

## **Matthew 7 The Sermon on the Mount**

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

**Judge means to condemn or harsh judgment, with a bitter and fault finding spirit. It does not mean form an opinion. We should not count wrong motives or put the worst construction on the words and actions of others.**

**1. Judge not, that you be not judged. The term “judge” is used in more than one sense, but Christ’s meaning is plain. 1. He does not prohibit the civil judgment of the courts upon evil doers, for this is approved throughout the whole Bible. 2. He does not prohibit the judgment of the church, through its officers, upon those who walk disorderly, for both he and the apostles have enjoined this. 3. He does not forbid those private judgments that we are compelled to form the wrong-doers, for he himself tells us that we are to judge men by their fruits. (See verses 15–20.) What he designs to prohibit is rash, uncharitable judgments, a fault-finding spirit, a disposition to condemn without examination of charges.**

**John 7:24 Judge not according to the appearance, but judge righteous judgment.**

**Romans 2:1-13 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. 2:2 But we are sure that the judgment of God is according to truth against them which commit such things. 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 2:6 Who will render to every man according to his**

**deeds: 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 2:11 For there is no respect of persons with God. 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 2:13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.**

**Romans 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.**

**Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.**

**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.**

**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. 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?**

**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.**

**Our own standard of judging others will be applied to us. God so arranges that men will pay back each other in his own coin by those who make unreasonable and harsh judgements.**

**2. With what judgment ye judge ye shall be judged. Not by men, but by God. He takes note of the unkind, harsh, censorious spirit, and deals with the man according to his own spirit. There is declared here a great principle that runs through the moral government of God: *Whatsoever a man soweth, that shall he also reap.***

**Mat 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?**

**Behold us means to stare at and observe. It may be so small it takes very starrng to see it. Beam is a great fault and Jesus shows how morally grotesque the conduct of the fault finder is when he himself is characterized by some greater fault. Such fault finders always have the greatest of all fault by lacking love and sympathy for others.**

**It is common for us to minimize our own faults and magnify the faults of others.**

**3. Why beholdest thou the mote that is in thy brother's eye? The Lord uses a figure to show the absurdity of judging severely the faults of others, while we have greater ones. The term translated "mote" means a little splinter, while the beam is something very large.**

**Mat 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? 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.**

**4, 5. Thou hypocrite, cast out first the beam out of thine own eye. The man who finds fault with another for sin, while he is more guilty, is a hypocrite. A great many are very zealous to convert the world, who are themselves unconverted.**

**Mat 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.**

**The meats offered at the alter were holy reserved for the priest and regarded as particularly sacred.**

**6. Give not that which is holy unto dogs. The dog was regarded an unclean animal by the Jewish law. They probably represent snarling, scoffing opposers. The characteristic of dogs is brutality. To try to instill holy things into such low, unclean, and sordid brutal minds is useless.**

**Neither cast pearls before swine. The swine were also unclean. The swine would not appreciate pearls, and were just as ferocious as ever. So, too, there are men so dull, imbruted and senseless, as to reject the pearls of truth. It is our duty to help and to try to save others, but we must use common sense.**

**Jesus is cautioning his disciples to learn the true value of sacred things, and not misuse or abuse them by giving them to those incapable of appreciating them.**

**The church and all that belongs to are sacred and must not be used for unholy purposes. Some people are so worldly and their hearts so hard, they will not hear the truth and only provoke their anger.**

**Mat 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

**7, 8. Ask, ... seek, ... knock. The terms are here used with reference to prayer, and these constitute a climax. Ask implies a simple petition. Seek indicates an earnest search. Knock shows perseverance in spite of hindrances. The three represent earnest prayer. For every one that**

**asketh receiveth, etc. Every one of the class concerning whom the Savior speaks. That class is those who can say, "Our Father in heaven; Hallowed be thy name; Thy will be done."**

**Mat 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:10 Or if he ask a fish, will he give him a serpent?**

**9, 10. If his son asks bread, will he give him a stone? The assurance of an answer to prayer is based on the fact that God is our Father. He treats his children as a good and wise earthly parent would. No kind parent would mock his child by answering his cry for bread with stones. Bread and fish were the chief articles of food of the Galilean peasant.**

**Mat 7:11 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?**

**11. If ye, then, being evil. Men who have the natural affection of parents, even though sinful men, will not do such things. Whoever believes that the term Father, as applied to God, is more than a figure of speech, must believe in prayer. Give good gifts. Luke 11:13, in the parallel passage, says, instead of "good gifts," "the Holy Spirit," as though this is heaven's greatest blessing.**

**Mat 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. This principle forms the basis that God's people should have to each other and a fundamental principle of the Kingdom of God and the Church of Christ. It is an expression of God's wisdom guiding us, it is positive and not negative, and was coined by him who taught all righteousness. Other teachers had expressed the golden rule in a negative way, but Jesus expressed it clearly in a positive way.**

**12. Whatsoever ... do ye even so to them. This does not imply that we are always to do to others as they wish, but what we would like to have done to ourselves if we were placed in their condition and they in ours. We might injure them by complying with their foolish wishes. A maxim similar to the Golden Rule is found in the teachings of various sages; Socrates among the Greeks, Buddha and Confucius among the Orientals, and Hillel among the Jews. But the other teachers do not come up to Christ's standard. Their maxim is negative and passive. They say: "Do not do to others what you would not have done to you." It is a rule of *not* doing, rather than of *doing*.**

**Mat 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:**

**13. Enter ye in at the strait gate. The leading thought of the whole discourse is the kingdom of heaven and its conditions. Hence, when the Lord says, "Enter ye in," he means into the kingdom of heaven. Nearly every town in Palestine is surrounded by walls and is entered by gates. The principal ones are wide, with double doors, closed with locks and fastened with iron bars. The "strait gates" are in retired corners, are narrow, and are only opened to those who knock.**

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

**14. For strait is the gate. What is it, Augustine asks, that makes this gate so strait to us? It is not that it is *strait*, or narrow, in itself, but that we want to take in our pride, our self-will, our darling sins. Few there be that find it. It has been to be sought. The reason that men do not find it is not because it is hard to find, but because they prefer to walk in the broad way.**

**The word "faith" is often applied subjectively to one's inner trust with reliance in Christ or God to save us or what one believes a synonym**

for “belief” ... the terms “the way” or “the faith” are used interchangeably.

But in other contexts, especially with the article we translate with the word “the” ... the faith ... Greek *tees pisteoos* it is used in the objective sense, meaning the body of truth, the whole system of religion that is taught, believed and practiced by NT Christians, the pattern for true Christianity ... this is what Jesus is talking about.

“The faith” as a system that superseded and took the place of the Mosaic religious system cf:

**Gal 3:23-27** But before (*The*) faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

**Gal 3:24** Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

**Gal 3:25** But after that (*the*) faith is come, we are no longer under a schoolmaster.

**Gal 3:26** For ye are all the children of God by (*the*) faith in Christ Jesus.

**Gal 3:27** For as many of you as have been baptized into Christ have put on Christ.

We do not become the “children of God” by “the law” but by “the faith” “*tees pisteoos*”. It is “the faith” because there is only “one faith” cf:

**Eph 4:4-5** *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

**Eph 4:5** One Lord, one faith, one baptism

**Proverbs 4:18** But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

**Isaiah 35:8** And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

**Jeremiah 32:39** And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

**Matthew 7:13-14** 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: **Mat 7:14** Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

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

**Luke 18:8** I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

**When Jesus returns will there be any original NT Christianity left on the earth?**

**Jude 3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

**Because of the danger the Church is exposed to by false teachers, hold fast to that truth which you have received. Strenuously contend for only that faith system you have received from the Lord and His Holy Apostles.**

**Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.**

**This is a summary of the book of Acts. Notice before disciples were added cf: Acts 2:41 and Acts 2:47 but now disciples are multiplied. True Christianity bears fruit.**

**Acts 13:7-8 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. Act 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.**

**To turn him away from personal faith and trust in Christ but also that faith system that goes with personal faith, the faith previously described in short when the Church began on Pentecost cf:**

**Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.**

**Acts 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.**

**Disciples are literally scholars and the Church of Christ is the school. Our doctrine and teaching came from God through Christ and His Apostles. This teaching contains the essential principles of NT Christianity called the faith.**

**Acts 16:5 And so were the churches established in the faith, and increased in number daily.**

**First disciples were added, then disciples were multiplied; now congregations of the Church are added in number daily. Real NT Christianity bears much fruit.**

**Acts 24:14** But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

**Rom 1:5** By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

**Because the grace of God revealed the gospel truth to His Holy Apostles it is necessary we have genuine obedience to the faith.**

**Romans 14:1** Him that is weak in the faith receive ye, *but* not to doubtful disputations.

**The context is: Receive the Jewish brother who is weak in the faith and still keeps kosher food laws and days but don't allow it to become a matter of constant disputing.**

**I Cor 16:13** Watch ye, stand fast in the faith, quit you like men, be strong.

**Quit or behave yourselves as men and not children tossed to and fro with every wind of doctrine and slight of men. You have many enemies, be continually on guard against evil, hold strong to the gospel and NT Christianity as the revealed truth of God.**

**II Cor 13:5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

**Paul is saying, try yourselves, examine your hearts compared to what I have written and see whether you retain the true faith. Put yourselves to the test and try yourselves as gold and silver are tried. It is as easy to find a phony religion as it is to find a counterfeit gold coin, which is mixed with base metals. Are you true; is Christ in you as your hope of glory? Are you becoming Christ like and bearing fruit.**

**Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal 5:23 Meekness, temperance: against such there is no law.**

**Gal 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.**

**Paul was well known both as a persecutor in times past, and as a preacher of true Christianity.**

**Ephesians 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:**

**Till we all come, both Jew and Gentile, in unity, in this Christian system proclaimed by the Apostles. Knowledge is a true, full understanding that God was manifest in the flesh as Jesus, who died and arose for our sins. The perfect is thoroughly taught and instructed in NT Christianity.**

**Col. 1:23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister**

**You will be un-reproveable if you continue in the faith of NT Christianity. You must be grounded in true knowledge and settled, made firm, persevering and steadfast in the truth of New Testament Christianity. The “hope of the Gospel” is the resurrection of our bodies, their glorification with our souls in future realms of blessedness.**

**Titus 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;**

**“Sound in the faith” is that they practice the incorrupt teaching of NT Christianity.**

**I Tim 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

**So, to turn aside from the NT System is to depart from “the faith” To apostatize from the faith, renouncing the whole system in effect, by bringing in doctrines or teaching of devils, who influenced and taught false prophets, who goal is to change every truth to a lie.**

**I Tim 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:**

**Those who teach false knowledge, which was called “science” (Greek *gno’-sis*) have “erred concerning the faith”.**

**I Tim 6:21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen**

**They have completely forsaken NT Christianity.**

**Phil 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;**

**Wrastling together, in union against the enemy for the truth of the pure gospel of Christ which is His death, burial, and resurrection. This is the foundation of this whole system of NT Christianity.**

**All this shows that, in the NT times, there was a clearly defined system of belief and practice which is identified over and over as “the faith”.**

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

**15. Beware of false prophets. The word prophet, as used in the Scriptures, means anyone who teaches authoritatively the will of God. A false prophet is one who is a false teacher. Christ refers to the scribes and Pharisees. Come to you in sheep's clothing. While appearing as harmless as sheep they are wolves.**

**Jeremiah 7:8-13 Behold, ye trust in lying words, that cannot profit. 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen [*it*], saith the LORD. 12 But go ye now unto my place which [*was*] in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. 13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;**

**Jeremiah 7:17-20 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? 18 The children gather wood, and the fathers kindle the fire, and the women knead [*their*] dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. 19 Do they provoke me to anger? saith the LORD: [*do they*] not [*provoke*] themselves to the confusion of their own faces? 20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.**

**Jeremiah 7:28-32** But thou shalt say unto them, This [*is*] a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth. 29 Cut off thine hair, [*O Jerusalem*], and cast [*it*] away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. 30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it. 31 And they have built the high places of Tophet, which [*is*] in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded [*them*] not, neither came it into my heart. 32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. 33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray [*them*] away.

**Jeremiah 23: 1-6** Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. 2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. 3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. 4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. 5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this [*is*] his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

**Jeremiah 23: 15-17** Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make

**them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. 16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, [and] not out of the mouth of the LORD. 17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.**

**Jeremiah 33:14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. 15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this [is the name] wherewith she shall be called, The LORD our righteousness. 17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;**

**Acts 2:30-33 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.**

**Hebrews 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?**

**Ezekiel 34:1-12 And the word of the LORD came unto me, saying, 2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe [be] to the shepherds of Israel that do feed themselves! should not the**

shepherds feed the flocks? 3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: [*but*] ye feed not the flock. 4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up [*that which was*] broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. 5 And they were scattered, because [*there is*] no shepherd: and they became meat to all the beasts of the field, when they were scattered. 6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek [*after them*]. 7 Therefore, ye shepherds, hear the word of the LORD; 8 [*As*] I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because [*there was*] no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; 9 Therefore, O ye shepherds, hear the word of the LORD; 10 Thus saith the Lord GOD; Behold, I [*am*] against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. 11 For thus saith the Lord GOD; Behold, I, [*even*] I, will both search my sheep, and seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep [*that are*] scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day

**Ezekiel 34:22-24** Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, [*even*] my servant David; he shall feed them, and he shall be their shepherd. 24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken [*it*].

**Zechariah 11:15-17** And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd. 16 For, lo, I will raise up a

shepherd in the land, [*which*] shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. 17 Woe to the idol shepherd that leaveth the flock! the sword [*shall be*] upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

II Corinthians 11: 13 For such [*are*] false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore [*it is*] no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

II Timothy 3:1-7 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith

II Peter 2:1-3 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned

**words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.**

**II Peter 3:3-9 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [*they were*] from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day [*is*] with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**

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

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

**16. Ye shall know them by their fruits. This common figure is wonderfully expressive. Not leaves (professions), or appearance, are the proper tests of the life that is in the tree, but the fruit it bears. We are to test men and every institution by this principle. Grapes of thorns. Two of the most highly valued fruits of Palestine are grapes and figs. Nothing is more common than thorns and thistles. Geike says that it is the land of thorns and thorny plants. Good fruit cannot be expected on such evil stocks.**

**Mat 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 7:18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.**

**17, 18. A good tree cannot bring forth evil fruit. The Lord points to the uniform law of nature.**

**Every tree bears after its kind. As is the tree, so is the fruit. The same principle holds good in the moral world. A good man will show forth good deeds, while a bad man will bear fruit according to his nature.**

**Mat 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 7:20 Wherefore by their fruits ye shall know them.**

**19, 20. Every tree, ... is hewn down, and cast into the fire. The test of good and bad trees, good and bad men, good and bad systems, has been presented. Now the figure is carried farther to show their destiny. The Savior states a principle that seems to run through the whole government of God. Whatever is useless and evil shall finally be swept away.**

**Mat 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.**

**21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom. The Lord has shown that the entrance into the kingdom is through the "strait gate." He now shows more particularly what is needed to enter. Certain ones are described who cannot enter in. "Not everyone" implies that some who say, "Lord, Lord," etc., shall enter in. Those enter who do the will of my Father. No one can be a citizen of the kingdom who does not obey the King.**

**Mat 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?**

**22. Many will say to me in that day. The great day of the Lord. Lord, Lord, have we not prophesied in thy name? The Lord chooses out of the greatest class of non-doers to show that all such will fail of entrance. They have omitted the one thing needful, a faithful obedience.**

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

**23. I never knew you. "I never knew you" must be accepted in its deeper signification of "recognizing the disciples." Augustine says that for Christ to say, "I never knew you," is only another way of saying, "You never knew me." Depart, ... ye that work iniquity. In spite of all their professions they had been evil doers. Their religion expended itself in professions and prayers. Hence, in "that day" they are commanded to depart. What it is to so depart we may learn from Matt. 25:41. It is evident from this passage that many are self-deceived.**

**Mat 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:**

**24. Every one that heareth these sayings of mine. The words that he has spoken in this discourse, and all his teachings. I will liken him unto a wise man. The wise man, with wise forethought, has built on a firm foundation. In a country with a rainy season and heavy floods this was essential. The man who "hears and does" Christ's words is building upon the rock (Matt. 16:16).**

**Mat 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.**

**25. The rain descended ... and it fell not. Palestine is a country of torrents and sands. This verse gives a picture of the sudden violent storms and sweeping floods which are so common during the rainy season. The house founded upon the rock could not be undermined and destroyed, but would stand firm. So, says the Lord, shall it be with those who hear and obey. "They shall stand in the judgment" (Psa. 1:5).**

**Mat 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:**

**26. Heareth these sayings ... and doeth them not. The hearer who obeys not is likened to the foolish man who built his house on the sand. Every one knows how transitory and shifting is a sandy foundation. Whole towns on the Missouri or lower Mississippi have been undermined and gone into the vortex because they were built upon the sand. So will fall the disobedient.**

**Mat 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.**

**27. Great was the fall of it. The Lord describes the thoughtfulness of the builder on the sand, the storm and the utter destruction. There is an awful solemnity about this close to the wonderful sermon.**

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

**28. The people were astonished at his doctrine. At his teaching. No wonder they were astonished. The whole world still wonders as it studies this sermon.**

**Mat 7:29 For he taught them as *one* having authority, and not as the scribes.**

**29. As having authority. He spoke, not as a man, with human doubts and limitations, but as one who was omniscient. He came from God, and spoke as one divine; not as a human, hesitating, halting, limping expounders like the scribes, the interpreters of the Scriptures.**

**On what are you building, my brother,  
Your hopes of an eternal home?**

**Is it loose, shifting sand, or the firm, solid rock,  
You are trusting for the ages to come?**

**Hearing and *doing*, we build on the Rock;**

**Hearing alone, we build on the sand;**

**Both will be tried by the storm and the flood;**

**Only the rock the trial will stand.**

**Sources for this sermon : KJV Bible, B.W. Johnson People's  
New Testament Commentary & Clarks Commentary**