

12/3/17

Matthew 7

Our Lord has exposed the error of the Pharisees teaching in relation to the law, revealing the law was spiritual and the problem is the evil heart of man.

Matt. 5

Then Jesus pointed out the hypocrisy of the Pharisees regarding their self-righteous practices towards God to be seen by man in order to appear righteous before man. Matt. 6

Now Jesus finishes the Sermon on The Mount with the subject of personal judgment on various levels.

1. Critical judging is forbidden. Matt. 7:1-5
2. Discernment and discretion for judgment is commended. Matt. 7:6
3. Judgmental spirit and discretion resolved by prayer. Matt. 7:7-12
4. Decision on the gate we enter and the road we travel. Matt. 7:13-14
5. Judgment and discernment for false prophets is essential. Matt. 7:15-20
6. Judgment of ourselves to see if we have entered the Kingdom. Matt. 7:21-23
7. Judgment to see if your house is built on the rock obeying God's word or the sand being just a hearer. Matt. 7:24-29

I hope you have noticed the Lord's method of teaching. He gives a principle, explains it, illustrates it, and then applies it.

7:1-6 The council about critical judgment and discrete judgment.

- 7:1** The prohibition against mere criticism.
- 1) The unbeliever uses this verse out of its context to rebuke the believer for making a moral or ethical judgment, "Judge not, that you be not judged." vs. 1
 - a) The warning is against having a critical censorious judgment, where a person having a critical spirit finds constant fault in everything, even giving a final verdict of condemnation.
 - b) This does not prohibit the judgment of right and wrong or a person from confronting a person about their life of sin, this is the very heart of the gospel message.
 - c) The context of this is the practice of the Pharisees who were self-righteous and exalting themselves above others, being hypocrites before God and man, desiring only to be seen by man.
 - d) The heart of the problem being the heart. Jer. 17:9

- 2) There are several reasons for the prohibition of ongoing criticism, though not given in the text.
- a) It is a sin.
 - b) It hinders our spiritual life.
 - c) We never know all the facts.
 - d) We never know the true motives.
 - e) We all have the danger of partiality.
 - 1)) “Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. Rom. 14:3-4
 - 2)) God alone knows the motive of the heart. 1Cor. 4:5

7:2 The result of such critical judgment is reaping to what one sows.

- 1) People will judge you by the same standard of judgment, if you are a person who is always finding fault and criticizing you will receive the same, “For with what judgment you judge, you will be judged.” vs. 2a-b
 * “Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.” Rom. 2:1

- 2) People will measure out to you the same lack of love and mercy, “and with the measure you use, it will be measured back to you.” vs. 2c
 * “So speak and so do as those who will be judged by the law of liberty. For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.” Ja. 2:12-13

7:3-4 The warning points out one’s own faults and failures.

- 1) Don’t be blind to your own major shortcomings, while seeing others minor failures, “And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye?” vs. 3
 - a) The distinct difference is indicated in size between a speck “karpchos” a straw or twig to a plank “dokos” a beam.
 - b) The person is blind to his or her own sin.
- 2) Don’t be hypocritical and self-righteous by attempting to remove the splinter from your brother’s eye, “Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank *is* in your own eye?” vs. 4
 - a) It takes arrogance and pride to correct someone, when one is over their head in sin.

- b) The rebuke is in the fact that the beam would hinder the person to see something so small in the life of another.

7:5 The judgment pronounced over one who is self-tighteous in their judgment.

- 1) The person is declared to be a spiritual frau, “Hypocrite!” vs. 5a
 - * The word hypocrite “hupokrites” indicates an actor on a stage pretending to be someone else other than himself by wearing a mask.
- 2) The person is instructed to do what is first necessary, “First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.” vs. 5b-c
 - a) To remove the plank from their own eye, their great sins, then they can help their brother.
 - b) The Greeks sometimes would hold a trial in the darkness, if it was a difficult one, so as to hear the facts only and not be moved by appearance. Barclay

7:6 The instruction to a disciple is to make a discrete judgment in preaching the gospel.

- 1) Don’t be undiscerning as to those who do not value the gospel, “Do not give what is holy to the dogs; nor cast your pearls before swine.” vs. 6a-b

- a) The holy and pearls represent the gospel.
- b) The dogs and swines are the unbelievers.
 - 1) Jesus told the twelve as He sent them out to shake the dust off their feet if the gospel was rejected. Matt. 10:14
 - 2) The dogs and swine (hogs) are unclean, as unbelievers in their sins.
- 2) The reason is not for being self-righteous, but rather being spiritually discerning about people who are profane towards the gospel, “lest they trample them under their feet, and turn and tear you in pieces.” vs. 6c-d
 - a) Trampling it under foot is not considering its binding authority or preciousness.
 - b) Tearing you in pieces, criticizing, demeaning and writing you off as a crazy religious person.
 - * Paul and Barnabas declared this to be Jews in the synagogue. Acts 13:45-47; 18:5-6
 - 1)) Be discrete about your judging. vs. 1-5
 - 2)) Be discrete about your preaching. vs. 6

7:7-12 The council about discerning the faithfulness of God to prayer.

7:7-8 The believer is to depend on God.

- 1) In diligent persistency, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.
 - a) The word ask “aiteo”, means to beg or entreat. vs. 7
 - b) The context is related to judging for discernment, prudence and wisdom. vs. 1-6
* Jesus never used this word for Himself in prayer for He was on an equal level with the Father.
- 2) The words ask, seek, knock are all in the present imperative, “Keep on”. vs. 7
 - a) Indicating diligent steadfastness obedience in prayer.
 - b) The outcome of all three is one of obtaining.
 - c) The parables teach both persistency in prayer and the faithfulness of God, the context will determine the right context, for parables have a punch-line, they either contrast or compare!
- 3) The confirmation of prayer always being answered by God, “For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.” vs. 8
 - a) We may not like the answer, but God answers through His word or prayer.
 - b) “Now this is the confidence that we have in Him, that if we ask anything

according to His **will**, He hears us.” 1Jn. 5:14

- c) Our failure is in not asking, not obeying or not liking God’s answer.
 - 1)) “You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures.” Ja. 4:3
 - 2)) Sin obstructs prayer. Ps 66:18
 - 3)) Bad marital relations hinder prayer. 1Pet. 3:7
- d) All three intensify; he asks revealing dependency and receives, He who seeks reveals diligence and he who knocks reveals persisting, it will be open!

7:9-12 The illustration is of the faithfulness of God to prayer.

- 1) There are two rhetorical questions, the correct answer for both is No.
- 2) The teaching is from the lesser to the greater, man to God.
- 3) A loving earthly father would not deny his son bread, “Or what man is there among you who, if his son asks for bread, will give him a stone?” vs. 9
* The only correct answer is No!
- 4) A loving earthly father would not give his son a snake, if he asked for fish, “Or if he asks for a fish, will he give him a serpent?” vs. 10
* The only correct answer again is No!

- 5) The application is by contrast again from the lesser to the greater, “If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!” vs. 11
- a) The word evil “poneros” is not only sinful, but having natural and moral limitations and imperfections of human sinners. vs. 11a-c
 - b) The teaching is from the lesser to the greater, “how much more”, our heavenly Father is perfect, giving only the best. vs. 11d
- 3) Therefore, this is the conclusion of the matter and looks back to verse 1-11, “Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.” vs. 12
- a) Love your neighbor as yourself, Jesus puts it in the positive!
 - 1)) The law and the prophets. Matt. 5:17
 - 2)) Forgiving one another. Matt. 6:14-15
 - b) Many have put this principle in the negative, “what you do not want other to do to you”, like Aristotle, Socrates and Confucius.
 - c) But Jesus put it in the positive, “Whatever you want men to do to you, so also to them.”
 - d) This being the law of the Prophets.

7:13-29 The council to make the needed decision to enter the Kingdom.

7:13-14 The call is to discern and judge the two gates and roads in life.

- 1) The invitation to enter, “Enter by the narrow gate.” vs. 13a
 - a) This is an imperative command.
 - b) This narrow gate leads to life!
- 2) The reason being, “for wide *is* the gate and broad *is* the way that leads to destruction.” vs. 13b
 - * The word destruction “apoleia”, means ruin and perish.
- 3) The tragic thing, “and there are many who go in by it.” vs. 13c

Many, the majority choose the broad gate and ways to enter in.
- 4) The reason few find the narrow gate and way appealing is that it is a difficult way leading to life, “Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.” vs. 14
 - a) Deut. 30:15; Josh. 24:15; Matt. 5:20
 - b) The idea is compressed verses the spacious.
 - c) The word find “heuriskontes” is a participle indicating perception of what is discovered by grace, the gate leading to life, a present active tense!

- 1)) Jesus said, “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.” Lk. 13:24
- 2)) Strive means agonize! Lk. 18:8; Jn. 17:2
* Jn. 10:9; 14:6; Acts 9:2; 19:9, 23; 22:4; 24:14, 22

7:15-20 The call is to discern false and true teachers.

- 1) False prophets will come disguising their true motives. vs. 15
 - a) Outer sheep clothing means their lives are false, “Beware of false prophets, who come to you in sheep’s clothing.” vs. 15a-b
 - 1)) The word beware “prosecho”, means to give and take heed, another imperative present active command.
 - 2)) Literally “keep holding your mind from”, “watch out for”.
 - b) Inward they are deceptive destroyers, but inwardly they are ravenous wolves.”. vs. 15c
 - 1)) The focus is on their character not teaching in this context.
 - 2)) Self interest, self gain and self exaltation
* Matt. 24:11-24; Acts 20:24; 2Pet. 2:1; 1Jn. 4:1; Deut. 13:1

- 3)) Sheep in the midst of wolves. Matt. 10:16
- 4)) The Dedache is the teaching of apostles 100 A.D. on how to detect a false prophet and teacher, their false life, motives and identity!
- 2) The illustration of contrast. vs. 16-18
 - a) You can identify them, “You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?” vs. 16
* Their lives are as contrary to the Kingdom of God, as grapes and figs growing on bushes with thorns.
 - b) The contrast of a good tree versus a bad tree is clear, “Even so, every good tree bears good fruit, but a bad tree bears bad fruit.” vs. 17
* This does not mean that a false person represented by the bad tree cannot be transformed by repenting, nor the opposite!
 - c) The tree will bear after its own kind, “A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.” vs. 18
* This does not mean that a Christian cannot do something bad or sin, this is a clear contrast of false and true persons!
 - d) Trees bearing no fruit are cut down and burned, “Every tree that does not bear

good fruit is cut down and thrown into the fire.” vs. 19

1)) False professors will be cast into the Lake of Fire, not because God predestined them, but because they did not repent to enter the Kingdom.

2)) John confirms this truth. Matt. 3:10-12

3) The conclusion, “therefore by their fruits you will know them”, examining their lives! vs. 20

* An African girl told of how they witnessed to people who didn’t know Jesus. She said they would send a family to live among them so they could see Jesus!

7:21-23 The revelation of Jesus about some not entering the Kingdom.

1) Those vocalizing the mere profession of the Lordship of Jesus will not enter the kingdom, only those doing the will of the Father, “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.” vs. 21

a) Lord, Lord- “Why do you call me Lord, Lord and do not do what I say?” Lk. 6:46

b) The call to judge oneself if you be in the Kingdom!

2) There will be those claiming the supernatural credentials to be one with Jesus, “Many will

say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’” vs. 22

3) Jesus will respond, “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” vs. 23

a) The context is the clear distinction of true and false individuals.

b) This does not mean a believer cannot be deceived, for the very warning and instruction is to not be deceived.

c) There are believers that are deceived, for all the warning are to believers, not to be deceived by sin, Satan, the world or themselves!

7:24-29 The parable of two foundations, rock or sand.

1) **The** conclusion, “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock.” vs. 24

a) “therefore” is stated by Jesus, the one obeying His word is a wise man building his house on the rock.

b) The solid foundation is in obedience, “whoever”, man is a free moral agent, having a responsibility to choose the narrow gate to be saved unto obedience, not predestined that excudes free will.

- c) The conclusion refers to what precedes.
vs. 13-23
- d) But in a broader context. Matt. 7:1-23;
5:3-7:23
- 2) The stability and perseverance is due to their trust in the foundational rock, Jesus, “and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock..
vs. 25
* The storms of life, rain, floods and winds will come, but they will come through and not fall!
- 3) The one who is only a hearer of God’s words is building on sand and is guaranteed a weak house and foolish, “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand.” vs. 26
- 4) The instability and destruction is due to not being a doer of the words of Jesus, their fall is great, “and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”
vs. 27
* The focus is on doing and obeying, which only a believer can do, a non-believer cannot obey and do, they are spiritually dead. Eph. 2:1-2
- 5) The Lord Jesus finished the Sermon on the Mount. vs. 28-29

- a) The Sermon on the Mount ended, “And so it was, when Jesus had ended these sayings.” vs. 28a-b
* The phrase “when Jesus had ended”, is found five times. Matt. 11:1; 13:53;
19:1; 26:1
- b) The people were awestruck, “that the people were astonished at His teaching.” vs. 28c
1)) The word astonished, “ekplesso”, mean struck with amazement. vs. 28c
2)) Sergius Paulus was amazed when Paul pronounced blindness on Elymas the sorcerer, who tried to turn him from the faith, but Sergius believed. Acts 13:12
- c) The reason is stated, “for He taught them as one having authority, and not as the scribes.” vs. 29
1)) Jesus taught with authority not needing to quote anyone like the scribes, He was God Incarnate!
2)) “You have heard that it was said to those of old.”
3)) “But I say to you.”