

Matthew Chapter 7

Judgment and discernment - Judging Others

[[Matthew 7:1]] Judge not, that ye be not judged.

'measure' =- the standards you go by. If you set a standard for other people you better go by that standard too. In the tribulation (mat 25, james 2, rev 13) people will have to receive the mark to buy and sell, to eat. Take the mark of the beast or die. In mat 25 Christ says 'you housed ...)

If a Jew in the tribulation a Jew asks for shelter after not taking the mark of the beast and you don't help him, then you will get to hell. (because you did these things)

The Jew will have to take care of the Gentile and vice versa- they will be no middle class during the tribulation. That applies to us too. We had best have mercy. (see James 2) (mercy rejoiceth). A guy goes to hell in this dispensation because he is looking for justice (jam 2:13, rom 2:1,)

If you must judge, and a Christian is to judge, but don't set too high a standard, you can judge someone who is unsaved lost on God's standard. That's fair judgment. You are to judge (1 cor) Pull out the word of God. (1 cor 2:15) (1 cor 6:1-4) Judge with a supernatural nature and book.

The summary statement on judging others

Despite the way this passage is quoted by non-Christians (who have memorized it faithfully), and even by many Christians, Jesus is not giving a call to a universal acceptance of any lifestyle or teaching. Note what Jesus says in verses 15 and 16 of this very chapter; Jesus there calls us to know people by their fruits, and some sort of assessment is necessary for that. The Christian is called to unconditionally love; but he is not called to unconditional approval - we really can love people who do things we do not approve of.

Instead, Jesus is speaking against being judgmental, that is, judging motives and the inner man, which only God can know. We can judge the fruit of a man, but we can rarely judge their motives with accuracy.

In addition, Jesus is not prohibiting judgment of others; He is only requiring that it be completely fair, and that we only judge others by a standard we would also like to be judged by. Most of our judgment in regard to others is wrong, not because we are judging according to a standard, but because we are being hypocritical in the application of that standard - we ignore it in our own lives.

According to a current rabbinical teaching, God had two measures that He judged people by: one of justice and one of mercy - which do you wish to be judged by?

[[Matthew 7:2]] For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

'moat' - splinter or toothpick - a little sin

'see' - spiritual understanding

A person with that big a sin in their life is blind. Not spiritual - emphasises small things. In the trib a guy will judge this man unworthy of help, based on little things, and doesnt behold his own motive, that he is more afraid of the AC than of serveing God. (bringith a snare ..)

They are afraid of the AC and buying and selling privledges.

'hypocryte' - passes over the sins in his own life. Beholds something small, passes over the obviuos sins in his own life. (eph 1:18, ljo 1:5-9)

If you have sin, then you have darkness. If the eye be single the light in the body will be bright and it will be able to evaluate these things. WHen a person comes to a door of a person who is right with God crying over the abominations in Jerusalem (eze 9), Christ told the disciples to go from door to door and thoset that wont receive you deem them unworthy. They have judged you unworthy but they are the ones that are unworthy. (mat 10) The 144.000 will go around nad if the Jews dont take care of them it will reflect badly during the day of judgement.

- cast out -

Get the beam out of your own eye and you wont be nearly as critical of your brother. The best thing you can find on it for a Gentile is in Romans 2:15 excusing and accusing - people faced with their own sins excuse themself and say 'he is worse than I am'

An illustration of Jesus' principle regarding judging

[[Matthew 7:3]] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

[[Matthew 7:4]] Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam [is] in thine own eye?

[[Matthew 7:5]] Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The figures of a speck and a plank are real figures used humorously; Jesus is communicating the truth that we are generally far more tolerant to our own sin than we are to the sin of others.

Our hypocrisy in these matters is always more evident to others than to ourselves; we may find a way to ignore the plank in our own eye, but others notice it immediately. A good example of this kind of hypocrisy was David's reaction to Nathan's story about a man

who unjustly stole and killed another man's lamb; David quickly condemned the man, but was blind to his (far greater) sin.

It is a good thing to help your brother with his speck; but not before dealing with the plank in your own eye!

[[Matthew 7:6]] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

'that which is holy' - could be the bible, the Jew, Jerusalem (the holy city - rev)

'dogs' - unsaved men, unsaved prophets (false prophets)

'pearl' - a precious stone

People are converted in the trib (jam 5 converteth)

(zec 9:16, mal 3:17, 1pe 2:5)

'hogs' - swine, the same context as dogs (2pe 2:22 - unsaved woman, prophet like balam)

Turning in a righteous person to the authorities (naked - down to your underwear, naked to a Jew)

'them' - the pearls, whatever is holy, the people)

'they' - the dogs and the swine

the holy city - rev 11

Balancing love with discernment

Dogs and swine in this context are those who are hostile to the gospel; our love for others must not blind us to their hardened rejection of the gospel.



Our pearls of the gospel may only confuse unbelievers (who are blinded to the truth by the god of this age, 2 Corinthians 4:4) and open the gospel to their ridicule.

2 Peter 2:22. Give not that which is holy to the dogs. "Pearls to the swine": Used as a proverb implying poor economy. The Lord's intention in that phrase goes deeper. Most of us don't think of the error of casting pearls before swine as putting us in danger. The concept of taking God's precious truths and wasting them upon the world is also a way of

incurring danger. Where the world will turn on you and use it on you. In a world with hostility toward God, they will become your enemy. Not suggesting that you withhold your witness. But remember that you are to BE a witness, not "to witness."

Of course, this is not a prohibition against sharing the gospel, but a call to discernment, and an invitation to look for prepared hearts.

More instructions for prayer

Ask, Seek, Knock

[[Matthew 7:7]] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

The secret to anything in life as far as God as concerned. (jon 3:19)

(jer 17:9-10) the heart is deceitful - the flesh never strives after righteousness

(2 cor 3) - when it shall turn to the Lord - the heart than He takes away the veil - in any dispensation - the 1st commandment At he tribulation someone who hasnt taken the mark shall seek and trust the Lord.

In the trib you must trust God or get the AC. (see James - a rich manm comes into your assembly) God will feed the Jew with manna and thats said to be bread (John 6). Ask and it shall be given. James - you have that because James 4) Thats from being a friend of this world and Babylon. The only way is to ask God but if you are a friend of the world than you will ask the world for counsel. Ask and it shall be given. God may want to see how you ask, how bad you want to be a Christian, deny things, change your whole life. Seek. It may be the last door you go to. You have to seek after the vauable things. The Jew in the trib will have to seek after one of the 144,000, will have to seek refuge, find sela-petra or be dead or take the mark of the beast.

9-

'bread' - manna in the wilderness - If a Jew cries out for bread in the wilderness, God wont give him a stone

[[Matthew 7:8]] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Jesus invites us to keep on asking, seeking and knocking

We see a progressive intensity, going from ask to seek to knock; Jesus tells us to have intensity and a passion in prayer.

God promises an answer to the one who diligently seeks Him; many of our dispassionate prayers are not answered for good reason; it is almost as if we are asking God to care

about something we care little or nothing about. Persistence and passion in prayer are valued by God because they show that we share His heart; we care about the things He cares about.

Commandment - an imperative. Not a promise in the sense that it is voluntary; it is a commandment in the sense that it is not discretionary.

[[Matthew 7:9]] Or what man is there of you, whom if his son ask bread, will he give him a stone?

[[Matthew 7:10]] Or if he ask a fish, will he give him a serpent?

'serpent' rev 12

'fish' - dont know how to apply - a sign of Christianity - the fish god?

[[Mattheu7:11]] If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

men's nature is to be evil (jam 1:17 - every good gift ..)

'faith' -Jam 1

'will of God' - 1jo 5:14

If a guy doent take the mark of the beast he is in the will of God during the trib - else rev 14 - eternal damnation - Ruckman teaches that you can take the mark of the beast and still be cleansed.

Jesus illustrates the giving nature of God

It is blasphemous to deny God's answer to the seeking heart; we imply that God is worse than even an evil man.

Jesus makes it clear that God doesn't have to be persuaded or appeased in prayer; He wants to give us not just bread, but even more than what we ask for.

Thankfully, the times we ask for a serpent without knowing, He spares us the just results of our ignorance.

[[Matthew 7:12]] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

If you want them to take care of you when the AC is after you then you better take care of them when the AC is after them. 69th week.

Conclusion of the sermon: Make a Choice

A summation of Jesus' ethical teaching regarding our treatment of others: the golden rule

The negative was known long before Jesus; it had long been said that "you should not do to your neighbor what you would not want him to do to you"; but it is a large leap for Jesus to put it in the positive.

In so doing, Jesus makes the command much broader: it is the difference between not breaking traffic laws and doing something positive like helping a stranded motorist.

This especially applies to Christian fellowship; if we would experience love and have people reach out to us, we must love and reach out to others.

The Golden Rule

Confused with K'ung Fu-Tze, a writer in China, also known as Confucius. He says don't do that which you don't want people to do to you. It's negative and it's passive. Same idea also found in the Talmud, again in the negative, don't do that to somebody else that you don't want him or her to do to you. Golden rule in terms of an ethic or a moral. But that is NOT what this says, they leave off the first word, "Therefore." "Therefore" implies a linkage to the foregoing verse. What Jesus is expressing is NOT just an ethical principle, He is linking this practice with a supernatural agency of the Father. The Golden Rule does not include the gospel. It is NOT a way of salvation, it is the fruit of the gospel. The concept of the Golden rule as it is described by Confucius or the Talmud, is not a declaration of God's love; this is.

[[Matthew 7:13]] Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat:

'strait' - between a rock and a hard place. The trib will be a stright gate to take care of that Jew and not take the mark of the beast.

'many' - majority - 2 roads - lots to preach - many roads to hell

'the way' Christ (acts 4:12). The road gets easy when you are in Christ. You can do all things through Christ.

[[Matthew 7:14]] Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it.

Scofield bible error - salvation by works - Its not a hard way but a narrow way, narrow in the sense that there is only one way, it is Jesus Christ and that is it. Only one way to heaven, its narrow (mat 25)

James is a tribulation epistle.

Choosing one of two ways and one of two destinations

Jesus commits the awful "sin" of "narrow mindedness" here; to Him, there is no doubt that there is a right road and a wrong road. If Christians are accused of being "narrow minded" they should be following Jesus' example of telling the hard truth, but in love.

The true gate is both narrow and difficult; if your road has a gate that is easy and well traveled, you do well to watch out!

Universalism: many paths to God. Ecumenicalism: it doesn't matter what you believe as long as you are sincere. As you go through life, if you find yourself with many people, and the gate you are going through is gigantic and open to all, then you have the wrong gate. This is a rebuttal to universalism. Because this verse notes that narrow is the gate and hard is the way that leadeth to life. "Gate": Jesus Christ. He is the gate (John 14). In John 10 Jesus states "I am the gate." (Or door.) The way to find the gate is to be called. We are to focus on the gate to find our way home. Who is the gate? Jesus Christ.

Sincerity is not enough.

"the gate," "the way" and "the life" all point to Jesus.

A Tree and Its Fruit

[[Matthew 7:15]] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

(see mat 24 - false prophets)

its the bunch that comes to you 'looking' like Christians
grapes come from vines, not thorns, a man with the right standards and judgment will have the right fruits (gal 5:22,23). Will your religion give you assurance? A good tree cannot bring forth bad fruit, the old nature in the Christian brings forth bad fruit. (will come evry good thing .. James)
Nothing a man can do will save himself. Your flesh is a corrupt tree. (gal 5:17,22) A Christian has two trees - thats the problem.

test of a prophet

deu 13

jer 28:9

How to prove a prophet. DONT be fooled by the s+w of a false prophet in this dispensation too. You can prophecy 100% accurately with the Bible. We have the prophecy in print, we dont need a prophet. We dont need s+w

False prophets will comes disguised; how can we tell them?

There are many who would try to guide us along the broad path that leads to destruction; how can we guard ourselves against them?

It is in the nature of these false prophets to deceive and deny their true character; often they deceive even themselves, believing themselves to be sheep when in fact they are ravenous wolves.

We guard ourselves against false prophets by taking heed to their fruits, including their: Manner of living: do they show righteousness, humility and faithfulness in the way they live? Teaching: is it a true fruit from God's Word, or is it man-centered, appealing to ears that want to be tickled? Effect: are people growing in Jesus or merely being entertained, and eventually falling away?

This fruit is the inevitable result of who we are; eventually (though it may take a time for the harvest to come) the good or bad fruit is evident, revealing what sort of "tree" we are.

Know them by their fruits. Not judging the intents of the heart as that is God's business, but we are called upon to be fruit inspectors.

[[Matthew 7:16]] Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

[[Matthew 7:17]] Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

[[Matthew 7:18]] A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit.

[[Matthew 7:19]] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

[[Matthew 7:20]] Wherefore by their fruits ye shall know them.

[[Matthew 7:21]] 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.

mat 25 - take care of the Jew
To get into the kingdom in this time mat 25, rev 12 and 14 must be followed. You must do the will of the Father (mat 25) and not follow s+w. In mat 24 it is said that there will be many false prophets in the trib. wonderful works - the harlot prophecise in his name - jer 23:14-22

[[Matthew 7:22]] 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?

wise man rock

deu 13

pro 24:3

jam 1 - be not only hearers James and matthew are hand in hand

joh 3:8 spiritual conflict

beasts out of the bottomless pit

psa 18:2

[[Matthew 7:23]] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

The Wise and Foolish Builders

[[Matthew 7:24]] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

[[Matthew 7:25]] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

[[Matthew 7:26]] And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

2*13

great is the darkness (mat 6)

dont be on shifting sand - based on human ideologies

-astonished -

build your house on the rock not the sand - narrow

mar 7:5-13

the heart is not right in ljo 1 because of sin

look up evolution - count the maybes and 'might have beens' its all guesswork' -

the god of chance is being served - 'hath thou said'.

[[Matthew 7:27]] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

An outward conformity to Jesus' teaching here is not enough; Jesus demands that we be doers of the word, not merely hearers

In Jesus' illustration of the two houses, each house looked the same from the outside; the real foundations of our lives are usually hidden, and are only proven in the storm.

A storm (rain, floods, wind) was the ultimate in power to pre-nuclear generations; Jesus warns us that the foundations of our lives will be shaken at some time or another, both

now (in trials) and in the ultimate judgment before God. It is better that we prove our foundation now than at our judgment before God.

A mere hearing of God's word isn't enough to provide a secure foundation; it is necessary that we are also doers of His word. If we are not, we commit the sin that will surely find us out, the sin of doing nothing (Numbers 32:23) - and great will be our fall.

The effect of Jesus' sermon on His hearers

[[Matthew 7:28]] And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

[[Matthew 7:29]] For he taught them as [one] having authority, and not as the scribes.

His audience could not but notice that Jesus taught with an authority lacking in the other teachers in His day, who would often only quote other Rabbis for their "authority"; Jesus spoke with inherent authority, and the authority of God's revealed word.

Whenever God's word is presented as it truly is, with its inherent power, it will astonish people, and set itself apart from the mere opinions of man.

If we are not similarly moved at this Sermon on the Mount, we haven't really heard what Jesus has been saying.

Scribes were staff men, people espousing that which they had read, not that which they had written. Not astonished at what He said, but the way He taught them as one having authority, His manner. He did not set aside the Law of Moses, He fulfilled it! He takes the Law of Moses, interprets it in the extreme, and in an absolute sense. And then He absolutely fulfills it!

This ends the Sermon on the Mount. There are a lot of things which we can learn from, but we can also get caught up in extreme legalism from these chapters. Remember that your salvation does not accrue because of your ability to fulfill Matthew 5, 6, and 7, but because Jesus did; and we can appropriate His achievement to our benefit.