

A Study of Matthew 7

I. Outline.

1. JESUS' EXHORTATIONS (Matthew 7.1-12).

- 1) Our responsibilities to the saved (Mt 7.1-2): We are not to judge harshly other believers.
- 2) Our responsibilities to ourselves (Mt 7.3-5): We are to judge harshly ourselves.
- 3) Our responsibilities to the ungodly (Mt 7.6): We are not to give holy things to depraved men.
- 4) Our responsibilities to the Lord (Mt 7.7-11).
 - 1- The COMMAND (Mt 7.7): We are diligently to seek God's will.
 - 2- The CONFIDENCE (Mt 7.8): He promises to reveal His will if we ask!
 - 3- The COMPARISON (Mt 7.9-11): If we, being sinful, can give good gifts to our children, how much more will the sinless Father impart to His children?!
- 5) Our responsibilities to the world (Mt 7.12): We are to treat others as we would want them to treat us.

2. JESUS' ILLUSTRATIONS (Matthew 7.13-27).

- 1) The two roads (Mt 7.13-14).
 - 1- The broad highway to hell (Mt 7.13): The gate is wide, and many choose this way to destruction.
 - 2- The narrow road to heaven (Mt 7.14): The gate is narrow, and only a few ever find it.
- 2) The two animals—a condemnation of false prophets (Mt 7.15).
 - 1- They pretend to be sheep (Mt 7.15a): They seem harmless.
 - 2- They prove to be wolves (Mt 7.15b): They tear you apart.
- 3) The two kinds of disciples (Mt 7.21-23).
 - 1- True disciples (Mt 7.21a): On Judgment Day, the true disciples will be separated from the false ones.
 - 2- False disciples (Mt 7.21b-23): On Judgment Day, the false disciples will be condemned.
 - 1] The wondrous deeds they will say they did (Mt 7.22): They will say they prophesied, cast out demons, and performed miracles in His name.
 - 2] The wicked deeds Christ will say they did (Mt 7.21b, 23): They disobeyed the Father, and God will say He never knew them.
- 4) The two trees (Mt 7.16-20).
 - 1- A good tree cannot produce bad fruit (Mt 7.16, 18).
 - 2- A bad tree cannot produce good fruit (Mt 7.17, 19-20).
- 5) The two builders (Mt 7.24-27).
 - 1- The structures (Mt 7.24, 26).
 - 1] One man built his house on solid rock (Mt 7.24).
 - 2] One man build his house on shifting sand (Mt 7.26).
 - 2- The storm (Mt 7.25, 27).
 - 1] The house on the rock stood firm (Mt 7.25).
 - 2] The house on the sand fell flat (Mt 7.27).

3. JESUS' DEMONSTRATIONS (Matthew 7.28-29): Jesus continues to teach, amazing His listeners with His authority.

--Harold Wilmington, *The Outline Bible*.

II. Summary.

After thus enunciating the laws of the Kingdom, and bringing men into the realm of direct dealing with God, the King authoritatively set up the standard of judgment. No man is to be his brother's judge. He cannot, first because he can never know all the facts of the case, and, further, because "his own need is so great that any time occupied in censorious criticism is so much taken from the all-important work of attending to his own "beam." And yet there is to be discrimination in dealing with holy things, for "dogs" and "swine" have no understanding of their value.

Just as the bewildered soul is on the verge of crying out, "Who is sufficient for these things?" there comes a glorious announcement of an open treasure house. The things enjoined are, indeed, too hard for us in our own strength, Then "ask, seek, knock," and in every case the promise is simple and sublime, "It shall be given," "Ye shall find," "It shall be opened."

Then our Lord gave His invitation to His Kingdom. The entrance is through a strait gate. Character and conduct are supreme. The proof of loyalty is always in the fruit borne, never in the profession made, or the works done.

A profession that is not sincere is profanation; and service rendered that has not a pure motive is sacrilege. What of those who enter that strait gate, and, hearing the words of the King-do them? To them is ensured a permanence of character no storms or waves can wreck.

What of those who, hearing the words, disregard them? To them all building is folly, for the sandy foundations of wrong motives will cause irremedial ruin in the day of testing. What wonder that the crowds were astonished at such teaching! Here ends the Manifesto of the King, the Great Charter of humanity. When presently man shall rest in perfect peace and joy, it will be within the sacred circle of this unfolding of law.

--G. Campbell Morgan, *Exposition on Bible*, 2009, An e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 7.2... **WITH WHAT JUDGMENT YE JUDGE, YE SHALL BE JUDGED**—"A spirit of pride and conceit causes people to judge others harshly. The judgment shown to be wrong in this text is the opposite of the mercy which is shown to be right by God. It is not ours to judge the hearts or the intentions of another! The same God that forgives us according to our forgiveness of others judges us according to our judgment of others. Sins must be dealt with, but let us not deal with the sins of others while being hypocritical about our own sins! Not all judging is condemned. The Bible says, "Judge not according to the appearance, but judge righteous judgment." (John

7:24) In all of our dealings there must be "righteous judgments!" We must judge our own deeds and the deeds of others, but we must not judge the hearts of others. We cannot judge a person's intentions. God judges the heart and we must not try to put ourselves on His throne. It would be impossible for us to judge another's eternal state! However, must continually judge by the word of God as to what is right and what is wrong" [Charles Box, Charles Box Commentaries, an e-Sword Module].

Matthew 7.3... **MOTE ... BEAM**—"In Matthew and Luke Jesus gives slightly varying applications to this allegorical passage by setting it in different connections. In Luke, as we see, he places it after the words which describe the disastrous effect of being blind leaders of the blind. It therefore signifies in this connection that we ourselves should first see if we would teach others to see. In Matthew he places it after the words about censorious judgment, where it means that we must judge ourselves before we can be fit judges of others. The thought is practically the same, for there is little difference between correcting others as their teachers or as their self-appointed judges. Jesus graphically and grotesquely represents a man with a log, or rafter, in his eye trying to take a chip or splinter out of his neighbor's eye. Both parties have the same trouble or fault, but the one having the greater seeks to correct the one having the less. The application is that he who would successfully teach or admonish must first be instructed or admonished himself (Gal 6:1). In moral movements men can not be pushed; they must be led. Hence those who would teach must lead the way. Those who have reformed their own faults can 'see clearly' how to help others. But so long as we continue in sin, we are blind leaders of the blind" [J.W. McGarvey, *The Fourfold Gospel*, an e-Sword Module].

Matthew 7.6... **GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS**—"The imagery of sacred things given to dogs and precious pearls to pigs is clearly about mismatch, about the inappropriate use of what is special" [R.T. France, *NICNT*, an e-Sword Module]. ||||| "Holy and valuable things should be given only to those able to appreciate them. No specific application is indicated, but we may remember that there is a time to speak and a time to be silent (Eccl. 3:7). God's truth must not be exposed unnecessarily to abuse and mockery" [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 913). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

Matthew 7.7... **ASK AND IT SHALL BE GIVEN YOU**—"Prayer is pictured in different ways in the Bible. In Matthew six prayer is pictured as our duty toward God. In Matthew seven prayer is picture as a means whereby our needs are obtained. The lesson taught is simple -- pray, pray, pray! In the words of our text -- keep asking, seeking and knocking. Jesus knocks at our door (Rev 3:20). He allows us to knock at His door so that the needs of our life may be met. God is both able and willing to answer the prayers of His children. He is more loving than any earthly father" [Charles Box].

Matthew 7.9-11... **IF HIS SON ASK BREAD, WILL HE GIVE HIM A STONE?**—Jesus helps us to understand the great love of the Heavenly Father toward His children by comparing it with the love an ordinary father has for his son. In comparison to God, any earthly father would have to be described as EVIL. Yet, if we reason about it, we would know how to answer Jesus' rhetorical questions here. Certainly the father is NOT going to give his son a rock if he asks him for bread. Certainly, he will not give him a snake if he is wanting fish for supper. Knowing the answer to these questions, Jesus says, should answer any doubt that our Heavenly Father wants the very best for us. When we pray to Him, we can be confident that He seeks our ultimate good.

Matthew 7.12... WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO

THEM—“This command has been usually called the ‘Saviour’s golden rule,’ a name given to it on account of its great value. All that you ‘expect’ or ‘desire’ of others in similar circumstances, do to them. Act not from selfishness or injustice, but put yourself in the place of the other, and ask what you would expect of him. This would make you impartial, candid, and just. It would destroy avarice, envy, treachery, unkindness, slander, theft, adultery, and murder. It has been well said that this law is what the balance-wheel is to machinery. It would prevent all irregularity of movement in the moral world, as that does in a steam-engine. It is easily applied, its justice is seen by all people, and all must acknowledge its force and value” [Albert Barnes, *Barnes’ Notes on the Bible*, an e-Sword Module]. **FOR THIS IS THE LAW AND THE PROPHETS**—“The statement ... points up the fact that the one true living God—even though He has changed covenant—does not change in His basic nature. There are eternal principles which have been part of every covenant which God had with men. It is part of the very nature of God that He not only does but must demand that men obey God with a loving and faithful heart and to love their neighbors as themselves (Mt 22.34-40).” [Thomas B. Warren, in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p.259].

Matthew 7.13... ENTER YE IN AT THE STRAIT GATE—“There are two ways and two gates. Only one way has eternal appeal. Walking the straight and narrow way requires a new heart and a new life. (2 Cor 5:17, Rom 6:4) Though the way is straight and narrow it is our goal because ‘it leads to life.’ The straight and narrow way is entered as people believe without a doubt that Jesus is the Christ (John 6:69), repent (Luke 13:3) and are baptized into Christ. (Gal 3:26-27) Conversion or regeneration is the gate into this straight and narrow way” [Charles Box].

Matthew 7.15... BEWARE OF FALSE PROPHETS, WHICH COME TO YOU IN SHEEP’S CLOTHING—

“...the Lord warns all of us to ‘*Watch out! there are false teachers in the land!*’ There are sham ‘prophets’ who pretend to be faithfully teaching the sacred word of God when they are teaching nothing but a mere human doctrine. Those referred to are men who **pretend** to be sheep (faithful followers of Christ) when, as a matter of fact, they are ravening wolves (false teachers who deceive people into accepting and following doctrines that will eternally damn their souls, 7.13-14; 25.46; Gal 1.6-9). Thus, it is clear that the contemporary doctrine referred to as ‘unity-in-diversity’ (that is, pluralism, relativism, the doctrine that truth is not absolute and that any view of what is true is as good as any other view, even if the views contradict one another) is simply not true and, thus, should be rejected by every person” [Thomas B. Warren, p. 268].

Matthew 7.16... YE SHALL KNOW THEM BY THEIR FRUITS—“... as if to say, ‘On your way to glory take careful note of these fruits, whatever they be, that you may not be deceived, and your progress may be assured.’” [William Hendriksen, *Baker’s New Testament Commentary*, an e-Sword Module]. |||| Here is where we have the authorization from Jesus to be “fruit inspectors.” We can know by the fruit of teachers whether or not the teaching comes from Jesus by going to the Book and searching (cf., 1 John 4.1).

Matthew 7.17... A CORRUPT TREE BRINGETH FORTH EVIL FRUIT—“The word ‘corrupt’ here does not signify, as our translation would seem to indicate, that the tree ‘had been’ good, but had become ‘vitiating;’ but that it was a tree of a useless character, of a nature that produced nothing beneficial” [Albert Barnes].

Matthew 7.19... HEWN DOWN, AND CAST INTO THE FIRE—“It is a law of universal application that whatever is useless and evil shall eventually be swept away” [J.W. McGarvey].

Matthew 7.21... NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN—“There are so many people who have accepted the doctrine which affirms that everyone who cries out, ‘*O Jesus, Jesus, how I love Thee!*’ is a saved person even though they have not actually obeyed the gospel of Christ. But, let it be noted, the doctrine just alluded to was rejected by Jesus Himself. ... To enter the kingdom of heaven is to enter the church (the body of people who have been saved by the grace of God through the blood of Christ, Eph 2.8-9; 1.7; Acts 2.22-27; Eph 2.13-18; 5.22-33; 2 Tim 2.10; Gal 3.26-27; Rom 6.3-5)” [Thomas B. Warren, p. 271].

Matthew 7.22-23... WILL SAY TO ME IN THAT DAY—“At judgment, the cries of those that have been religious, but have not truly obeyed God, will be pitiful. They will hear the Lord say “Depart from me.” This will be a terrible separation from the very Jesus that they claimed to serve. This separation will be caused by a lack of obedience to Christ” [Charles Box].

Matthew 7.24... WHOSOEVER HEARETH THESE SAYINGS OF MINE AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK—You and I must have great interest in what our Lord Jesus Christ tells us marks the wise man! How can we be wise, according to Jesus? It is quite simple. What we must do is to listen to Him (read and study His word) and do it. We must ABIDE IN the doctrine of Christ (2 John 1.9).

Matthew 7.26... HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND—Likewise, it is a great mark of foolishness to have available to us the wonderful words of Jesus and simply to neglect them and pay them no heed! Jesus tells us what it is that will serve as the basis for our judgment on the great Judgment Day, and that is His words (Mt 12.48). Only the foolish give no heed to the wonderful words of Jesus!

Matthew 7.28-29... 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” [Joseph Benson].

V. Lessons & Applications.

Matthew 7.12... WHATSOEVER YE WOULD...—“**The Breadth of the Rule.** (a) **All things.** The very first words of this rule of life indicate its breadth and inclusiveness. It refers to all things. By this is meant everything in life, every activity in all the realms of activity in life are to be brought under this rule. (b) **Whatsoever.** It seems that the first statement ‘all things’ would have been sufficient, but our Saviour adds this word WHATSOEVER to emphasize the fact that His rule is to apply to every activity of life. (c) **Men.** Jesus did not limit this rule to your family in your neighborhood with whom you are best acquainted, but He simply used the general term men. Jesus taught that if we love and do good only to them who love us, we are not better than the publican or the heathen. So, we are to love and do good unto all men, even to those who hate and despise us. So, He extends the area of this golden rule not only to those who love us

but to all men whether they love us or hate us, whether they do good to us or persecute us. (d) This rule is the sum of the law and the prophets. Jesus says, '**For this is the law and the prophets.**' By this He means that, if we practice this gold rule, we will obey all that the law and the prophets demand and teach us with reference to our treatment of our neighbors.

Application of the Rule. (a) In the family. If the husband would apply this rule in his association with his wife, he would never treat her harshly or unkindly. He would never take advantage of the fact that he is the head of the wife to abuse her or mistreat her in any way. If the husband would deal with the wife as he wishes the wife to deal with him, he would never take liberties with other women which he would not want his wife to take with other men. If the wife would apply this rule in dealing with her husband, she would never nag or scold or blame him for lack of conveniences which it is not within his power to afford. If parents would apply this rule in dealing with their children, they would never be harsh and unkind, but firm in their dealings with them. They would provide for their welfare materially and spiritually, and if children would obey this rule of life, they would obey their parents, be thoughtful of their welfare and happiness. In fact, if every member of the family would follow this rule of life, the home would be a little bit of heaven on earth. (b) In the community. Following the golden rule would cause each citizen in the community to look out for the welfare of every other citizen in the community. If all of us practiced this golden rule, there would be no disputes over land boundaries, no troubles about trespassing on the neighbors' rights, and no quarrels about unnecessary noise or disturbance in the neighborhood at night. The landlord would be kind to his tenant, and the tenant would be prompt with his payment of rent. The merchant would get only a fair margin of profit on his goods, and the purchaser would pay his bills on time. The doctor and the lawyer would charge only a reasonable fee for their services, and the clients would pay cheerfully and without criticism. (c) In the church. Applying the golden rule in the affairs of the church would do away with much of the criticism that we hear made of elders, preachers, and deacons. There would be no jealousy between preachers and song leaders. No elders would be determined to have their own way and rule or ruin the church, if they would apply the golden rule. The deacons of a church would not get together and conspire to do something they wished to have done if they practiced the golden rule. Application of the golden rule would iron out all the difficulties, the friction that exists in your congregation. Why not suggest that it be practiced?" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, pp., 1953, pp., 244-45].

Matthew 7.15... **RAVENING WOLVES**—“(a) **Destructive.** Wolves have the destructive nature, and our Lord says that these false prophets are like ravening wolves. The word RAVENING describes the ferocity with which they do their work of destruction. But as wolves are in their nature destructive, so these false prophets partake of the nature of wolves and are destructive in the spiritual realm. (b) **Unconcerned.** A wolf can devour a lamb and be totally unconcerned; a wolf may kill an animal too large for him to devour, but he takes that portion which satisfies his hunger and goes away without any concern. So these false prophets are in their nature similar to the wolf. They do their work of destruction in the spiritual realm and are not concerned for the spiritual welfare of those destroyed. They seek satisfaction of their own desires, and the building up of their own reputations without any concern for the spiritual destruction and havoc wrought in the accomplishment of their evil purposes. (c) **To be destroyed.** Jude describes false teachers who '**rail at whatsoever things they know not; and what they understand naturally, like the**

creatures without reason, in these things are they to be destroyed' (Jude 1.10). ..." [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1957, p. 241].

VI. Questions.

True or False

01. ____ Grapes come from grape vines, figs come from fig trees; false teaching comes from false teachers.
02. ____ Doing the will of the Father is an indicator of one going to heaven, but just saying Lord, Lord, is not.
03. ____ The wise man is the person who hears Jesus' teaching and does it.
04. ____ A beam is smaller than a mote.
05. ____ The Father gives good things to them who ask Him.

I Found it in Verse(s)

06. ____ Often referred to as "the Golden Rule."
07. ____ We might paraphrase Jesus' instruction here with these words: "Be a Fruit Inspector."
08. ____ The people were ASTONISHED at the teaching Jesus did.
09. ____ The one with a beam in his own eye trying to extricate a mote from someone else's eye is called by Jesus a HYPOCRITE.
10. ____ Jesus connected pearls and swine.

Short Answer

11. The gate is _____ and the way is _____ that leads to life.
12. To some, Jesus will say **I never** _____ **you:** _____ **from me.**
13. Hearing and NOT DOING is likened by Jesus to building a house on a foundation of _____.
14. The person who first casts out the beam from his own eye can then, according to Jesus, see this way to help out his brother: _____.
15. Jesus compares our requests to God to the requests a _____ might make to his _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 6 Questions... **01**—True (17); **02**—True (22-23); **03**—True (30); **04**—True (1-2); **05**—False (VAIN repetitions, 7); **06**—16; **07**—27; **08**—34; **09**—5; **10**—11; **11**—Heaven (20); **12**—where your treasure is (21); **13**—little faith (30); **14**—openly (4); **15**—God, the Father (8).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

E V I L S B C B E A M
 K Y G I V E A R M F A
 W O R K Y S M I E T N
 Y O H E A V E N A E Y
 R U K N O W C G S H G
 E K D E F B A E U H A
 O L G O O D S T R S T
 F O J B R O T H E R E
 F R U I T E V E R Y M
 O D D I H T S N J T O
 J A G L L H O U S E T
 T R E E N D K N A M E

BEAM	BRINGETH	BROTHER	CAME	CAST
DOETH	EVERY	EVIL	FORTH	FRUIT
GATE	GIVE	GOOD	HEAVEN	HOUSE
JUDGE	KNOW	LIKEN	LORD	MANY
MEASURE	MOTE	NAME	THEN	THERE
TREE	WORK			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...