, Luke 4:25; Acts 11:28; πληγή, Revelation 16:21.

2. predicated of rank, as belonging to a. persons, eminent for ability, virtue, authority, power; as God, and sacred personages: Θεός, Titus 2:13 ((on which see Prof. Abbot, Note C. in Journ. See Biblical Literature, etc. i., p. 19, and cf. ἐπιφάνεια)); Ἄρτεμις, Acts 19:27f, 34f; ἀρχιερεύς, Hebrews 4:14; ποιμήν, Hebrews 13:20; προφήτης, Luke 7:16; absolutely, οἱ μεγάλοι, great men, leaders, rulers, Matthew 20:25; Mark 10:42; universally, eminent, distinguished: Matthew 5:19; Matthew 20:26; Luke 1:15, 32; Acts 8:9. μείζων is used of those who surpass others — either in nature and power, as God: John 10:29 (here T Tr WH text give the neuter (see below)); John 10:28; Hebrews 6:13; 1 John 4:4; add, John 4:12; John 8:53; or in excellence, worth, authority, etc.: Matthew 11:11; Matthew 18:1; Matthew 23:11; Mark 9:34; Luke 7:28; Luke 9:46; Luke 22:26; John 13:16; John 15:20; 1 Corinthians 14:5; δυνάμει μείζονες, 2 Peter 2:11; neuter μείζον, something higher, more exalted, more majestic than the temple, to wit the august person of Jesus the Messiah and his preeminent influence, Matthew 12:6 L T Tr WH; (cf. John 10:29 above); contextually equivalent to strict in condemning, of God, 1 John 3:20.

b. things to be esteemed highly for their importance, equivalent to Latingravis; of great moment, of great wight, important: ἐπαγγέλματα, 2 Peter 1:4; ἐντολή, Matthew 22:36, 38; μυστηριον, Ephesians 5:32; 1 Timothy 3:16; ἁμαρτία, John 19:11; μείζων μαρτυρία, of greater proving power, John 5:36 (see above at the beginning); 1 John 5:9 (μαρτυρίαν μείζω καί σαφεστεραν, Isocrates Archid. § 32). μέγας equivalent to solemn, sacred, of festival days (cf. Isaiah 1:18, the Sept.): ἡμέρα, John 7:37; John 19:31; notable, august, ἡμέρα, of the day of the final judgment, Acts 2:20; Jude 1:6; Revelation 6:17; Revelation 16:14. neuter μέγα, a great matter, thing of great moment: 1 Corinthians 9:11 (Genesis 45:28; Isaiah 49:6); οὐ μέγα, 2 Corinthians 11:15.

c. a thing to be highly esteemed for its excellence, equivalent to excellent: 1 Corinthians 13:13 (cf. Winer's Grammar, § 35, i. Buttmann, § 123, 13); τά χαρίσματα τά μείζονα (R G κρείττονα), 1 Corinthians 12:31 L T Tr WH.

3. splendid, prepared on a grand scale, stately: δοχή, Luke 5:29 (Genesis 21:8); δεῖπνον, Luke 14:16; Revelation 19:17 (G L T Tr WH) (Daniel 5:1 (Theod.)); οἰκία, 2 Timothy 2:20 (Jeremiah 52:13; (οἶκος), 2 Chronicles 2:5, 9).

4. neuter plural μεγάλα, great things: of God's preeminent blessings, Luke 1:49 L T Tr WH (see μεγαλειός); of things which overstep the province of a created

being, **proud (presumptuous) things, full of arrogance**, derogatory to the majesty of God: **λαλοῦν μέγала** joined with **βλασφημίας**, [Revelation 13:5](#); [Daniel 7:8, 11, 20](#); like **μέγα εἰπεῖν**, Homer, *Odyssey* 3, 227; 16, 243; 22, 288.

Topical Lexicon

Overview of Usage

With well over two hundred occurrences, the word carries the notion of magnitude—physical, numerical, moral, spiritual, and auditory. Context determines whether it describes size (“a large upper room,” [Mark 14:15](#)), intensity (“a great earthquake,” [Revelation 16:18](#)), rank (“the greatest among you,” [Luke 22:26](#)), volume (“cried out with a loud voice,” [Matthew 27:46](#)), or significance (“great mystery,” [Ephesians 5:32](#)). The breadth of application underscores Scripture’s consistent testimony that true greatness is ultimately measured by God, revealed in Christ, and reflected in His people.

Greatness Attributed to God

Scripture repeatedly uses the word to extol God’s unmatched majesty. In [Acts 2:20](#) Joel’s prophecy speaks of “the great and glorious day of the Lord,” and Revelation celebrates Him with “a great multitude in heaven” crying, “Hallelujah! Salvation and glory and power belong to our God” ([Revelation 19:1](#)).

The superlative language magnifies divine sovereignty, righteousness, and saving power, inviting worshipers to respond with reverent awe.

Greatness Manifested in Christ

At the Annunciation the angel declares, *“He will be great and will be called the Son of the Most High”* (Luke 1:32). Jesus’ greatness is intrinsic, yet His earthly ministry redefines it as humble service (Matthew 20:26). *Hebrews exalts Him as “a great high priest who has passed through the heavens”* (Hebrews 4:14) and *“that great Shepherd of the sheep”* (Hebrews 13:20), highlighting His mediatorial work and pastoral care.

The Great Commandment and the Great Commission

When asked, *“Teacher, which commandment is the greatest in the Law?”* Jesus answers with the call to love God wholly and neighbor as self (Matthew 22:36-40). After resurrection He issues the mandate to “make disciples of all nations” (Matthew 28:18-20). Both passages frame Christian ethics and mission around this adjective, anchoring ministry priorities in wholehearted devotion and global proclamation.

Great Signs, Wonders, and Miracles

Luke records that Stephen was “performing great wonders and signs among the people” (Acts 6:8). Revelation heightens expectation with “great signs from heaven” (Revelation 12:1) and judgments such as “a great mountain, burning with fire” cast into the sea (Revelation 8:8). The term accentuates both gracious deliverance and solemn warning, demonstrating that God’s mighty acts summon faith and repentance.

Great Tribulation and Eschatological Scenes

Jesus foretells “a great tribulation, unmatched from the beginning of the world until now”

([Matthew 24:21](#)). Revelation unfolds the same period with “great wrath” ([Revelation 12:12](#)), “great earthquake” ([Revelation 16:18](#)), and the fall of “Babylon the great” ([Revelation 18:2](#)). These references assure believers that, despite unprecedented turmoil, divine greatness prevails and culminates in a “great white throne” judgment ([Revelation 20:11](#)) and entrance into “a great and high mountain” vision of the new Jerusalem ([Revelation 21:10](#)).

Great Joy, Fear, and Sorrow

Emotions intensified by the adjective reveal the word’s pastoral breadth. The shepherds receive “good news of **great joy**” ([Luke 2:10](#)). Early believers experience “**great grace**” ([Acts 4:33](#)) yet also “**great fear**” ([Acts 5:11](#)) **WHEN GOD DEFENDS THE PURITY OF HIS CHURCH.** Paul carries “**great sorrow and unceasing anguish**” for **unbelieving Israel** ([Romans 9:2](#)). In every case, the magnitude of feeling corresponds to the gravity of God’s dealings.

Greatness and Humility

While *the disciples argue “which of them might be greatest”* ([Luke 9:46](#)), Jesus places a child in their midst and teaches that *the truly great are lowly* ([Matthew 18:4](#)). Servant-leadership is further enjoined: **“The greatest among you shall be your servant”** ([Matthew 23:11](#)). Thus...

kingdom greatness subverts worldly ambition,
calling leaders to self-giving love.

Great Voice and Proclamation

Paired with “voice,” the term often signifies heaven’s authoritative announcements. On the cross Jesus “cried out again with a loud voice and yielded up His spirit” ([Matthew 27:50](#)). Angels proclaim judgment and mercy “with a loud voice” ([Revelation 14:7](#)). **The repeated phrase emphasizes clarity, urgency, and divine initiative in revelation and redemption.**

Historical Resonance in the Early Church

Acts portrays **“great persecution”** ([Acts 8:1](#)) **scattering believers**, yet resulting in widespread gospel advance. **“Great dissension” in Jerusalem** ([Acts 15](#)) leads to doctrinal clarity, while **“great rejoicing”** accompanies **the church’s missionary victories** ([Acts 15:3](#)). The adjective stitches together the narrative of early Christian growth amid adversity, underscoring God’s providential greatness in history.

Pastoral and Practical Implications

1. **Worship**: Regular meditation on God’s greatness fuels heartfelt praise ([Psalm 48:1](#), & Rev.).
2. **Service**: True greatness is expressed in humility and sacrificial love ([Matthew 20:26-28](#)).
3. **Endurance**: Awareness of “great tribulation” equips saints for steadfast hope ([Rev. 7:14](#)).

4. **Proclamation:** The “great voice” motif encourages bold, clear gospel witness ([Acts 4:33](#)).

Summary

From divine attributes to eschatological events, from miracles to emotions, the New Testament employs this term to draw attention to realities that exceed ordinary measure. Each occurrence, whether describing God, Christ, the gospel, judgment, or discipleship, invites believers to recognize authentic greatness, submit to it, and reflect it in a life of faith, hope, and love.

COMPARE & CONTRAST Teaching & Preaching:

Google AI Overview:

Teaching is the systematic transfer of knowledge and instruction, focusing on explanation and building understanding, while preaching is a public proclamation with a goal of inspiration, exhortation, and a call to action or repentance. The key difference is that preaching is a declaration intended to evoke a response, whereas teaching is a more

measured process of explaining and imparting information.

Feature	Preaching	Teaching
Primary Goal	To proclaim, inspire, and exhort, often aimed at conversion or deeper commitment.	To instruct, explain, and impart knowledge for discipleship and growth.
Tone & Approach	Often dynamic, emotive, urgent, and a direct call to action.	More measured, systematic, explanatory, and interactive.
Focus	A declaration of truth and a call for a response.	A detailed, often step-by-step explanation of the "how" and "why".
Example	Peter's sermon at Pentecost, urging repentance and baptism.	Jesus' Sermon on the Mount, expounding on the law.
Setting	A public address, often in a large group.	A more intimate setting, potentially with opportunities for questions and dialogue.

Overlap and synergy

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Interconnected roles:

Effective ministry often requires both; preaching without teaching can lead to an enthusiastic but shallow faith, while teaching without preaching can result in knowledgeable but unmotivated believers.

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"Preaching and teaching":

The two are not mutually exclusive, and the best communication often blends both. Jesus did both, "proclaiming the gospel" and "teaching in their synagogues," note sources like [Pro Preacher](#).

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Element of each in the other:

In a good sermon, there is an element of teaching to explain the text. In a good class, there can be moments of inspiration and exhortation.

Jim Collins' book "Good To Great"

Some key quotes from Jim Collins' Good to Great include, **"Good is the enemy of great,"** "Great vision without great people is irrelevant," and **"Greatness is not a function of circumstance."** Greatness, it turns out, is largely a matter of conscious choice and discipline". Other notable quotes emphasize hiring the right people, a culture of discipline, and the importance of confronting brutal facts while maintaining faith in ultimate victory.

On greatness

- "Good is the enemy of great".
- "Greatness is not a function of circumstance. Greatness, it turns out, is largely a matter of conscious choice and discipline".
- "The good-to-great companies built a consistent system with clear constraints, but they also gave people freedom and responsibility within the framework of that system".
- "Managing your problems can only make you good, whereas building your opportunities is the only way to become great".
- **"Greatness is an inherently dynamic process, not an end point. The moment you think of yourself as great, your slide toward mediocrity will have already begun".**

Matthew 7:28

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	Καὶ Kai	And	Conj
1096 [e]	ἐγένετο egeneto	it came to pass,	V-AIM-3S
3753 [e]	ὅτε hote	when	Adv
5055 [e]	ἐτέλεσεν etelesen	had finished	V-AIA-3S
3588 [e]	ὁ ho	-	Art-NMS
2424 [e]	Ἰησοῦς Iēsous	Jesus	N-NMS
3588 [e]	τοὺς tous	the	Art-AMP
3056 [e]	λόγους logous	words	N-AMP
3778 [e]	τούτους, toutous	these,	DPro-AMP
1605 [e]	ἐξεπλήσσοντο exemplēssonto	were astonished	V-IIM/P-3P
3588 [e]	οἱ hoi	the	Art-NMP

3793 [e]	ὄχλοι ochloi	crowds	N-NMP
1909 [e]	ἐπὶ epi	at	Prep
3588 [e]	τῇ tē	the	Art-DFS
1322 [e]	διδαχῇ didachē	teaching	N-DFS
846 [e]	αὐτοῦ· autou	of Him.	PPro-GM3S

1605. ekpléssó

Lexical Summary

ekpléssó: To astonish, to amaze, to be struck with amazement.

Original Word: ἐκπλήσσω

Part of Speech: Verb

Transliteration: ekpléssó

Pronunciation: ek-PLAYS-so

Phonetic Spelling: (ek-place'-so)

KJV: amaze, astonish

NASB: astonished, amazed

Word Origin: [from [G1537 \(ἐκ - among\)](#) and [G4141 \(πλήσσω - struck\)](#)]

1. to strike with astonishment

Strong's Exhaustive Concordance

amaze, astonish.

From [ek](#) and [plesso](#); to strike with astonishment -- amaze, astonish.

see GREEK [ek](#)

see GREEK [plesso](#)

HELPS Word-studies

1605 *ekpléssō* (from [1537](#) /*ek*, "wholly out," intensifying [4141](#) /*pléssō*, "to strike") – properly, "*strike out of one's senses*" (*BAGD*), i.e. with the *outcome* of being utterly amazed (dumbfounded) or left "at a loss" from witnessing the *incredible* (causing the viewer to *gape in astonishment*).

NAS Exhaustive Concordance

Word Origin

from [ek](#) and [pléssō](#)

Definition

to strike out, hence to strike with panic, to amaze

NASB Translation

amazed (5), astonished (8).

Thayer's Greek Lexicon

STRONGS NT 1605: ἐκπλήσσω

ἐκπλήσσω, ἐκπλήττω: passive

(present ἐκπλήσσομαι or ἐκπλήττομαι (so R G [Matthew 13:54](#); Tr WH [Acts 13:12](#)));

imperfect ἐξεπλησσομην; 2 aorist ἐξεπλάγην; common in Greek from Homer down;

properly, **to strike out, expel by a blow, drive out or away; to cast off by a blow, to drive out;** commonly, **to strike one out of self-possession, to strike with panic, shock, astonish;**

passive **to be struck with astonishment, astonished, amazed;** absolutely: [Matthew 13:54](#); [Matthew 19:25](#); [Mark 6:2](#); [Mark 10:26](#); [Luke 2:48](#); used of the glad amazement of the wondering people, [Mark 7:37](#); ἐπί τῇ διδασχῇ, [Matthew 7:28](#); [Matthew 22:33](#); [Mark 1:22](#); [Mark 11:18](#); [Luke 4:32](#); [Acts 13:12](#); (ἐπί τῇ μεγαλειότητι, [Luke 9:43](#)),

(ἐπί τῷ κάλλει, Xenophon, Cyril 1, 4, 27; ἐπί τῇ θεά, Aelian v. h. 12, 41; (Winer's Grammar, § 33, b.); by the Greeks also with simple dative and with accusative of the thing, as Wis. 13:4; 2 Macc. 7:12). (Synonym: see φοβέω, at the end.)

Topical Lexicon

Overview of New Testament Usage

The verb occurs thirteen times in the Greek New Testament and always describes the vivid, visceral reaction of people who encounter the Word or works of God in Christ or His apostles.

Whether the setting is a synagogue, a roadside, a private conversation, or a Roman governor's court, the response is consistent: hearers or observers are so overwhelmed that they are metaphorically “struck out of themselves.”

Occurrences cluster in three settings:

- **TEACHING MOMENTS** ([Matthew 7:28](#); [Matthew 13:54](#); [Matthew 22:33](#); [Mark 1:22](#); [Mark 6:2](#); [Mark 11:18](#); [Luke 4:32](#)).
- **MIRACULOUS DEEDS** ([Mark 7:37](#); [Luke 9:43](#)).
- Paradigm-shifting **PRONOUNCEMENTS ABOUT SALVATION** ([Matthew 19:25](#); [Mark 10:26](#); [Acts 13:12](#)).

The sole childhood narrative ([Luke 2:48](#)) anchors the reaction even in Jesus' earliest years, showing continuity throughout His earthly life.

Contexts of Astonishment

1. Public Instruction: Each teaching setting highlights Christ's authority over received rabbinic tradition. *“The crowds were astonished at His teaching, because He taught as one who had authority, and not as their scribes”* ([Matthew 7:28-29](#)). His words did not merely inform; they confronted hearers with divine ultimacy.

2. Power Encounters: When the deaf man speaks plainly ([Mark 7:37](#)) or an unclean spirit is expelled ([Luke 9:43](#)), awe arises not only from the miracle but from the implied revelation of Jesus' identity. Luke summarizes, “And they were all astonished at the majesty of God.”

3. Salvific Paradigms: The rich-young-ruler episode turns common assumptions upside down. *“When the disciples heard this, they were greatly astonished and asked, ‘Who then can be saved?’”* ([Matthew 19:25](#)).

ASTONISHMENT HERE FUNCTIONS AS THE GATEWAY TO
DEEPER UNDERSTANDING OF GRACE.

Christological Significance

The reaction repeatedly confirms
Jesus’ unique authority.

THE NARRATIVES NEVER PORTRAY
JESUS HIMSELF AS ASTONISHED;
HE IS THE CAUSE, NEVER THE
RECIPIENT, OF THIS
RESPONSE.

Thus *the verb becomes an indirect Christological confession—crowds, disciples, parents, and even Roman officials tacitly acknowledge that they have encountered something (Someone) wholly “other.”*

Responses of Faith and Unbelief

Astonishment alone is morally ambiguous. In Nazareth ([Matthew 13:54-58](#)), amazement ends in offense and unbelief. In contrast, the proconsul in Cyprus “believed, being astonished at the teaching of the Lord” ([Acts 13:12](#)). The narrative tension invites readers to move from mere wonder to obedient faith.

Apostolic Continuation

Acts 13:12 is strategic: *after the resurrection and ascension the same response now attaches to apostolic proclamation. The word of the Lord—carried by Paul—produces the identical impact that Jesus personally evoked, demonstrating the Spirit-empowered continuity of gospel ministry.*

Biblical-Theological Threads

- Old Testament Echoes: *Reactions of terror or wonder before theophanies* ([Exodus 34:30](#); [Judges 13:6](#)) foreshadow the New Testament astonishment, underscoring that the God of Sinai is the God who walks Galilean shores.

- Prophetic Expectation: *Isaiah's Servant would "startle many nations"* ([Isaiah 52:15](#)). The verb's New Testament use shows that [this prophetic shock is realized in Jesus](#).

Pastoral and Devotional Implications

1. Preaching: Faithful exposition should aim, under the Spirit, not merely at cognition but at a regenerate awe that bows to Christ's authority.
2. Worship: **CORPORATE LITURGY OUGHT TO CULTIVATE REVERENT AMAZEMENT, PREVENTING FAMILIARITY FROM DULLING WONDER.**
3. Discipleship: *Believers must progress beyond initial astonishment to informed, obedient trust, lest they mirror Nazareth's unbelief.*

Historical Reflection

Early Christian writers (e.g., Justin Martyr, Origen) appealed to the unparalleled impact of Jesus' words and works as apologetic evidence. The same spiritual earthquake that shook first-century crowds continued to reverberate in the patristic period and still validates gospel proclamation today.

Summary

Every occurrence of Strong's Greek 1605 documents the inbreaking of divine revelation that jolts human beings out of complacency. The verb invites readers to measure their own response: astonishment that hardens into offense, or amazement that yields believing worship and lifelong obedience.

Englishman's Concordance

Matthew 7:28 V-IIM/P-3P

GRK: λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι

NAS: the crowds *were amazed* at His teaching;

KJV: the people *were astonished* at

INT: words these *were astonished* the crowds

Matthew 13:54 V-PNM/P

GRK: αὐτῶν ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ

NAS: so *that they were astonished*, and said,

KJV: they *were astonished*, and

INT: of them so that *were astonished* they and

Matthew 19:25 V-IIM/P-3P

GRK: οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες

NAS: [this], they were very *astonished* and said,

KJV: [it], they were exceedingly *amazed*, saying,

INT: the disciples *were astonished* exceedingly saying

Matthew 22:33 V-IIM/P-3P

GRK: οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ

NAS: heard *[this], they were astonished* at His teaching.

KJV: heard *[this], they were astonished* at

INT: the crowds *were astonished* at the

Mark 1:22 V-IIM/P-3P

GRK: καὶ ἐξεπλήσσοντο ἐπὶ τῇ

NAS: *They were amazed* at His teaching;

KJV: And *they were astonished* at his

INT: And *they were astonished* at the

Mark 6:2 V-IIM/P-3P

GRK: πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν

NAS: listeners *were astonished*, saying,

KJV: hearing *[him] were astonished*, saying,

INT: many hearing *were astonished* saying from where

Mark 7:37 V-IIM/P-3P

GRK: καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς

NAS: They were utterly *astonished*, saying,

KJV: were beyond measure *astonished*, saying,

INT: and above measure *they were astonished* saying Well

Mark 10:26 V-IIM/P-3P

GRK: δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς

NAS: They were even more *astonished* and said

KJV: And *they were astonished* out of measure,

INT: moreover exceedingly *they were astonished* saying among

Mark 11:18 V-IIM/P-3S

GRK: ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ

NAS: crowd *was astonished* at His teaching.

KJV: all the people *was astonished* at his

INT: the crowd *were astonished* at the

Luke 2:48 V-AIP-3P

GRK: ἰδόντες αὐτὸν ἐξεπλάγησαν καὶ εἶπεν

NAS: When they saw *Him, they were astonished*; and His mother

KJV: him, *they were amazed*: and

INT: having seen him *they were astonished* and said

Luke 4:32 V-IIM/P-3P

GRK: καὶ ἐξεπλήσσοντο ἐπὶ τῇ

NAS: *and they were amazed* at His teaching,
KJV: And *they were astonished* at his
INT: And *they were astonished* at the

Luke 9:43 V-IIM/P-3P

GRK: ἐξεπλήσσοντο δὲ πάντες
NAS: And they were all *amazed* at the greatness
KJV: all *amazed* at
INT: *were astonished* moreover all

Acts 13:12 V-PPM/P-NMS

GRK: γεγονὸς ἐπίστευσεν ἐκπλησσόμενος ἐπὶ τῇ
NAS: what had happened, *being amazed* at the teaching
KJV: believed, *being astonished* at
INT: had happened believed *being astonished* at the

Strong's Greek 1605 13 Occurrences

Ellicott's Commentary for English Readers

(28) **When Jesus had ended these sayings.**—The words again point to the conclusion that the Evangelist believed that he had been recording one continuous discourse.

The people were astonished at his doctrine.—**Better, at his teaching; with greater prominence given, as the words that follow show, to its manner than to its substance.**

MacLaren's Expositions

Matthew

THE CHRIST OF THE SERMON ON THE MOUNT

Matthew 7:28 - Matthew 7:29.

It appears, then, from these words, that the first

impression made on the masses by the Sermon on the Mount was not so much an appreciation of its high morality, as a feeling of the personal authority with which Christ spoke.

Had the scribes, then, no authority? They ruled the whole life of the nation with tyrannical power. They sat in Moses' seat, and claimed all manner of sway and control. And yet when people listened to Jesus, they heard something ringing in His voice that they missed in the rabbis. **They only set themselves up, in their highest claims, as being commentators upon, and the expositors of, the Law. Their language was 'Moses commanded'; 'Rabbi *this* said *so-and-so*; Rabbi *that* said *such-and-such*.'**

But as even the crowd that listened to Him detected, Jesus Christ, in these great laws of His kingdom, adduced no authority but His own; stood forth as a Legislator, not as a commentator; and commanded, and prohibited, and repealed, and promised, on His own bare word.

That is a characteristic of all Christ's teaching; and, as we see from my text, to the apprehension of the first auditors, it was deeply stamped on the Sermon on the Mount.

I purpose to turn to that Sermon now, and try if we can make out the points in it which impressed these people, who first heard it, with the sense that they were in the presence of an autocratic Voice that had a right to speak, and which did speak, with absolute and unexampled authority.

And I do that the more readily because I dare say you have all heard people that said 'Oh! I do not care about the dogmas of Christianity; give me the Sermon on the Mount and its sublime morality; that is Christianity enough for me.' Well, I should be disposed to say so pretty nearly too, if you will take *all* the Sermon on the Mount, and not go picking and choosing bits out of it. For I am sure that if you will take the whole of its teaching you will find yourself next door to, if not in the very inmost chamber of, the mysticism of the Gospel of John and the theology of Paul.

I. I ask you, then, to note that the Sermon claims for Jesus Christ the authority of supremacy above all

former revelation and revealers.

'Think not,' says He, 'that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.' And then He goes on, in five cases, to illustrate, in a very remarkable way, the authority that He claimed over the former Law, moulding it according to His will.

Now I do not propose to do more than suggest, in a sentence, two points that I think of importance. Observe that remarkable form of speech, 'I am come.' May we not fairly say that it implies that He existed before birth, and that His appearance among men was the result of His own act? Does it not imply that He was not merely born, but *came*, choosing to be born just as He chose to die? In what sense can we understand the Apostle's view that it was an infinite and stupendous act of condescension in Christ to 'be found in fashion as a man,' unless we believe that by His own will and act He came forth from the Father and entered into the world, just as by His own will and act He left the world and went unto the Father?

But I do not dwell upon that, nor upon another very important consideration. Why was it that Jesus Christ, at the very beginning of His mission, felt Himself bound to disclaim any intention of destroying the law or the prophets? Must not the people have begun to feel that there was something revolutionary and novel about His teaching, and that it was threatening to disturb what had been consecrated by ages? So that it was needful that He should begin His career with this disclaimer of the intention of destruction. Strange for a divine messenger, if He simply stood as one in the line and sequence of divine revelation, to begin His work by saying, 'Now, I do not mean to annihilate all that is behind Me!' The question arises how anybody should have supposed that He did, and why it should ever have been needful for Him to say that He did not.

But I pass by all that, and ask you to think how much lies in these words of our Lord: 'I am not come to destroy, but to fulfil.' They imply a claim that His life was a complete embodiment of God's law. Here is a man beginning His ministry as a religious teacher, with the assertion, stupendous, and, upon any other lips but His, insane arrogance, that He had come to do everything which God demanded, and to set forth before the world a living Pattern of the whole obedience of a human nature to the whole law of God. Who is He that said that? And how do we account for the fact that nineteen centuries have passed, and, excepting in the case of here and there a bitter foe whose hostility had robbed him of his common sense, no lip has ventured to say that He claimed too much for Himself when He said, 'I am come to fulfil the law'; or that He falsely read the facts of His own experience and consciousness when He declared, 'I have finished the work which Thou gavest Me to do.'

Still further, here our Lord claims specifically and expressly to fulfil not only law but prophets. That is to say, He sets Himself forth as the Reality which had filled the imaginations and the hearts of a whole nation for centuries; as the living Reality which had been meant by all those lofty words of seers and prophets in the past. He declares

that all those rapturous forecastings, all those dim anticipations, all those triumphant promises, were not left to swing *in vacuo*, or to float about unfulfilled, but that He stood there, the actual Realisation of them all; and in Him, wrapped up as in a seed, the Kingdom of Heaven was among men.

And still further, He claims not only personal purity and completeness, and the fulfilment of all prior and prophetic anticipation, but also He claims to have, and He exercises, the power of moulding, expanding, interpreting, and in some cases brushing aside, laws which He and they alike knew to be the laws of God. I do not need to specify in detail the instances which are contained in this Sermon on the Mount. But I simply ask you to consider the formula with which our Lord introduces each of His references to that subject. 'Ye have heard that it hath been said to them of old time' so-and-so, and then follows a command of the Mosaic law; but 'I say unto you' so-and-so, and then follows a deepening or a modification or a repeal, of statutes acknowledged by Him and His hearers to be divine. He certainly claims to speak with the same right and authority as the old Law did. He as certainly claims to speak with incomparably higher authority than Moses did, for the latter never professed to give precepts of his own. He was not the Lawgiver, as he is often called, but only the messenger of the Lawgiver. But Christ is Himself the fountain of the laws of His Kingdom. Nor only so, but He puts Himself without apology or explanation in front of Moses and asserts power to modify, to set aside, or to re-enact with new stringency, the precepts of the divine law.

One supposition alone accounts for Christ's attitude to law and prophets in this Sermon, and that is that the Eternal Wisdom and Personal Word of God, which at sundry times and in 'divers manners' spake to the old world by Moses, itself at last, in human form and personal guise, came here on earth and spake to us men. It is the same Voice that breathed through the prophets of old, and that spake on the lips of the Christ of Nazareth; the same Eternal Word who manifested Himself in a 'fiery law' on Sinai, and in words of no less majesty and of deepened gentleness, when He gathered the people round about Him, and said to them, 'It hath been said to them of old time, . . . but I say unto you . . . '

Here is the sum and climax of all revelation, the last word of the divine mind and will and heart, to the world. Moses and Elias stand beside Him on the Mount of Transfiguration, witnesses of His superiority and servants at His feet, and they vanish into mist and darkness, and leave there, erect, white-robed, solitary, the unique figure of the One Lawgiver and the perfect Revealer of God to men.

And this is the authority which struck even on the unsusceptible hearts of the listening crowds.

II. Still further, let me ask you to consider how, in this same great Sermon, He claims the authority of One who is unique in His relation to the Father.

You will find that in it there occurs very frequently the expression, '*your* Father which is in Heaven'; or sometimes with the variation, '*thy* Father which is in Heaven,' or, 'which seeth in secret.' But you will also find that whilst our Lord speaks about '*My* Father which is in Heaven,' He never says '*our* Father'; excepting in the exception which proves the rule when He is putting into the lips of His disciples the great formula of prayer which we call the 'Lord's Prayer'; and there speaking as through their consciousness, and teaching them their lesson, He says '*Our* Father,' not as if He Himself were praying, but as if He were telling them how to pray. But when He speaks out of His own consciousness He speaks of '*My* Father' and '*your* Father,' never of '*our* Father.'

And that corresponds with other phenomena in Scripture in our Lord's own language where you find that always He draws this broad distinction. He never associates Himself with us in His Sonship. He ever asserts that He is *the* Son of God. Even when He wishes to speak with the utmost tenderness, He bids the weeping Mary hear the message, 'I go unto My Father and your Father.' This doctrine is thought by many to be one of those which they get rid of by professing the Christianity of the Sermon on the Mount. But it is there as plainly as in other parts of Scripture. If we accept all which it teaches, we cannot escape from the belief that He is the only begotten and well-beloved Son of the Father; and also that through Him and in Him we, too, may receive the adoption of sons.

Dear friends, I press this upon you as no mere piece of hard theological doctrine, but as containing in it the very essentials of all spiritual life for each of us, that all our spiritual life must come by participation in Christ, and that we enter into an altogether new and blessed relation to God when, laying our humble and penitent hands on the head of that dear Sacrifice that died on the Cross for us, we through Him cease to be children of wrath and become heirs of God. 'To as many as received Him, to them gave He authority to become the children of God, even to them that believe in His name,' but His Sonship stands unique and unapproachable, though it is the foundation from which flows all the sonship of the whole family in heaven and in earth. Moses and the prophets, teachers and guides, Apostles and Helpers, they are all but the servants of the family; this is the Son through whom we receive the adoption of sons.

III. We have in this great discourse the authority of One who is absolute Lord and Master over men.

'Not every one that saith unto me, Lord! Lord! shall enter into the Kingdom of Heaven.' Many will

say to Me in that day, Lord! Lord! have we not prophesied in Thy name, and in Thy name done many wonderful works?' 'Whoso heareth these sayings of Mine, and doeth them, I will liken him to a wise man, which built his house upon a rock.'

Jesus Christ here comes before the whole race, and claims an absolute submission. His word is to control, with authoritative and all-comprehensive scrutiny and power, every aim of our lives, and every action. In His name we may be strong, in His name we may cast out devils, in His name we may do many wonderful works. If we build upon Him we build upon a rock; if we build anywhere else we build upon the sand.

Strange, outrageous claims for a *man* to make! 'Give me the Sermon on the Mount, and keep your doctrinal theology,' say people. But I want to know what kind of morality it is that is all traceable up to this-'Do as I bid you, My will is your law; My smile is your reward; to obey Me is perfection.' I think that takes you a good long way into 'theology.' I think that the Man who said that-and you all know that He said it-must be either a good deal more or a good deal less than a perfect man. If He is only that He is not that; for if He is only that, He has no business to tell me to obey Him. He has no business to substitute His will for every other law; and you have no business-and it will be at the peril of your manhood if you do-to take any man, the Man Christ or any other, as an absolute example and pattern and master.

My brethren, Christ's claim to absolute obedience rests upon His divine nature and on His redeeming work. He has delivered us from our enemies, and therefore He commands us. He has given Himself for us, and therefore He has a right to say, 'Give yourselves to Me.' He is God manifest in the flesh, and therefore absolute power becomes His lips, and utter submission is our dignity. To say to Him 'Lord, Lord,' carries us whole universes beyond saying to Him, 'Rabbi, Rabbi.'

IV. And now, lastly, we have in this great discourse the authority of our Lord set forth as being the authority of Him who is to be the Judge of the world.

'Then will I profess unto you I never knew you; depart from *Me*, ye that work iniquity.' He, the meek, the humble, who never claimed for Himself anything except what His consciousness compelled Him to assert, who desired only that men should know Him for what He was, because it was their life so to know Him, here declares that the whole world is to be judged by Him, that He has such knowledge of men as will pierce beneath the surface of professions and will be undazzled by the most stupendous miracles, and beneath the eloquent words of many a preacher and the wonderful works of many a so-called Christian philanthropist, will see the hidden rottenness that they never saw, and, tearing down the veil, will reveal men at the last to themselves.

That is no human function, that is no work that belongs to a mere teacher, pattern, martyr, sage, philosopher, or saint. That is a divine work; and the authority of Him whose final word to each of us will settle beyond appeal our fate, and reveal beyond cavil our

character, is a divine authority. He has a right to command because He is going to judge; and the lips that declare the law are the lips that will read the sentence.

So, my brethren, do you take the whole Christ for yours, the Son of God, the crown and end of revelation, the sinless and the perfect, who died on the Cross for our salvation, and loves and pities, and is ready to help every one of us; who, therefore, commands us with an absolute authority, and who one day comes to be our Judge? If you turn to Him and ask Him, 'Art Thou He that should come?' let Him speak for Himself, and He will answer you: 'I that speak unto thee am He.' When He asks each of us, as He does now, 'Whom sayest thou that I am?' oh that we may all answer, with the assent of our understandings, with the love of our hearts, with the submission of our wills, 'Thou art the Christ, the Son of the living God.'

Benson Commentary

Matthew 7:28-29. *And the people were astonished at his doctrine* – **Struck with wonder**, having never heard such doctrine before, nor any doctrine on religious subjects, **delivered with such solemnity and sweetness, or with such force and energy**. Christ's words, it appears, made a wonderful impression on their minds. *For he taught them as one having authority* – **With a dignity and majesty peculiar to himself, as the great lawgiver**, and with the demonstration and power of the Spirit;

and not as the scribes —

THEIR ESTABLISHED TEACHERS, “WHOSE LECTURES, FOR THE MOST PART, WERE ABSOLUTELY TRIFLING; BEING DRAWN FROM TRADITION, OR FROM THE COMMENTS OF OTHER DOCTORS, WHICH THESE IGNORANT AND CORRUPT TEACHERS SUBSTITUTED IN THE PLACE OF SCRIPTURE, REASON, AND TRUTH.”

— Macknight.

Matthew Henry's Concise Commentary

7:21-29

Christ here shows that it will not be enough to own him for our Master, only in word and tongue. It is necessary to our happiness that we believe in Christ, that we repent of sin, that we live a holy life, that we love one another.

This is his will, even our sanctification. Let us take heed of resting in outward privileges and doings, lest we deceive ourselves, and perish eternally, as multitudes do, with a lie in our right hand.

Let every one that names the name of Christ, depart from all sin. There are others, whose religion rests in bare hearing, and it goes no further; their heads are filled with empty notions. These two sorts of hearers are represented as two builders. This parable teaches us to hear and do the sayings of the Lord Jesus: some may seem hard to flesh and blood, but they must be done. Christ is laid for a foundation, and every thing besides Christ is sand.

Some build their hopes upon worldly prosperity; others upon an outward profession of religion. Upon these they venture; but they are all sand, too weak to bear such a fabric as our hopes of heaven.

*There is a storm coming
that will try every man's work.*

When God takes away the soul, where is the hope of the hypocrite? The house fell in the storm, when the builder had most need of it, and expected it would be a shelter to him. It fell when it was too late to build another.

*May the Lord make us wise builders
for eternity.*

Then nothing shall separate us from the love of Christ Jesus.

The multitudes were astonished at the wisdom and power of Christ's doctrine. And this sermon, ever so often read over, is always new. Every word proves its Author to be Divine. Let us be more and more decided and earnest, making some one or other of these blessednesses and Christian graces the main subject of our thoughts, even for weeks together. Let us not rest in general and confused desires after them, whereby we grasp at all, but catch nothing.

Barnes' Notes on the Bible

His doctrine - His teaching.

As one having authority, and not as the scribes - The scribes were the learned people and teachers of the Jewish nation, and were principally Pharisees. They taught chiefly the sentiments of their Rabbis, and the traditions which had been delivered; they consumed much of their time in useless disputes and "vain jangling."

**JESUS WAS OPEN, PLAIN, GRAVE,
USEFUL, DELIVERING TRUTH...**

as "became" the oracles of God; not spending his time in trifling disputes and debating questions of no importance, but confirming his doctrine by miracles and argument; teaching "as having power," as it is in the original, and not in the vain and foolish manner of the Jewish doctors. He showed that he had authority to explain, to enforce, and to "change" the ceremonial laws of the Jews. He came with authority such as no "man" could have, and it is not remarkable that his explanations astonished them.

From this chapter we may learn,

1. The evil of censorious judging, [Matthew 7:1-5](#). We cannot see the heart. We have ourselves possibly greater faults than the persons that we condemn. They may possibly be of a different kind; but it is nevertheless not uncommon for persons to be very censorious toward faults in others, which they have to much greater extent themselves.

2. We see how we are to treat people who are opposers of the gospel, [Matthew 7:6](#). We are not to present it to them when we know they will despise it and abuse us. We should, however, be cautious in forming that opinion of them. Many people may be far more ready to hear the gospel than we imagine, and a word seasonably and kindly spoken may be the means of saving them, [Proverbs 25:11](#); [Ecclesiastes 11:6](#). We should not meet violent and wicked opposers of the gospel with a harsh, overbearing, and lordly spirit - a spirit of dogmatizing and anger; nor should we violate the laws of social contact under the idea of "faithfulness." Religion gains nothing by outraging the established laws of social life, [1 Peter 3:8](#). If people will not hear us when we speak to them kindly and respectfully, we may be sure they will not when we abuse them and become angry. We harden them against the truth, and confirm them in the opinion that religion is of no value. Our Saviour was always mild and kind, "and in not a single instance did he do violence to the laws of social intercourse, or fail in the respect due from one man to another." When with harshness people speak to their superiors; when they abuse them with unkind words, coarse epithets, and unfeeling denunciations; when children and youth forget their station, and speak in harsh, authoritative tones to the aged, they are violating the very first principles of the gospel - meekness, respect, and love. Give honor to whom honor is due, and be kind, be courteous.

3. Christ gives special encouragement to prayer, [Matthew 7:7-11](#). Especially his remarks apply to the young. What child is there that would not go to his parent and ask him for things which were necessary? What child doubts the willingness of a kind parent to give what he thinks will be best for him? But God is more willing to give than the best parent. We need of "him" gifts of far more importance than we ever can of an earthly father. None but God can forgive, enlighten, sanctify, and save us. How strange that many ask favors of an "earthly" parent daily and hourly, and never ask of the Great Universal Father a single blessing for time or eternity!

4. There is danger of losing the soul, [Matthew 7:13-14](#). The way to ruin is broad; the path to heaven is narrow. People naturally and readily go in the former; they never go in the latter without design. When we enter on the journey of life, we naturally fall into the broad and thronged way to ruin. Our original propensity, our native depravity, our disinclination

to God and religion, lead us to that, and we never leave it without effort. How much more natural to tread in a way in which multitudes go, than in one where there are few travelers, and which requires an effort to find it! And how much danger is there that we shall continue to walk in that way until it terminates in our ruin! No one is saved without effort. No one enters on the narrow way without design; no one by following his natural inclination and propensities. And yet how indisposed we are to effort! how unwilling to listen to the exhortations which would call us from the broad path to a narrower and less frequented course! How prone are people to feel that they are safe if they are with the many, and that the multitude that attend them constitute a safeguard from danger!

"Encompassed by a throng,

On 'numbers' they depend;

They say so many can't be wrong,

And miss a happy end."

Yet did God ever spare a guilty city because it was large? Did he save the army of Sennacherib from the destroying angel because it was mighty? Does he hesitate to cut people down by the plague, the pestilence, and by famine, because they are numerous? Is he deterred from consigning people to the grave because they swarm upon the earth, and because a mighty throng is going to death? So in the way to hell. Not numbers, nor power, nor might, nor talent will make that way safe; nor will the path to heaven be a dangerous road because few are seen traveling there. The Saviour knew and felt that people are in danger; and hence, with much solemnity, he warned them when he lived, and now warns us, to strive to enter in at the narrow gate.

5. Sincerity is necessary in religion, [Matthew 7:15-23](#). Profession is of no value without it. God sees the heart, and the day is near when He will cut down and destroy all those who do not bring forth the fruits of righteousness in their lives. If in anything we should be honest and sincere, surely it should be in the things of religion. God is never deceived [Galatians 6:7](#), and the things of eternity are of too much consequence, to be lost by deluding ourselves or others. We may deceive our fellowmen, but we do not deceive our Maker; and soon He will strip off our thin covering, and show us as we are to the universe. If anything is of prominent value in religion, it is "honesty" - honesty to ourselves, to our fellow-men, and to God. Be willing to know the worst of your case. Be willing to be thought of, by God and people, "as you are." Assume nothing which you do not possess, and pretend to nothing which you have not. Judge of yourselves as you do of others - not by words and promises, but by the life. Judge of yourselves as you do of trees; not by leaves and flowers, but by the fruit.

6. We may learn the importance of building our hopes of heaven on a firm foundation, [Matthew 7:24-27](#). No other foundation can any man lay than that which is laid, which is Jesus Christ, [1 Corinthians 3:11](#). He is the tried Corner Stone, [1 Peter 2:6](#); [Ephesians 2:20](#). On an edifice raised on that foundation the storms of persecution

and calamity will beat in vain. Hopes thus reared will sustain us in every adversity, will remain unshaken by the terrors of death, and will secure us from the tempests of wrath that shall beat upon the guilty. How awful, in the day of judgment, will it be to have been deceived! How dreadful the shock to find then that the house has been built on the sand! How dreadful the emotions, to see our hopes totter on the brink of ruin; to see sand after sand washed away, and the dwelling reel over the heaving deep, and fall into the abyss to rise no more! Ruin, awful and eternal ruin, awaits those who thus deceive themselves, and who trust to a name to live, while they are dead.

7. **Under what obligations are we for this "Sermon on the Mount!" In all languages there is not a discourse to be found that can be compared with it for purity, and truth, and beauty, and dignity. Were there no other evidence of the divine mission of Christ, this alone would be sufficient to prove that he was sent from God. Were these doctrines obeyed and loved, how pure and peaceful would be the world! How would hypocrisy be abashed and confounded! How would impurity hang its head! How would peace reign in every family and nation! How would anger and wrath flee! And how would the race - the lost and benighted tribes of people, the poor, and needy, and sorrowful - bend themselves before their common Father, and seek peace and eternal life at the hands of a merciful and faithful God!**

Jamieson-Fausset-Brown Bible Commentary

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine—rather, "His teaching," for the reference is to the manner of it quite as much as the matter, or rather more so.

Matthew Poole's Commentary

See Poole on "[Matthew 7:29](#)".

Gill's Exposition of the Entire Bible

And it came to pass, when Jesus had ended these sayings,.... Delivered in this, and the two foregoing chapters, concerning true happiness; the duty and usefulness of Gospel ministers; the true sense and meaning of several commandments in the law; concerning alms, prayer, and fasting; concerning the care of worldly things, rash judging, rigid censures, and reproofs; the straitness and narrowness of the way to eternal life, and the largeness and breadth of the way to destruction; concerning false prophets, and the right hearing of the word.

The people were astonished at his doctrine; it being something new, and unheard of, what they had not been used to; and coming in the demonstration of the Spirit, and of power, it carried its own evidence along with it, wrought conviction in their minds, and obliged them to acknowledge the truth of it."

AI Overview

In the Gospels, Jesus describes damned souls primarily through parables and warnings about eternal punishment and separation from God. He uses vivid, symbolic language drawn from Old Testament imagery to convey the severity of this ultimate fate.

Parable of the rich man and Lazarus (Luke 16:19–31)

This parable is one of the most direct descriptions from Jesus regarding the experience of the damned.

- **Torment and lack of relief:** The rich man, being "in torment" in Hades, begs for a single drop of water to cool his tongue. This shows the conscious agony and complete lack of relief experienced by the damned.
- **Irrevocable separation:** A "great chasm" exists between him and Lazarus in "Abraham's bosom." This

signifies an impassable, final separation between the saved and the damned.

- **Agonizing awareness:** The rich man is able to see Lazarus in a state of comfort, and this awareness compounds his suffering.

Weeping and gnashing of teeth

This phrase is one of Jesus's most frequent descriptions of the fate of the damned, appearing multiple times in the Gospel of Matthew. It is used to describe the fate of:

- Those who are cast into the **"fiery furnace"** (Matthew 13:42, 50).
- The wicked who are thrown **"into the outer darkness"** (Matthew 8:12, 22:13, 25:30).
- Those who are **cast out of the kingdom of heaven** (Luke 13:28).

This imagery suggests intense, sorrowful anguish and rage.

Unquenchable fire and the worm that does not die

In Mark 9:43–48, *Jesus speaks of the damned being cast into hell (Gehenna)*, using imagery drawn from the Old Testament prophet Isaiah.

- "where their worm does not die, and the fire is not quenched".
- This refers to **a state of eternal punishment, torment, and destruction.**

The Last Judgment (Matthew 25:31–46)

Jesus's description of the Final Judgment contrasts the blessed with the damned ("sheep and goats").

- **Cursed and separated:** The damned are those on Jesus's left hand, who are told, *"Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels".*
- **Eternal punishment:** Jesus concludes the passage by stating, *"And these will go away into eternal punishment, but the righteous into eternal life"* (Matthew 25:46).

Destruction of soul and body

In Matthew 10:28, Jesus warns his followers not to fear those who can only harm the body, but instead to *"fear him who is able to destroy both soul and body in hell".*

This verse has been interpreted in different ways:

- Some believe it refers to the cessation of a person's existence.
- Others interpret ***"destruction"*** as a state of eternal spiritual ruin rather than annihilation.

What Does the Bible Say About Hell: Who Will Be in Hell?

SEPTEMBER 27, 2022

BY BRANDON SUTTON

In my last article, [*Is Hell a Real Place?*](#), I shared what the Bible has to say about Hell. It's a real, dreadful place, and one believers must warn others about. In this article, I will continue to share about the reality of Hell, particularly about those who will be condemned to occupy it.

Who Will Go to Hell?

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. – [Romans 6:23 ESV](#)

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. – [Psalm 51:5 ESV](#)

Sin brings death—spiritually, physically and eternally (Romans 6:23). We're born dead in our sins (Psalm 51:5, Ephesians 2:1). We will all die physically. And for those who don't have their sins forgiven, they will also die eternally. Hell is called the second death (Revelation 20:14). Though the human soul exists forever, it does not live. Life is described as in the presence of God. He gives eternal life. Eternal death awaits those who have failed to place their hope and trust in Christ for salvation.

What about those who have never heard the gospel? They too will perish in everlasting judgment, "for they are without excuse" (Romans 1:20). God doesn't send people to Hell merely for rejecting Christ. If that were true, we would never send another missionary to a foreign country ever again, because that would only make their listeners culpable before God. If people who never hear the gospel get a free pass to go to Heaven, then we should ensure no one ever hears the gospel again.

But that's not the message of the Bible. Rather, [we are to command all men to repent and believe, because](#)

without hearing the message of Christ they cannot be saved (Romans 10:14-17).

To answer the question with zero ambiguity:

Who will go to Hell? Sinners. Sinners who have not received forgiveness from God will go to Hell for all eternity.

Is Hell a Fair Punishment?

No one is righteous, no, not one; no one understands; no one seeks for God...for all have sinned and fall short of the glory of God. – Romans 3:10-11, 23 ESV

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory – Romans 9:22-23 ESV

He will render to each one according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. – Romans 2:6-8

Given the [terrifying descriptions of Hell](#), even many Christians will ask, “Is this fair? Is Hell a just punishment for our sins?” Many people will answer this question with a resounding, “No!” They will contend that the punishment surely does not fit the crime.

This response reveals both a lack of understanding of the severity of the crime, and the character of the one against whom the crime has been committed. Such thinking deserves a few responses.

First, **GOD ALONE HAS THE RIGHT TO DETERMINE WHAT IS FAIR.** Justice is not a standard outside of God that He must uphold. Justice has been determined according to God's holy character. We have standards of justice because God is a righteous God who establishes right and wrong Himself. **God Himself is justice personified.**

Second, **THE PUNISHMENT WE RECEIVE IS IN DIRECT PROPORTION TO THE ONE WE'VE OFFENDED.**

If you kill an ant, no one will care. If you kill a dog, some will care, and you might get arrested. If you kill a man, that's a real problem, and you're definitely going to jail—maybe for life. If you kill the President, you're most likely not going to live past that moment, because the Secret Service will probably respond with lethal force.

Just punishment is determined by the value of the one offended.

With our sin and rebellion, we have offended the One true Holy God whose value and worth cannot be measured.

Thus, hell is not only just, it is also right & good.

Still, some will say, "How could a loving God send people to Hell?" The answer is, it's precisely because God IS loving that He will send some people to Hell. God loves His glory, and He hates when He's robbed of that glory by man. This is not a selfish love, but a perfect knowledge that anything short of His glory is sin (Romans 3:23). God also loves justice and righteousness, and He hates when His law is broken. God loves to do what is right, which is why a loving God can send sinners to Hell - because it's the right thing to do given the heinous nature of their crimes against Heaven. **Think of it, when a murderer is sentenced for his crime, you rejoice. Why? Because you hate evil and love good.**

So, it is with God. A loving God is perfectly capable and consistent with His own character, even in sending people to Hell, because of His commitment to righteousness and justice.

I can still hear the objector, “I could never send someone to Hell, no matter how much I hated them, even if they were my worst enemy. Hell is too harsh.” Do you believe that you’re more compassionate than God? Do you think you’re more loving? I hope not!

We must believe what God has decreed and spoken in his Word. He is omnipotent and all-knowing. We are fallible and limited to our own experiences. We must humble ourselves to admit the truth of God’s decrees and His goodness in contrast to our sinfulness and limited understanding.

How Can I Enjoy Heaven if My Loved Ones are in Hell?

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away. – Revelation 21:4 ESV

Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. – 1 John 3:2 ESV

As a pastor, I have had many people ask me this question. In fact, I baptized a man who was hesitant to become a Christian because he knew that, by admitting the Bible is true, He was also admitting nearly all his family was in Hell.

How, then, could anyone enjoy Heaven knowing they have loved ones in Hell? I have given two answers to this question.

First, it’s possible that they won’t be remembered. In Heaven, “death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away” (Revelation 21:4). No tears or mourning means there is nothing to be sad about. There is no more pain or suffering or tragedy. And the reason such things will be removed is because “the former things have passed away.” One could reason from this text that the former things will include loved ones who are not present with us in Heaven, and the reason we won’t mourn them is because we will have no memory of them.

I tend to lean away from that conclusion and more towards my second proposal. When we get to Heaven, we will be as much like Jesus as creatures can be (1 John 3:2). With glorified bodies, we will also have glorified minds,

and we will finally see all things like God sees them now. This means we will see sin and evil for what it is, and we will desire perfect justice. God does not delight in the death of the wicked (Ezekiel 33:11), but He does rejoice in administering justice to sinners. With perfect glorified hearts, minds, and bodies, we will be able to see those we once loved on this earth with the eyes of God and rejoice that God's holy name is now vindicated through His judgment being poured out.

How Can I Avoid Hell?

There is therefore now no condemnation for those who are in Christ Jesus. – Romans 8:1
ESV

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace – Ephesians 1:7 ESV

Hell is a terrifying reality. The very thought of it should frighten everyone. I often think how terrible it would be to spend eternity in Hell. I sometimes fear that I might have to—but that's when I remind myself of these sweet gospel truths. "There is therefore now no condemnation for those who are in Christ Jesus" (Romans 8:1). In Christ, I am not condemned and never will be. My sins have been forgiven through His shed blood (Ephesians 1:7) and God will not hold me responsible for my transgressions because

"Christ...suffered once for sins, righteous for the unrighteous, that he might bring us to God" (1 Peter 3:18). I don't have to fear death or Hell because Christ "was delivered up for our trespasses and raised for our justification" (Romans 4:25).

YOU CAN ONLY AVOID THE WRATH OF GOD IN HELL IF YOU TRUST IN THE ONE WHO ABSORBED THE WRATH OF GOD ON THE CROSS.

“Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God” (Romans 5:9).

God did not spare His Son on the cross. He will spare the One who finds His refuge in Jesus.

Hell is reserved for the enemies of God.

In Christ, we are beloved children and friends of God.

Christians, let us warn and let us plead with men and women to run to the Savior and avoid this horrendous place. Hell is awful. It's terrifying and...

we need to tell people the full truth as it pertains to Hell.

Let us say with **Charles Spurgeon**, “If sinners be damned, at least let them leap to Hell over our dead bodies. And if they perish, let them perish with our arms wrapped about their knees, imploring them to stay. If Hell must be filled, let it be filled in the teeth of our exertions, and let not one go unwarned and unprayed for.”

Jonathan Edwards'

Sinners In The Hands Of An Angry God

QUOTES

“Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do.”

“There is laid in the very nature of carnal men a foundation for the torments of hell. ”

“The sword of divine justice is every moment brandished over their heads, and ‘tis nothing but the hand of arbitrary mercy, and God’s mere will, that holds it back.”

“The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire ... you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours.”

“Therefore, let anyone who does not now know Christ awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation. Let everyone fly out of Sodom!! Run for your lives! Don’t look back! Escape to the mountain, lest you be consumed!”

“So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is! ”

“The corruption of the heart of man is ... immoderate and boundless in its fury ... it is like fire pent up by God’s restraints, when as if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.”

“The devils watch them ... like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back; if God should withdraw his hand by

which they are restrained, they would in one moment fly upon their poor souls."

"It would be a wonder, if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in ... this meeting-house in health, and quiet and secure, should be there before to-morrow morning."

"Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might, and majesty, and terribleness, of the Omnipotent God shall be magnified upon you in the ineffable strength of your torments."

"And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling ... to poor sinners; a day wherein many are flocking to him and pressing into the Kingdom of God ... To see so many others feasting, while you are pining and perishing!"

To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart and howl for vexation of spirit!”

“Some make gods of their pleasures; some choose Mammon for their god; some make gods of their own supposed excellencies, or the outward advantages they have above their neighbors: some choose one thing for their god, and others another. But men can be happy in no other God but the God of Israel: he is the only fountain of happiness.”

“And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling ... to poor sinners; a day wherein many are flocking to him and pressing into the Kingdom of God ... To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart and howl for vexation of spirit!”

“The foolish children of men do miserably delude themselves in their own schemes, and in their confidence in their own strength and wisdom; they trust to nothing but a shadow.”

“The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose.”

Revelation 3:10

(10) Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

New International Version [Change email Bible version](#)

Revelation mentions patient endurance seven times. At the book's beginning, John sets the tone by introducing himself as "I, John, your brother and companion (sharer and participator) with you in the tribulation and kingdom and *patient endurance* [which are] in [Jesus Christ](#)" ([Revelation 1:9](#), *Amplified Bible*). The construction here is peculiar, but John uses three words to describe one thing—namely, the tribulation that is connected with the Kingdom and which requires patient endurance (see [Acts 14:22](#); [II Timothy 2:11-12](#)).

In the [letters to the seven churches](#), several recurring phrases or themes appear. They all contain "[I know your works](#)" and "He who has an ear, let him hear what the Spirit says to the churches." Five letters contain the command to [repent](#), and "[patience](#)" appears four times in three of them, a good indicator of the importance of patience to God's church, especially at the end time.

In addition to the mention in [Revelation 3:10](#), Christ commends the church at Ephesus for its patience:

I know your works, your labor, *your patience*, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and *have patience*, and have labored for My name's sake and have not become weary. ([Revelation 2:2-3](#))

Perseverance—patient endurance—is also a part of the praise that Christ gives to the Thyatiran church: "I know your works, [love](#), service, [faith](#), and your *patience*" ([Revelation 2:19](#)).

As the prophecies of the end time unfold, the patience of the saints is highlighted twice more. The first is in [Revelation 13:9-10](#): "If anyone has an ear, let him hear. He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints."

In the preceding verses, John describes the Beast, his power, and his blasphemy. [God](#) allows him to make war with the saints and overcome them. This is part of what the saints will have to endure. Some translations, like *The Amplified Bible* and the *English Standard Version* (ESV), end verse 10 with "Here is a *call* for the endurance and faith of the saints," which fits exactly with Christ's "command to persevere" (NKJV) or "[keeping] the word of [His] patience."

The first part of verse 10 can be confusing because, even though the book was written in Greek, John is actually using a Hebrew idiom that signifies the *certainty of approaching judgment*. This can be seen in [Jeremiah 43:11](#); [15:2](#).

This Hebraism means that it is *so certain* that the Beast will carry out these things that none will escape being involved in some way. Thus, God calls for endurance and faith.

[Revelation 14:12](#) contains another reference to the perseverance of the saints: "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."

The saints are defined as those who keep [God's law](#) and maintain and give attention to the faith of Jesus. Again, the context is the time when [the world](#) will worship the Beast and receive his mark. As in [Revelation 13:10](#), translations such as the ESV render the first

part as "Here is a *call* for the endurance of the saints," meaning that, when the saints see this occurring, their endurance and perseverance will be in greatest need.

— David C. Grabbe

[Church Of The Great God \(cgg.org\)](http://cgg.org)

***** NOTE: THIS IS A CATHOLIC PERSPECTIVE**

Who Will Be Kept from the Hour of Trial?

by [David C. Grabbe](#)

Forerunner, "Prophecy Watch," August 14, 2024

As human beings, we have an aversion to pain. We try to avoid the uncomfortable, the unpleasant, and the hurtful. Equipped with the capacity to feel both physically and emotionally, we are continually taking stock of what could injure us in our environment. **When we know something painful is approaching, our natural tendency is to draw back, skirt around, or run past it—to do almost anything to avoid it.**

When we look at the state of [the world](#), considering what is prophesied to happen during the Great Tribulation and the Day of the Lord, our minds quickly become occupied with thoughts of how we might avoid having to experience those things. Protestantism comforts itself with the myth of a

secret rapture—the idea that everyone who has professed [Jesus Christ](#) will be spirited away before things grow too bad. Knowing what the Bible says, however, to us, that notion is an empty one.

Yet [God](#) does make promises of physical protection, so we do have hope. The letter to the church of Philadelphia contains one of the best known: "Because you have kept My command to persevere, I also will [keep you from the hour of trial](#) which shall come upon the whole world, to test those who dwell on the earth" ([Revelation 3:10](#)).

Before examining this promise, it may be helpful to understand what it does *not* say. Note how conventional [wisdom](#) would paraphrase this verse:

Because you consider yourself to be a Philadelphian, and because you are with the church organization that is doing the most to preach [the gospel](#) to the world, I will keep you from the hour of trial and will take you to the Place of Safety where you will be protected while all those who disagree with you will go through the Tribulation.

"Conventional wisdom" is not actually wisdom but what is generally held to be true by many, yet it may, in fact, be fallacious. This rendering of [Revelation 3:10](#) is the conventional wisdom in some circles, illustrating how **many take narcissistic liberties with this verse.** It also shows why there is such an emphasis today on which church group is the best: because we are averse to pain and tend to try to avoid it. **Thus, some convince themselves that they will be safe from what lies ahead because they are with the right church—rather than being right with God.** This is extremely dangerous, as it indicates that they trust in the wrong thing.

Patient Endurance

The letters to the seven churches in Revelation 2 and 3 are written largely from a perspective of "if the shoe fits, wear it." In each, Jesus concludes with "he who has an ear, let him hear what the Spirit says to the churches"—plural—meaning we should glean all that we can from *each* letter rather than focus on our favorite one.

In this light, a way to approach [Revelation 3:10](#) is that *perseverance* is part of what Christ uses to define who a Philadelphian is. Thus, **an individual is a Philadelphian *because* he keeps His command to persevere**, in addition to exemplifying the other things He says, such as keeping His Word and not denying His name ([Revelation 3:8](#)).

In short...

A PERSON CANNOT CONCLUDE THAT, JUST BECAUSE HE IS FELLOWSHIPING WITH A PARTICULARLY FAITHFUL GROUP, HE WILL BE CARRIED ALONG IN ITS POSITIVE MOMENTUM AND BENEFIT FROM THE PROMISE OF PROTECTION AND OTHER BLESSINGS. AN UNFAITHFUL INDIVIDUAL IN AN OVERALL FAITHFUL GROUP WILL REAP WHAT *HE* SOWS, NOT WHAT THE REST OF THE GROUP SOWS.

Christ says similar things in other places, as in [Matthew 10:22](#): "**And you will be hated by all for My name's sake. But *he who endures to the end will be saved***" (emphasis ours throughout).

He makes no mention of group membership but addresses the enduring individual.

Similarly, in [Matthew 24:12-13](#) and [Luke 21:36](#), He emphasizes what we do as *individuals*—our personal [faithfulness](#) and endurance—rather than the merits of a particular group.

Just as [Laodiceanism](#) can be found in each of us regardless of the church we attend, so **EACH OF US CAN PERSEVERE AND COURAGEOUSLY ENDURE NO MATTER WHERE WE FELLOWSHIP.**

Revelation mentions patient endurance seven times. At the book's beginning, John sets the tone by introducing himself as "I, John, your brother and companion (sharer and participator) with you in the tribulation and kingdom and *patient endurance* [which are] in Jesus Christ" ([Revelation 1:9](#), *Amplified Bible*). The construction here is peculiar, but John uses three words to describe one thing—namely, the tribulation that is connected with the Kingdom and which requires patient endurance (see [Acts 14:22](#); [II Timothy 2:11-12](#)).

In the letters to the seven churches, several recurring phrases or themes appear. They all contain "[I know your works](#)" and "He who has an ear, let him hear what the Spirit says to the churches." Five letters contain the command to [repent](#), and "[patience](#)" appears four times in three of them, a good indicator of the importance of patience to God's church, especially at the end time.

In addition to the mention in [Revelation 3:10](#), Christ commends the church at Ephesus for its patience:

I know your works, your labor, *your patience*, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and *have patience*, and have labored for My name's sake and have not become weary.

([Revelation 2:2-3](#))

Perseverance—patient endurance—is also a part of Christ's praise for the Thyatiran church: "I know your works, [love](#), service, [faith](#), and your *patience*" ([Revelation 2:19](#)).

Patience of the Saints

As the prophecies of the end time unfold, the patience of the saints is highlighted twice more. The first is in [Revelation 13:9-10](#): "If anyone has an ear, let him hear. He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints."

In the preceding verses, John describes the Beast, his power, and his blasphemy. God allows him to make war with the saints and overcome them. This is part of what the saints will have to endure. Some translations, like *The Amplified Bible* and the *English Standard Version* (ESV), end verse 10 with "Here is a *call* for the endurance and faith of the saints," which fits exactly with Christ's "command to persevere" (NKJV) or "[keeping] the word of [His] patience."

The first part of verse 10 can be confusing because, even though the book was written in Greek, John is actually using a Hebrew idiom that signifies the *certainty of approaching judgment*. This can be seen in [Jeremiah 43:11](#); [15:2](#).

This Hebraism means that it is *so certain* that the Beast will carry out these things that none will escape being involved in some way. Thus, God calls for endurance and faith.

[Revelation 14:12](#) contains another reference to the perseverance of the saints: "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."

The saints are defined as those who keep God's law *and* maintain and give attention to the faith of Jesus. Again, the context is the time when the world will worship the Beast and receive his mark. As in [Revelation 13:10](#), translations such as the ESV render the first part as "Here is a *call* for the endurance of the saints," meaning that, when the saints see this occurring, their endurance and perseverance will be in greatest need.

In Jesus Christ's promise in [Revelation 3:10](#), the core issue is perseverance. The King James reads, "Because you have kept the word of My *patience*," and "patience" is likewise used in the other verses in Revelation. But "patience" tends to make us think of passive activity, which is not what the underlying Greek word, *hupomoné*, actually means. Greek scholar Spiros Zodhiates describes it as "constancy under suffering in faith and duty," and commentator William Barclay defines *hupomoné* as "having the quality to stand, facing the storm, struggling against difficulty and opposition."

Obviously, *activity* is involved; it is not just passively [waiting](#). It describes active, spiritual *resistance*—against [Satan](#), this world, and our own carnality. The most succinct rendering of *hupomoné* may be "courageous endurance." "Cheerful or hopeful endurance" is another good rendering as it includes a degree of optimism. When we remember who is on our side and how this story ends, we have every reason to be optimistic while persevering.

The Hour of Temptation

To put this command into perspective, we must imagine what the world will be like at the time when this letter will be most applicable. A great [false prophet](#) will be active, and deception will be so widespread that it will threaten even God's elect. A powerful and blasphemous tyrant will encourage or even command worship of himself, and he will institute financial controls such that commerce will be essentially impossible without paying homage to him. Yet, it will be our responsibility to be constant and unwavering under the suffering imposed by that system.

Further, it does not appear that the church of God will be unified at that time. Given the various prophecies that describe seven lampstands and seven letters to seven churches, division will be the norm within the church. Some of the letters in Revelation 2 and 3 indicate a low level of faith and a high level of carnality.

As Jesus says in [Matthew 24:12](#), "Because lawlessness will abound, the love [*agapé*] of many will grow cold." The world does not have any *agapé*, so He must be speaking of the church! True Christians will have to persevere through encroaching [sin](#) and dying love *within the church*. The temptation may be great to throw in the towel, to withdraw, to separate from the brethren because of [offenses](#), but doing so would be the opposite of *hupomoné*—of courageously enduring.

The New King James speaks of "the hour of trial," but the King James calls it "the hour of temptation." This is a fitting rendition because, during that time, it will be tremendously tempting to give up, to give in, to compromise, to let

down just a little, to sin (just a little!) in order to make life easier. It will be a time of pressure like never before, and thus, very easy to become distracted, not just because of the blatant idolatry and religious deception but also because of the world's increasing attractiveness and pervasiveness.

It does not have to be just a time of fascism and concentration camps. People will be eating and drinking and marrying—having a great time. Revelation 18's description of Babylon focuses on luxury and ease and the avoidance of suffering. Jesus warns in [Luke 21:34](#), "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and *cares of this life*, and that Day come on you unexpectedly." Distraction leads to idolatry.

Whatever the reality of that time, "persevering" or "courageously enduring" without compromising will certainly be no small accomplishment. Yet Christ says that because some of His people *have been keeping* His command to persevere, He will keep them from the worst of it. They have already proved their faithfulness to Him; He knows where they stand, He sees their track record with Him, and He will not require them to experience *everything* that the rest of humanity will suffer.

In colleges and universities, some professors make the final exam at the end of a semester optional. This means that students take the final only if they need to raise their overall average. But if a student already has an A from other tests and class work, the professor figures the student has already proved himself and does not require him to take the final exam.

This approach is analogous to [Revelation 3:10](#). If the Christian is already faithfully persevering and resisting the spiritual foes, God may not require that he endure the very hardest test to prove what is in his heart. He has *already* proved it consistently throughout the course of his life. However, if, like a stereotypical first-year college student, he has frittered away his time, becoming involved in matters having nothing to do with college (even if they are not altogether bad things), he will have to prove where he stands. The final exam, in this case, is the Great Tribulation and Day of the Lord, so it is in

our best interest that we students demonstrate to the Teacher that we are serious *before* the end of the semester.

Perfect and Complete

The word translated "kept" or "keep," used twice, plays into this. This word means "to attend to carefully; to maintain; to guard; to hold fast," and the way it is used indicates reciprocity. We certainly want *God* to guard, hold fast, and carefully attend *to us*. We would prefer that He guard us and hold us fast *far away* from the destruction and torment that will come upon the world! But the flip side is that He wants *us* to do the same thing—keep, guard, hold fast—with regard to our responsibilities to the covenant.

In other words, if we want God to take an active interest in our well-being during that time, we should understand the principle of reciprocity and take an active interest in Him at *this* time. If we diligently guard what He has committed to our trust, He will do the same for us.

Jesus' brother, James, provides insight into the perseverance that Christ wants us to have: "My brethren, count it all [joy](#) when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing" ([James 1:2-4](#)).

The perseverance that we will increasingly need as the end approaches cannot be developed all at once. Goofing off all semester and then cramming for the final exam rarely works in college, and it certainly will not work where our covenant and relationship with God are concerned. James counsels us to be thankful when our faith is tested because all of those little exercises of faith not only prepare us for substantial trials but also make us spiritually complete.

The upshot is that no man has the strength to endure and persevere through what lies ahead. Without God, we are all dead men, physically and spiritually, but because "power belongs to God" ([Psalm 62:11](#)), we can tap into the source of true strength through our relationship with Him. He decides the

circumstances of our lives. He alone knows what we need to survive the trials and temptations at the end. More importantly, He knows what we need to be prepared for eternal life.

Remember that God desires godly offspring ([Malachi 2:15](#)). He is creating sons and daughters in His image ([Genesis 1:26](#); [Romans 8:29](#)). He is using His perfect creative genius to engineer the experiences and circumstances that we need to take on His image and have His eternal character formed in us.

For some, walking with God through the very depths of the end time is what they will need to become "perfect and complete, lacking nothing." A large part of that may be a result of the choices that they make now and their tendencies toward apathy, complacency, or compromise.

For others who are already keeping His command to persevere, He will keep them from the hour of trial. It does not mean they will not see hardship: They *must* see hardship to endure courageously. But because of their constancy under duress—because God is not a stranger, and they are *already* accustomed to walking through life with Him and drawing upon His strength—they will be given a blessing of protection.

Barnes:

From divine attributes to eschatological events, from miracles to emotions, the New Testament employs this term ("great") to draw attention to realities that exceed ordinary measure. Each occurrence, whether describing God, Christ, the gospel, judgment, or discipleship, invites believers to

recognize authentic greatness, submit to it, and
reflect it in a life of faith, hope, and love.

“The devils watch them ... like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back; if God should withdraw his hand by which they are restrained, they would in one moment fly upon their poor souls.” - Edwards (Sinners In The Hands Of An Angry God)

“Some make gods of their pleasures; some choose Mammon (money) for their god; some make gods of their own supposed excellencies, or the outward advantages they have above their neighbors: some choose one thing for their god, and others another. But men can be happy in no other God but the God of Israel: He is the only fountain of happiness.”

[Revelation 14:12](#) contains another reference to the perseverance of the saints: "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."

The saints are defined as those who keep [God's law](#) and maintain and give attention to the faith of Jesus. Again, the context is the time when [the world](#) will worship the Beast and receive his mark. As in [Revelation 13:10](#), translations such as the ESV render the first part as "Here is a *call* for the endurance of the saints," meaning that, when the saints see this occurring, their endurance and perseverance will be in greatest need.

What do you think about Christ, Christianity, Church?

- Where did/do you get your answers from?
- What if all you had to go by was Christ's closing...
- What if all you had to go by was His preaching...
- What if all you had to go by was His teaching...
- What if all you had to go by was Matthew...
- What if all you had to go by was The Holy Bible?

Barnes QUOTE:

Under what obligations are we for this "Sermon on the Mount!" In all languages there is not a discourse to be found that can be compared with it for purity, and truth, and beauty, and dignity. Were there no other evidence of the divine mission of Christ, this alone would be sufficient to prove that he was sent from God. Were these doctrines obeyed and loved, how pure and peaceful would be the world! How would hypocrisy be abashed and confounded! How would impurity hang its head! How would peace reign

in every family and nation! How would anger and wrath flee! And how would the race - the lost and benighted tribes of people, the poor, and needy, and sorrowful - bend themselves before their common Father, and seek peace and eternal life at the hands of a merciful and faithful God!

Jonathan Edwards'

Sinners In The Hands Of An Angry God

QUOTES

“Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do.”

Woulda, coulda, shoulda, means NOTHING... only the biblical, missional, & personal REALITIES of one's loving & living, as measured by the message & methods of God's Word, will, & ways shall be relevant, per Jesus, on Judgment Day!

“And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling ... to poor sinners; a day wherein many are flocking to him and pressing into the Kingdom of God ... To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart and howl for vexation of spirit!” - Jonathan Edwards (*Sinners In The Hands Of An Angry God*)

“The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose.” - Edwards

“The bow of God’s wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is

nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.” – Edwards