

Hidden Hills Sovereign Grace Baptist Church
Sunday Sermon

Date: January 03, 2021

Text: Matthew 7:1-14

Scripture Reading: Matthew 7:1-14

Subject: Sermon on the Mount, Part 7 – Judging others – asking and receiving – the golden rule – the strait gate and the narrow way

In the preceding message from Matthew 6:16-34, we considered:

1. Our savior's commandment about fasting – to be done in secret with washed face and anointed head & our father will see in secret and reward us openly.
2. The LORD's commandment about laying up treasures in heaven and not on the earth. We concluded that the manner in which we, as saints of God, do this is to give of our means to the poor – especially the poor saints of God.
3. We were reminded five times in verses 25 through 34 about "taking thought" concerning our needs – especially food, drink and clothing which are the necessities of life. Jesus reminded us that the Heavenly Father knows that we have need of all these things.

Let us now proceed to chapter 7, verses 1 through 14. I consider this passage can rightly be read with four parts or topics. I will read the text, then have prayer and proceed. May the LORD give us grace to have strength and the Spirit to speak and ears to hear.

• **Part 1 – (Verses 1-6) Judging others**

Matthew 7:1 (KJV) *Judge not, that ye be not judged.*

These words do not prohibit you and I from making judgments, but to warn us to be merciful in our judgments of others. Our Lord explains this in the verses that follow.

Matthew 7:2 (KJV) *For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

For with what judgment ye judge, ye shall be judged: -- with what judgment? From the Greek word "κρίμα krima kree'-mah" which is found 28 times in the NT and is translated this way: judgment 13, damnation 7, condemnation 5, be condemned 1, go to law + **2192** 1, avenge + **2919** 1. In other words, it is the sentence or condemnation we pass on others. In the very same way, we shall be judged. What we dish out, it shall be dished back to us again.

And with what measure ye mete, it shall be measured to you again. – With what measure ye mete (pass to another), that same measure shall be meted to us again. My grandmother said this many times to her grandchildren: "If you point the finger at others, remember that you have three fingers point back at you." She said, "I made a harsh judgment on a young woman years ago which I remember very clearly. That same judgment came back to me three-fold and I was made to remember what I had done VIVIDLY." Whatever condemnation we pass to others is sure to come back to us. This is why we need to be very careful before passing sentence on others. Besides,

Matthew 7:3-4 (KJV) *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?*

Can we imagine this? We are prone to look at the faults of others while we do not consider that we have much greater faults than we

see in them. Ah, our brother has a speck of dust in his eye but we have a wagonload of mud in our own!

Matthew 7:5 (KJV) *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.*

Thou hypocrite, -- What an humbling expression from the lips of our Lord to us who are looking at the mote in our brother's eye.

Hypocrite! The etymology of this word tells us that it comes from the Greek word "υποκριτης hupokrites *hoop-ok-ree-tace*" which means "an actor on the stage, a pretender, a dissembler." In short, as we behold the very small mote in our brother's eye, we are "putting on" as if we had no sins of our own. An ancient proverb says this: "a vice which is in thyself, do not speak of to thy neighbour."

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. – Let us put away the terrible beam from our own eye – then, and only then, can we see clearly to remove the mote out of our brother's eye.

Matthew 7:6 (KJV) *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.*

Give not that which is holy unto the dogs, -- Let us remember the context in which we find this verse. The LORD is speaking about judging others and this is very much connected to that. Since our Lord is teaching these things to his disciples, we can say that which is holy is certainly the holy word of God and the gospel message with all the teaching of keeping the ordinances and living a holy separated life.

In order to do as he commands, we would have to “make a judgment about the person to whom we would have occasion to speak.” Dogs, in the scriptures are unclean animals. The price of a dog was not to be brought into the temple.

Deuteronomy 23:17-18 (KJV) *There shall be **no whore** of the daughters of Israel, nor **a sodomite** of the sons of Israel. **18** Thou shalt not bring the hire of **a whore**, or the price of **a dog**, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.*

Please notice the connection between the words “whore and sodomite” and the “hire of a whore, or the price of a dog.”

Israel was not to eat flesh which was torn of beasts, but it was to be cast to the dogs.

Exodus 22:31 (KJV) *And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.*

Paul warned us to beware of “dogs.”

Philippians 3:1-2 (KJV) *Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. **2 Beware of dogs**, beware of evil workers, beware of the concision.*

One would have to be willingly ignorant not to notice that dogs are placed in the same context as evil workers and the concision. Who or what are the “concision?” The word rendered *concision* katatomh-- means, properly, a *cutting off*, a *mutilation*, it is used here contemptuously for the Jewish circumcision and is in contrast with the true circumcision. Paul did not mean to throw contempt on circumcision as

commanded by God, and as practiced by the pious Jews of other times, [Ac 16:3](#). He speaks of the false Judaizing teachers who claimed that one must be circumcised to be saved. The point is that dogs, evil workers and the concision refer to people. The term *dog* also is used to denote a person that is shameless, impudent, malignant, snarling, dissatisfied, and contentious, and is evidently so used here.

“Dogs” shall not have right to the tree of life nor can they enter into the gate of the city of New Jerusalem.

Revelation 22:14-15 (KJV) *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are **dogs**, and **sorcerers**, and **whoremongers**, and **murderers**, and **idolaters**, and **whosoever loveth and maketh a lie**.*

Therefore, I conclude our Lord is speaking about giving holy things to unspeakably wicked people. This means to me that we ought not to deliver or communicate the holy word of God, and the truths of the Gospel, comparable to pearls, or the ordinances of it, to persons notoriously vile and sinful. Not to men, who being violent and furious persecutors, and impudent blasphemers, are compared to "dogs"; or to such, who are scandalously vile, impure in their lives.

Neither cast ye your pearls before swine, -- Pearls speak of something belonging to us which is exceeding beautiful and precious – God’s word and the beautiful and wonderful things taught in it. Swine speaks of pigs and hogs which are both greedy and unclean. These are persons who would trample the precepts of God’s word under feet; people of impurity of life; corrupt, polluted, profane, obscene, and sensual; who would not know the value of the gospel, and who would tread it down as swine would pearls.

Lest they trample them under their feet, -- Notice that the dogs and swine would “trample them under their feet,” that is, they would cast down and walk on the truths of God’s word.

And turn again and rend you. – they would hurt the persons who gave them by both words and actions.

- **Part 2 – (Verses 7-11) Encouragements to ask, seek, and knock**

Matthew 7:7 (KJV) *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.*

In his section, verses 7-11, we ought to be encouraged to ask, seek, and knock – because our Heavenly Father is sure to give good gifts to them who ask him. In these two verses, we are taught to ask and keep on asking; to seek and keep on seeking; and to knock and keep on knocking. Why do I say that? The verbs asketh, seeketh, and knocketh in verse 8 are present active participles. This means that is a continuous action. It is praying importunately. Those who keep on asking receive; those who keep on seeking find; and those who keep on knocking shall find it shall be opened to them.

Luke 11:1-13 (KJV) *And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us.*

*And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, **yet because of his importunity** he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

Matthew 7:9 (KJV) 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?

The Heavenly Father's willingness to give his children good gifts is illustrated from earthly parents, and their natural readiness to give their children what they ask. Our Lord appeals to his hearers, *What man is there of you*, though so old and cranky, whom if his son ask bread, will he give him a stone? Or a fish...

Matthew 7:11 (KJV) *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?*

This is amazing, isn't it? That you and I, as parents with all of the corruption in us, know how to give good gifts unto our children – and desire to do so.

how much more shall your Father which is in heaven give good things to them that ask him? – How much more shall our Father in heaven who is love, mercy and goodness itself – give good things to them that ask him? Why, then do we not have such good gifts?

James 4:2-3 (KJV) *Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*

- **Part 3 – (Verse 12) The Golden Rule**

Matthew 7:12 (KJV) *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.*

How wonderful our circumstance would be if all of us who are God's dear children would live every day of our life with this in mind! Luke says it this way:

Luke 6:31 (KJV) *And as ye would that men should do to you, do ye also to them likewise.*

O, brothers and sisters, this is to live in love for our neighbors, isn't it? Yes, it is, indeed! All that you and I *expect* or *desire* of others in

similar circumstances, do to them. Let us not act in selfishness or injustice, but put ourselves in the place of the other, and ask what we would expect of others then. This would make us impartial, and candid, and just. It would destroy greed, envy, treachery, unkindness, slander, theft, adultery, and murder.

Galatians 5:14 (KJV) *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

- **Part 4 – (Verses 13-14) Two gates and two ways of life**

Matthew 7:13 (KJV) *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:*

Let us remember that our Lord is speaking to his disciples.

Enter ye in at the strait gate: -- Our Lord here compares the way to life to an entrance through a gate. The words *straight*, and *strait*, have very different meanings. *Straight* means *not crooked*; *strait* means *pent up, narrow, restricted, difficult to be entered*. This is the word used here, and it means that the way to heaven is pent up, narrow, close, and not obviously entered.

For wide is the gate, and broad is the way, that leadeth to destruction, -- The way to death is open, wide, and thronged and the way of life is broad.

And many there be which go in thereat: -- Multitudes are in it. It is the great highway in which men go. They fall into it easily, and without effort, and go without thought – in fact, they are all in it from birth. If they wish to *leave that*, and go by a narrow gate to

the holy city, it would require effort and thought. So, says Christ, *diligence* is needed to enter into life.

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

Because strait is the gate, -- As in the previous verse, this entry is narrow, restricted, and is the only gate to life. Jesus said:

John 14:6 (KJV) *Jesus saith unto him, I am **the way, the truth, and the life: no man cometh unto the Father, but by me.***

This shows that the gate is narrow and restricted. No other gate to the Father. No not the god of Islam; not the gods of Buddhism and Shintoism; Jesus is the door of the sheep – by him alone does a person enter in. Isaac Watts wrote this verse in song:

*"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrower path,
With here and there a traveller."*

Narrow is the way, which leadeth unto life, and few there be that find it. -- The way to glory is unpleasant to the flesh of the natural man to walk in, being hedged up on each side with afflictions and tribulations. The path to heaven is narrow. It is not *the great highway* that men tread. Few go there. As compared to the many who tread the broad road to destruction, this path had but few.

Luke 9:23-26 (KJV) *And he said to them all, If any man will come after me, let him deny himself, and take up his cross*

*daily, and follow me. **24** For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. **25** For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? **26** For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*

Mark 10:29-30 (KJV) *And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, **30** But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

How about you who hear? Will you enter in at the strait gate and walk the narrow way which leads to life? You may not realize it, but you are already on the broad way which leads to destruction. Stop, turn around, flee from the place of destruction and enter in at the strait gate. Believe on the Lord Jesus Christ who is the one and only way to the Heavenly Father.