

THE SERMON ON THE MOUNT, PART 3

BIBLE TEXT : Matthew 7:1-29

LESSON 21 Senior Course

MEMORY VERSE: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12).

BIBLE TEXT in King James Version

Matthew 7:1-29

1 Judge not, that ye be not judged.

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

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?

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?

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.

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.

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

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

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

10 Or if he ask a fish, will he give him a serpent?

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?

12 Therefore all things whatsoever ye would that men

Bible References:

I The Duties of a Christian to His Neighbour

1. A Christian not appointed to judge, but to minister, Matthew 7:1, 2;

John 12:47-48

⁴⁷ And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

⁴⁸ He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day..

2. The need of being without fault in judging others, Matthew 7:3-5;

Romans 2:1

¹ Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

3. A class, subject to judgment, to whom to minister is vain, Matthew 7:6;

Matthew 10:14

¹⁴ And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Matthew 10:15

¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

4. God's mercy toward all who diligently seek Him, Matthew 7:7, 8;

Luke 6:36

³⁶ Be ye therefore merciful, as your Father also is merciful.

4. The heavenly Father more ready with help than earthly fathers, Matthew 7:9-11;

Isaiah 65:24

²⁴ And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

5. The observance of the "Golden Rule" in dealing with others, Matthew 7: 12;

Romans 13:10

¹⁰ Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

II The Road to Heaven and the Road to Destruction

1. The wide gate and the broad way leading to destruction, Matthew 7:13;

Proverbs 14:12

¹² There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

2. The strait gate and the narrow way leading to eternal life, Matthew 7:14;

Proverbs 4:18

¹⁸ But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

3. False prophets and the way to detect them, Matthew 7:15-20;

Ephesians 5:9-11

⁹ (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

¹⁰ Proving what is acceptable unto the Lord.

¹¹ And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

should do to you, do ye even so to them: for this is the law and the prophets.

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:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

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

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

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

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.

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?

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

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:

25 And the rain descended, and

1 John 3:10

¹⁰ In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

4. A class professing religion, but missing the mark, Matthew 7:21-23;

Micah 6:8

⁸ He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

4. Building upon the sand, and building upon the Rock, Matthew 7:24-27;

1 Corinthians 3:11

¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ.

5. The effect of Christ's authority upon the multitude, Matthew 7:28, 29;

Isaiah 61:1-3

¹ The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

² To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

³ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Notes:

"Judge not, that ye be not judged." Some people infer from this verse of Scripture that we cannot know who is a sinner and who is not. Often times, when the sinful life of a "false prophet" is pointed out, some people will excuse the sin in his life and say, "Oh, but we cannot judge!"

Jesus never intended that His words should be a cloak for all manner of evil, but He plainly tells us, "Ye shall know them by their fruits" (Matthew 7:16). "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). John further tells us, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil" (I John 3:7, 8).

If we then are to try the spirits and discern between the good and the bad, what is meant by this exhortation, "Judge not, that ye be not judged"? In John 7:24 Jesus said, "Judge not according to the appearance, but judge righteous judgment." In order to judge righteous judgment it is necessary to follow the advice given by Peter, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (I Peter 4:8). If our lives are governed by charity, as described by Paul in the 13th chapter of I Corinthians, we will not be passing our opinion of others hastily, with insufficient grounds for that opinion or judgment. If a disagreement arises between a brother and us, we should examine ourselves to see whether it is necessary first to "cast out the beam" from our own eye and then be in a position to "cast out the mote" from our brother's eye.

A mote is a small speck or splinter, while a beam is a large timber. Jesus here implies that it is possible that our vision, or judgment of others, become entirely obstructed by our own shortcomings.

"Give not that which is holy unto the dogs." Giving "that which is holy" has reference to preaching the Word. Wisdom

the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

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:

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.

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

29 For he taught them as *one* having authority, and not as the scribes.

QUESTIONS

1. Why are some people quick to judge their brother?
2. How many promises can you find in this chapter?
3. What is a "strait gate"?
4. The Golden Rule is like one of the two great commandments. What is the other great commandment?
5. "Do men gather grapes of thorns, or figs of thistles?" What is the spiritual application of this question?
6. What verses in this lesson refute the idea that all who try to go to Heaven will make it?
7. Give an example of one who builds his house on the sand.
8. Can you give scriptural grounds as to why the scribes did not teach with authority?
9. What is meant by "sheep's clothing"?
10. What happens to the trees that do not bring forth good fruit?

must be used in carrying the Gospel. When Jesus sent His disciples out two by two He told them to declare the Word in the towns to which they went; and if the Word was received, they should pronounce peace upon the people; but if it was rejected, they should shake the dust off their feet and leave. To remain and attempt to force it upon them could be considered an example of giving "that which is holy unto the dogs."

"Ask, and it shall be given you." God is not unwilling to answer prayer; however, often He does withhold for a time. Sometimes we earnestly pray for something that we know God has promised and that is according to His Word; and we seek, and seek, without results. Why are these answers withheld? It is because God wants to get us to the place where we are ready for the answer. Some have said, "I have sought a long time, but I believe when God gets ready He will give it to me." When we get to the place where God wants us to be, He will give it to us.

Sometimes He wants to strengthen our faith by withholding the answer for a time. In Malachi 3:10 we find a verse which may be the solution in some cases: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts. if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." James gives us another thought along this line: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

The twelfth verse of our lesson is known as the Golden Rule. Its message is similar to one of the two great commandments, "Thou shalt love thy neighbour as thyself" (Matthew 22:39). Some people profess to live according to the Golden Rule; but we must have the real love of God in our heart to be able to keep and observe it at all times. Only experiencing the new birth in the heart can attain the love.

If love is the real motive of our conduct, the duties we have will not be irksome, the service will not be burdensome. Our body may become weary, but that love carries us through it all, and we shall never find it a hardship to observe the Golden Rule. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). "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.**" That is the test; that is the measure by which we shall all be judged by the righteous Judge in the last day.

The wisest man in the entire world gave us a similar injunction: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13). It is an impossibility to observe this unless we first experience genuine salvation from sin. Then and only then is it possible to do the "will of my Father," as we are instructed throughout the Sermon on the Mount.

"The people were astonished." Well might the world be astonished when the Creator of Heaven and earth -- yes, and of mortal man -- came down to earth to teach men how to live! "For he taught them as one having authority." Is He not the supreme authority from Whom there is no court of appeal? "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10).