Not all who call Jesus “Lord” will enter

His Kingdom

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matt. 7:21-23

As I read this passage, it was an awakening for me. It brought fear and a sobering thought [change to ‘sobriety’] to mind. I had to do a self examination, as well as an examination on where and how I worshiped to see if it was pleasing to our Holy God. I did not want to hear from our Lord on that day “I never knew you[the KJV has a colon here] depart from me, ye workers of iniquity.”

Friends, this is one of the most frightful passages in the Bible, and sadly, many do not take heed to this warning and will not enter His Kingdom. As our Lord said, in Matthew 7:21, “Not everyone that saith unto me Lord, Lord shall enter into the kingdom of heaven but he that doeth the will of my father which is in heaven.” (Not sure how to fix this) [delete this entirely; it’s redundant; you already wrote the verse out and are now talking about it.] First of all, I would like you to take a careful look at this passage and see that these souls that our Lord Jesus spoke of are not Hindus, Buddhists, Muslims, nor [do ‘or.’ If you wanted to use ‘nor,’ you must write “…our Lord Jesus spoke of are neither Hindus, nor Buddhists, nor Muslims, nor Jehovah Witnesses.” The use of ‘neither’ warrants the ‘nor’ and it artzy and unnecessary in most cases.] Jehovah Witnesses. They were “Christians” who faithfully and doubtlessly believed that they were going to heaven. They believed that all they had done was pleasing to God and that it was according to His Will. [“will” is not a name; don’t capitalize.]

Notice in v.22, [Say “In verse 22”; don’t abbreviate ‘verse’ to a ‘v’. Then write “In verse 22, notice they call Him Lord…”] they called Him Lord, [no comma] and had a full knowledge to know and recognize [change to “and fully knew and recognized Jesus as Lord”] Jesus as Lord. They said, “Have we not prophesied in thy name?” They were not prophesying in any other name, [do a semicolon - ; ] they were bold and not ashamed [do “unashamed.” Always try to do the positive word, i.e. “They WERE whatever,” instead of “They were NOT whatever.”] of the gospel. They were passionate and committed, probably [do you have proof of this? It may be better to say “maybe” or “perhaps.” It’s possible, but I’m not sure the text suggests one probability or another of their deep theological education.] scholars of the Bible. They also claimed that they were casting out devils in His name, believing that Jesus was working through them and doing ‘many wonderful works in His name.’ [redundant with the ‘His name’ usage a few words earlier, sounds awkward. Just omit and end with ‘many wonderful works.’] They were absolutely confident because of their works; [no punctuation here; a semicolon is used instead of a period if there are full sentences on either side of the semi-colon, because a period would separate two very closely related sentences too distinctly. ‘And very sure of their practices and beliefs’ is not a full sentence, so you can’t use a semicolon. A comma wouldn’t be used either, because a comma is used when there would be a full sentence after the conjunction. The conjunction is ‘AND’, so “very sure of their practices and beliefs’ isn’t a full sentence either, so no comma should be used. No punctuation is necessary.] and very sure of their practices and beliefs. And may I say that neither you nor I could have told them that their beliefs and practices were contrary to biblical teachings. They might have told us that we were out of our minds and plain crazy. [But their works were NOT contrary to Biblical teachings. They ARE doing everything the law says. The point was that they were self-deceived into thinking that obedience to the law was all that there was to salvation, apart from loving God and each other. I think it would be better to say something like they would think we were crazy if we told them that their works were pointless, because they were incomplete without charity. Besides, you just said that they were passionate and committed scholars of Scripture. So you can’t switch gears and say now that their works were contrary to Biblical teachings.] At this point we can all agree that these were “Christians”. [This is unclear; do you mean we all agree they are fake? I don’t think it’s safe to assume the reader agrees with anything you’ve just said yet; lay out the rest of your case first. Just omit this.]

Let us turn our attention to verse 23, [Just say ‘In verse 23’ or something like that. “Let us turn our attention” is something that works in a speech or spoken sermon and is rather cheesy and awkward in writing. Just get to the point.] Jesus says, “Then I will profess unto them, I never knew you: depart from me ye workers of iniquity”. Here he tells them that he NEVER knew them, not at any time, and not even for a little while. These souls trusted in a gospel, but it was not the gospel [I know what you’re saying, but it’s unclear. Define the difference in gospels: “These souls trust in a gospel of their own making, but it was not the gospel of the Scriptures.” Or something like that.] He also told them, ‘depart from me’, meaning “to go away” in the Greek. Sometimes we may ask the question [omit; it’s obvious that people ask questions; they don’t ask statements or exclamations.] how can a loving and caring God say these words? [Why use the question mark? You stated that people ask a certain question; you did not write a question. Put a period.] The latter part of v.23 tells us one of the reasons why. It says, “Ye that work iniquity”, [change to “…tells us one of the reasons why: they worked iniquity – the word “iniquity” meaning lawlessness…”] the word iniquity meaning lawlessness or transgressors of the law, in the Greek. Sadly speaking, [omit; just say “Sadly, …”] these are those who say we are not under the law, but under grace. [On the contrary, this passage in Matthew is talking about people who practice works righteousness, not people who practice lawlessness. They are Pharisees, telling God ‘We did this, this, this, and this, all in Scriptures, how can you tell us we aren’t saved?’ And Jesus answers that they were workers of iniquity – not because they didn’t do the law (they probably kept the law better than most people), but because their works were as filthy sinful rags without God’s grace and love in them towards others. They became lawless transgressors, not because of technical disobedience, but because of their lack of charity as outlined in 1 Corinthians 13. Though they would bestow all goods to feed the poor, or had faith to remove mountains, they were nothing, etc. I believe your conclusion here concerning Matthew should be the opposite of what it is currently.]

# [The following 2 paragraphs that are italicized should be reworked a little to explain the difference between works righteousness and grace, including about charity, especially something from 1 Cor. 13. You can definitely include some things you already have about traditions of men and things – because people who practice works righteousness DO add their own laws mixed with God’s laws. (eccl. 7:16) In the end, talking about TULIP would be a PERFECT ending, because TULIP is grace – the opposite of works righteousness, which is exactly what the people in Matthew were lacking!]

# *My friend, the opposite of law is not grace; the opposite of law is lawlessness. The opposite of grace is damnation, to be condemned or damned. Unfortunately, many Pastors and teachers misunderstand this. There are some laws that we are no longer required to practice. In the Bible, there are 613 laws which are under three categories: Ceremonial laws, Moral laws, and Civil laws. The ceremonial laws are ceremonial duties and practices unto God like, Burnt offerings, sacrifices, and circumcision ect. Moral laws are man’s duty and practices towards God and man like, “…Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind… Thou shalt love thy neighbour as thyself...” Mark 12:30-31Thou shalt not steal, thou shalt kill Ex. 20:13 ect. The civil law, is to govern the land and to bring peace and stability, like obey those who are in authority, Romans 13:1 and DO NOT remove land mark, Duet. 19:14 ect. Since Jesus Christ who is the sacrificial lamb made atonement for our sins, 1 Peter 1: 18-20, we no longer practice the ceremonial laws, except for those that were replaced like baptism and the Lord Super. But we still practice God’s moral and Civil laws. Like David says in Psalm 1:2 “But his delight is in the law of the Lord; and in his law doth he meditate day and night.” He being a man after God’s own heart, Acts 13:22 says “…I have found David the son of Jesse, a man after mine own heart...” Romans 3:31,“Do we then make void the law through faith? God forbid: yea, we establish the law.” Romans 7:12, “Wherefore the law is holy, and the commandment holy, and just, and good.” Psalm 119:105 “Thy word is a lamp unto my feet, and a light unto my path.”*

*Instead of saying we are not under the law we are under grace we should rather say that we are not under the curse of the law because “Christ hath redeemed us from the curse of the law, being made a curse for us: For it is written, cursed is everyone that hangeth on a tree.” Gal. 3:13*

My beloved friends I hope you are not one of those whose worship is not pleasing to God. Remember Cain and Abel (Gen. 4:3-7) God accepted Abel’s offering but rejected Cain’s offering, God was NOT pleased. Remember also, God’s High Priest, Aaron, whose sons, Nadab and Abihu offered strange fire unto God which was not pleasing to him who brought down fire and devoured them both at the altar (Lev. 10:1-3) Also 1 Samuel 13:11, 15:1-35 1Chronicles 13:6, 15:2 2 Chronicle 26:16-19. God is very serious with worship it must be pleasing unto him or it is an abomination unto him and he will reject it, in fact he gives examples and patterns to follow Ex. 20:4-6, 25:40 we should not add to his worship or take away from his worship.

A church [why are you talking about a church? Up until now, you were talking about individuals. Stick with the subject. Say “A Christian”] must (should) – which one should we use? [‘should’] be structured and govern biblically according to God’s Will and not according to the will of man. [because you are now going to say “A Christian” instead of “A church,” you should rework this part to say “...should govern himself Biblically and not according to his own traditions.”] The Bible has much to say about the traditions of man. Jesus warns us in the same chapter this text is taken from, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” Matt. 7:15 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” (1 John 4:1) “For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.” (2 Cor. 11:4) “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” (Romans 16:17) [All these passages are great, but they only explain that we should stay away from false teachings; it doesn’t explain what the false teachings are. How is anyone reading this tract supposed to know how to differentiate? According to your article, one of those false doctrines would be salvation by works. Include verses explaining that.]

Friends, here is a short Version [not a name; don’t capitalize] of the “Doctrine [technically, the name is ‘Doctrines’ plural. It truly is one doctrine, since it is of one faith, but technically, the name is plural.] of Grace” (TULIP) [if I saw this for the first time, I’d have no clue what you mean. Once people learn the Doctrines, they refer to them as ‘TULIP’ for easier reference, but that isn’t what they are actually called. You can point out that TULIP is the acronym afterwards if you like, but it is not a real name.] that God teaches us from His word, the Bible.