

**7:1** 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 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.

### **Pastor Prayer Time**

- read the covenant we made with VBCofCC / explaining why pastor is preaching there this morning.
- Letter from Aaron about Gospel Pilgrims.
- The first part of chapter 7 completes the second section of the Sermon on the Mount—"True Righteousness Practiced by the Believer" (6:1–7:12). In 6:1–18 the emphasis was on worship; in 6:19–34, it is on wealth; and 7:1–12 deals with the walk of the Christian in relationship to other people.
- **Read the Scripture**

## Introduction to Sermon

- Series called "The King and His Kingdom" / all of us in here that profess Christ are living under a monarchy. Jesus is our King. His way is our way of life.
- We love grace and fear legalism. We also love grace and pursue holiness.
- How can we tell where we stand on this issue.
- Now, in chapter 7, a person's standing, either under law, or under grace, is tested, first by the ethic of judgmentalism.
- An often quoted but misapplied portion of Scripture. (show picture)
- We will learn more from these 12 verses by Jesus on human relationships than we ever will in all the other books combined.
- You might not think you could sum up all there is on human relations in 12 verses, and I suppose a man couldn't, but Jesus can.
- There are 42 commands found in this list. It is an outgrowth of what we call the 10 commandments
- If you want to know how to act in your family or on your job or in your neighborhood or in your recreation, or you want to know how to deal with people in business, this is the sum of it all. The negative and then the positive.
- v. 12 brings the first 11 verses together - the positive and negative aspects
- We have no right to read this verse, "All things whatsoever ye would that men should do to
- you, do ye even so to them." We have no right to quote it in that way, and to call it the golden
- rule. We must not omit the "**therefore.**" If we do we cannot obey.

# I. The Danger of the Self Righteous Heart.

A. The issue is with arrogantly, driven criticism.

1. The command to judge not is not a requirement to be blind, but rather a plea to be generous. Jesus does not tell us to cease to be men (by suspending our critical powers which help to distinguish us from animals) but to renounce the presumptuous ambition to be God (by setting our selves up as judges)
2. Wrong form of judging puts a stumbling block up, the right kind removes them. **Romans 14:13** *Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*
3. Focused on the externals **John 7:24**
  - a) Any time a person, a man or a woman, invents a system of morality, they then become the judge. - this is what the Pharisees have done.
  - b) They “trusted themselves” **Luke 18:19**
  - c) They were not judging sin but they were criticizing; personalities, clothing, motives, and weaknesses. **Luke 9:51-52**
  - d) The self righteous my continually deny of this sinful state to maintain their sanity, and one of the best ways of achieving this is focusing on the failings of others.
    - (1) This is how they can and must focus on the mote/saw dust in the other persons eye.

B. What it cannot mean.

1. **Romans 13** affirms the right for a nation to rule its people.
2. **Eye for the eye** is a matter for the courthouse not your house.
3. We are told to confront our brothers in sin. **Matthew 18**
4. We are told to mark them that teach wrong doctrine. **Romans 16:17**
5. We should not live without discernment. **v.6**
  - a) Who is the dog and who is the pig?
  - b) Those who teach a false Gospel. **2 Peter 2:19-22**

*19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled*

therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

c) They are wolves in sheeps clothing. **v. 15**

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

d) We are commanded not to judge (Mat. 7), but absolutely expected to affirm and apply the judgment that God has already given in His Word.

C. How are we to judge?

1. Not hastily. **Proverbs 18:13**

a) **III.** Judgement of a man who I thought was drunk but had a physical disorder.

b) Beware of undeserved judgment as they did in Colossians criticizing those who did not observe the new moon.

2. With a desire to help others not unjust judgements like the judges of the northern Kingdom when they took bribes.

D. Why it is important we are not judging in this manner.

1. Shows wrong view of God.

a) You are not God. v. 1

(1) Joseph knew he could not take the role of God.

(2) Judgement belongs to the son. John 5

(3) Your brother is not your servant. **Romans 14:14**

(4) Paul knows only God's view of the matter really mattered **1**

**Cor. 4**

2. Demonstrates a wrong view of self.

a) Judging like this makes you think you are above the law.

**James 4:11,12**

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

- (1) III. Kids like to tell me the other one is not in bed.
- (2) Ultimate sign of hypocrisy. v. 5

3. False judgement is a two edged sword. v. 2

- a) Judge and you will be judge by yourself and others. **Romans 2:1**

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.

- b) Haman in the book of Esther. He is hung in his own gallows.

(1) III. The bread maker and the cheesemaker.

(2) Couples I hope you know you are doing this as you drive down the road. It may be fun for a season to be so critical of everyone around you but eventually that heart will consume your marriage.

**Transition:** *The question which immediately comes to my mind is “How can I possibly walk this tightrope?” “How can I distinguish between destructive criticism and discernment?” It is a difficult, even impossible, assignment. I must have divine enablement.*

## II. The Prayer of a Child.

- A. The critical and prayerless heart are symptoms of our wrong view of our role in this world.
  - 1. Because we are the self appointed judge we become critical.
  - 2. Because we are a self-sufficient judge we see no need to Go to God for wisdom or provision.
- B. We should be encouraged to pray by these truths.
  - 1. We are invited to pray.
    - a) Ask, Seek, Knock
    - b) An invitation should be enough.
    - c) III. I am not sure if they want us there.. but dear they sent an invitation. or reply to email - if there is anything we can for you please let us know.
  - 2. God, our Father, is always present.
    - a) When we know He is near enough to simply ask.
    - b) When we think He is distant we seek and find.

- c) When we feel separated by Him through obstacles we knock and He answers.
3. It is a promised filled opportunity.
- a) When we pray as needy children looking away from our own resources to our trustworthy heavenly Father
    - (1) Ask - and it will be given. **v1. , v. 4**
    - (2) Seek - and you will find. **v.2, v.5**
    - (3) Knock - and it will be opened into you. **v.3, v.6**
  - b) The Father gives good things. **v. 11**
    - (1) We are not told we will get what we ask or get it how we ask for it.
    - (2) We are told our Father only gives “good things”.
    - (3) When we come to as child speaking to Him as an all knowing, all loving, Father we know and expect that He knows what is best for us.
4. Every child of God has access. v. 8
- a) We have been granted access. **John 1:12**
  - b) Jesus is helping us overcome our fear.
  - c) *He knows that we are timid and shy, that we feel unworthy and unfit to present our needs to God. . . . We think that God is so great and we are so tiny that we do not dare to pray. . . . That is why Christ wants to lure us away from such timid thoughts, to remove our doubts, and to have us go ahead confidently and boldly.* - Martin Luther.
5. We are coming to our FATHER. **v.11**
- a) We saw how Jesus taught us to address God as Father in **Matthew 6.**
  - b) God is a better Father than our earthly Fathers.
    - (1) There is not competition here because all Christian dads know this to be true.
      - (a) Compared **Hebrews 12:9**  
 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
      - (b) Contrast **Matthew 5:48**

Be ye therefore perfect, even as your Father which is in heaven is perfect

(c) If our earthly Fathers give good gifts, how much more our Heavenly.

(2) He can be trusted, He has already made us His children.

(a) He has given us the position of son. **John 1:12**

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

(b) What good thing do you think He would withhold from us?

C. Notice the reference to the cross.

1. We are called His children but we are also called evil. v. 11

2. How did this happen?

a) He came to be our ransom. **Matt 20:28**

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

b) He purchases us, allows us to be his children, by the pouring out of His blood. **Matthew 26:28**

For this is my blood of the new testament, which is shed for many for the remission of sins.

c) What a friend we have in Jesus!!

**What a Friend we have in Jesus, all our sins and griefs to bear!**

**What a privilege to carry everything to God in prayer!**

**O what peace we often forfeit, O what needless pain we bear,**

**All because we do not carry everything to God in prayer.**

**Have we trials and temptations? Is there trouble anywhere?**

**We should never be discouraged; take it to the Lord in prayer.**

**Can we find a friend so faithful who will all our sorrows share?**

**Jesus knows our every weakness; take it to the Lord in prayer.**

**This relationship made possible by Jesus allows us to come to God in prayer. It also now allows us to call our former enemies our brother. When you live for yourself everyone is your enemy - unless they live for that same purpose.**

### **III. The ability to obey the Royal Law v. 12**

#### **A. Therefore**

1. The word signals that what Jesus just said leads somewhere. What he just said is taking us somewhere and enabling us to go somewhere with the truth we just learned. .
2. All of that is implied in the word “therefore”—
  - a) If you really treasure your heavenly Father who meets all your needs by only giving you what is good for you, then you can live for others;
  - b) If you really treasure your heavenly Father who meets all your needs by only giving you what is good for you, then you will live for others **v.11**
  - c) If your living for others flows from trusting in your Father through the Jesus, who paid your ransom and forgave your sins, then this kind of life fulfills all that the law and the prophets were aiming at. **v. 12c**
3. We should not think if we do this it will give us an easier life. Matthew 5:1
4. A royal family relationship. **James 2:8**  
**If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**
  - a) Ephesians tells us that we are the household of God.
  - b) Repeatedly John say, "We are children of God."
  - c) Two great realities in Christian truth are these: God is our Father, and Christians are our brothers.

#### **B. All law hangs upon these two truths.**

1. We do not carry a handbook.
  - a) Here was the problem within Judaism in the days of the Savior. Here is the problem within Christianity today. Men are directing their efforts toward producing righteousness through external acts.



- b) Exodus 21-23 showed 45 of the ways we are to relate one to another.
- c) III. Steph bought jewelry by the armful in India.
- 2. Written on our hearts. **Hebrew 10:16**
- 3. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
  - a) We have been given a new heart!
  - b) We know how to love because we know what it means to be loved!

## Conclusion

The critical heart sees no need for prayer.

The prayer-less heart has no ability to care.

1. Time to “put off” that which creates a critical heart.
 

**Eph 5: 20** But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye **put off** concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye **put on the new man**, which after God is created in righteousness and true holiness. 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.
2. Time to go to God with asking, seeking, and knocking.
  - asking for forgiveness for our judgmental hearts toward others
  - asking for discernment when it comes to know where to invest our time sharing the pearls of God’s Word
3. Time to live as if we know we are incredibly loved by our Father and have been freed to be loving, generous, and caring for all that we meet.
  - as you go about living out this “royal rule” remember the “therefore”
  - God loved us first, we love Him, and He has empowered us to be able to obey love one another