

# Matthew 07 - Sermon on the Mount: Judging; The Golden Rule; False Teachers

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## Matthew 7

(G) Relationship of the kingdom to judging (7:1-6) (Cf. Luke 6:37-42)

1 "Do not judge, so that you will not be judged.

1 "Do not judge so that you will not be judged.

1 "Stop judging, so that you won't be judged,

1 Judge not, that ye be not judged.

- Jesus laid down a principle (v1), justified the principle theologically (v2), then provided an illustration (v3-5)

- Jesus is instructing His disciples not to be judgmental of one another, in view of the high standards He was clarifying. He did not mean, however, that they should accept everything and everyone uncritically (Cf. v5-6,15-20; John 7:24; 1 Cor 5:5; Gal 1:8-9; 6:1; Phil 3:2; 1 John 4:1).

— The context is to not judge the *motives* of others, which we aren't privy to know or understand (1 Cor 4:5). Our judgments should not be of the motives or heart of others, but rather their works or words. However, Christians are always called to be judges of the actions and behaviors of others (1 Cor 2:15).

- We're not to judge according to our preferences, but according to the truth (God's revealed will in His Word)
- In Deut 13:1-5, Israel was called to make judgments on prophets. God gave them instruction about how to discern false prophets, which would break the first two commandments.
- He also did not mean that parents, church leaders and civil authorities are wrong if they pass judgment on those under their care
- Jesus is instructing against us doing God's job of passing judgment on the motives of others—for Him—when He has not authorized us to do so. It is the habit of carping criticism that Jesus is condemning, not the exercise of critical thinking and evaluation. People are capable and expected, on occasion, to make value-judgments and choose between different policies and plans of action.
- Paul tells us that believers are supposed to judge other believers, as far as their works go (1 Cor 2:15; 5:9-13)
- The disciple who usurps God's place will have to answer to Him for doing so
- Judging: to express a negative opinion of others with undue eagerness
- Our judgment should be based solely on Scripture: judgment (correction) requires discernment, prayerfulness, and love.

2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

2 because the way that you judge others will be the way that you will be judged, and you will be evaluated by the standard with which you evaluate others.

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

- This whole passage (the Sermon on the Mount) is addressed to believers (Cf. Rom 14:4-13, 1 Cor 4:5)

— There are occasions we are to judge within the fellowship (Cf. 1 Cor 5)

— We are not to judge the intent of the heart; we are to be fruit inspectors

- Scripture does not say that you cannot go to law against a brother; there are some procedures we should invoke first (Matt 18:15)

### **Parable of the Blind Guides (Cf. Luke 6:39-42)**

3 Why do you look at the **speck** that is in your brother's eye, but do not notice the **log** that is in your own eye?

3 Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

3 "Why do you see the speck in your brother's eye but fail to notice the beam in your own eye?

3 And why beholdest thou the mote that is in thy brother's eye, but considers not the beam that is in thine own eye?

- "...speck" - *karphe*, a small dried twig, which is typically blown about in the wind

- "...log" - *dokos*, a beam; a stick of timber or a splinter. Substantially larger and more dangerous than a twig. The contrast is one of size.

4 Or how can you say to your brother, 'Let me take the speck out of your eye,' and look, the log is in your own eye?

4 Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?

4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when the beam is in your 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 You **hypocrite**, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye!

5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

5 You hypocrite! First remove the beam from your own eye, and then you will see clearly enough to remove the speck from your brother's 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.

- "...hypocrite" - an actor; literally, means two-faced

— Jesus again uses hyperbole to stress the pointlessness of criticizing someone else

— A person who does this is a hypocrite. He does not deceive others as much as he deceives himself. Other people realize that his criticism is unjustifiable, but he does not.

6 "Do not give what is holy to **dogs**, and do not throw your **pearls** before **pigs**, or they will trample them under their feet, and **turn and tear you to pieces**.

6 "Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.

6 "Never give what is holy to dogs or throw your pearls before pigs. Otherwise, they will trample them with their feet and then turn around and attack you."

**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.**

- "...dogs" - not domestic pets, but unclean, wild, despised creatures

- "...pearls" - the good news announcing the kingdom; the gospel; the "pearl" symbolizes the value of the message

- "...pigs" - unclean, wild, vicious animals

- "...turn and tear you to pieces" - the people who react to the good news by rejecting and turning against those who bring it to them (Cf. 10:14; 15:14)

— Most of us don't think of the error of casting pearls before swine as putting us in danger

— Consider Herod Antipas, who heard John the Baptist gladly (Mark 6:20), then beheaded him (14:1-2; Mark 6:14-28; Luke 9:7-9). When Christ stood before him during His trial, He said nothing (Luke 23:8-9).

— Such enemies should be left alone (Cf. 2 Cor 6:14-18)

(H) Kingdom righteousness can be received by prayer and exhibited in conduct (7:7-12)

**7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.**

**7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.**

**7 "Keep asking, and it will be given to you. Keep searching, and you will find. Keep knocking, and the door will be opened for you.**

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

- In view of such opposition, Jesus' disciples need to pray for God's help and work in the situation

— God will always respond positively to our words, even though others may reject them

— All that a disciple needs to serve Jesus successfully is available for the asking

- "Ask" - *aiteō*, active present imperative meaning to "ask, and keep on asking," with earnest sincerity

- "...seek" - *zēteō*, active present imperative meaning to "seek, and keep on seeking"; it denotes an active pursuit of God's will

- "...knock" - *krouō*, active present imperative meaning to "knock, and keep on knocking"; it denotes diligence and persistence

— Each verb is in the active present imperative: keep on asking, keep on seeking. keep on knocking (Cf. Luke 11:9-10)

8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

8 Because everyone who keeps asking will receive, and the person who keeps searching will find, and the person who keeps knocking will have the door opened.

8 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

- No matter the level of intensity with which we seek God's help, He will respond to every one of His disciples who call to Him.

9 Or what person is there among you who, when his son asks for a loaf of bread, will give him a stone?

9 Or what man is there among you who, when his son asks for a loaf, will give him a stone?

9 "There isn't a person among you who would give his son a stone if he asked for bread, is there?

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

- In v9-10, Jesus put the matter of v7-8 in two other ways

- Even though parents are "evil" (self-centered sinners), they do not give their child gifts that are worthless or injurious to them

10 Or if he asks for a fish, he will not give him a snake, will he?

10 Or if he asks for a fish, he will not give him a snake, will he?

10 Or if he asks for a fish, he wouldn't give him a snake, would he?

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

11 So if you, *despite* being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

11 So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who keep on asking him!

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?

- Jesus' point is that we should ask/pray that God would give us good gifts because we as fathers know how to give good gifts to our children

- If sinful fathers know how to give good gifts and bless their children, how much more does a good God know how to give good gifts to us?
- This shows that man, even in his fallen state, knows how to bless his children

### **The Golden Rule (Cf. Luke 6:31)**

**12 "In everything, **therefore**, treat people the same way you want them to treat you, for this is the Law and the Prophets.**

**12 "In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.**

**12 Therefore, whatever you want people to do for you, do the same for them, because this summarizes the Law and the Prophets."**

**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.**

- The "Golden Rule" sums up the teaching of the OT (Ex 23:4; Lev 19:18; Deut 15:7-8; Prov 24:17; 25:21; Cf. Luke 6:31)

— Rather than giving hundreds of specific commands to govern individual behavior during the inter-advent era, as the Old Covenant did for the Mosaic era, Jesus gave this principle.

— He provides a rule we can use in thousands of specific cases to determine what righteousness looks like.

- "...therefore" - implies a linkage to the previous passage

- "...is" - *eimi*, not an identity statement but rather a fulfillment statement. The Golden Rule is not the Law and Prophets (the OT) but it "fulfills" the Law and Prophets (OT) (Cf. Acts 2:16)

- "...the Law and the Prophets" - doing to others what we would want them to do to us is what the OT taught. This behavior fulfills them.

- Confucius taught the opposite: He says don't do that which you don't want people to do to you.

— It's negative and it's passive. The same idea is also found in the Talmud, again in the negative, don't do that to somebody else that which you don't want him or her to do to you.

— The concept of the Golden Rule as described by Confucius or the Talmud is not a declaration of God's love: this is.

— A rule in the negative form (when we're told to not do something) is not a religious rule... it is simply a common sense statement without which no social interaction would be possible.

— The attitude which said, "I must do no harm to people" is quite different from the attitude which says, "I must do my best to help people."

- The Golden Rule does not include the gospel: it is the fruit of the gospel

Jesus now clarifies the essential choices that His disciples needed to make by providing four alternatives. Their choices would prepare them for the coming kingdom. Each of the alternatives focus on future judgment and the kingdom.

(I) Comparison of Christ's teaching on righteousness with that of the Pharisees (7:13-27)

(a) Two ways: narrow versus wide gate (7:13-14) (Cf. Luke 11:9-13)

**13** "Enter through the narrow gate; for the gate is wide and the way is broad that leads to **destruction**, and there are many who enter through it.

**13** "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.

**13** "Go in through the narrow gate, because the gate is wide and the road is spacious that leads to destruction, and many people are entering by it.

**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:

- "...destruction" - namely, death and hell (25:34,46; John 17:12; Rom 9:22; 1 Cor 1:18; Phil 1:28;3:19; 1 Tim 6:9; Heb 10:39; 2 Peter 2:1,3; 3:16; Rev 17:8,11)

— Few will enter the kingdom compared with the many who will perish

**14** For the **gate** is narrow and the way is **constricted** that leads to **life**, and there are few who find it.

**14** For the gate is small and the way is narrow that leads to life, and there are few who find it.

**14** How narrow is the gate and how constricted is the road that leads to life, and there aren't many people who find it!"

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

- "...gate" - *stenē*, narrow

- "...constricted" - *thlibō*, difficult, confined, narrow

— Both the road and the gate are narrow or confined

- "...life" - namely, life in the kingdom (Cf. v21-22)

- This is a rebuttal to universalism: many paths to God; it doesn't matter what you believe as long as you are sincere.

— If you find yourself going along with many people, and the gate you are going through is gigantic and open to all, then you have the wrong gate.

— Because this verse notes that narrow is the gate and hard is the way that leads to life. Sincerity is not enough.



(b) Two trees: true versus false prophets (7:15-20) (Cf. Luke 6:43-44)

15 "Beware of the **false prophets**, who come to you **in sheep's clothing**, but inwardly are ravenous wolves.

15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

15 "Beware of false prophets who come to you in sheep's clothing but inwardly are savage wolves.

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

- Jesus sounds a warning that the OT prophets also gave: false prophets (Deut 13; 18; Jer 6:13-15; 8:8-12; Ezek 13; 22:27; Zeph 3:4)

— He did not explain exactly what they would teach, only that they would deceptively misrepresent divine revelation

- "...in sheep's clothing" - they seem like one of us, but inwardly they are ravening wolves; the false prophets Jesus was referring to were externally indistinguishable from true believers in their lifestyle

— The expression "wolves in sheep's clothing" comes from this verse

— They are out to devour you. They are not in here innocently misguided, they are here as ministers of the Church of Satan!

- False prophets: how do you know? (Cf. 1 Tim 4:1)

16 You will know them by their **fruits**. Grapes are not gathered from thorn *bushes*, nor figs from thistles, are they?

16 You will know them by their fruits. Grapes are not gathered from thorn *bushes* nor figs from thistles, are they?

16 You will know them by their fruit. Grapes aren't gathered from thorns, or figs from thistles, are they?

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

- "You will know them by their fruits" - this verse is often used to support the (false) idea that the reality of someone's faith can be tested by the amount and kind of "fruit" in that person's life

— Allegedly, those who do not have enough practical righteousness will hear Christ say at the final judgment, "I never knew you; depart from Me, you who practice lawlessness."

— Calvinism/Reformed Theology will tell you that this means Christ will reject a person (maybe you?) for not having done enough righteous works, even though that person has supposedly trusted in Christ as his only hope of salvation



— Such an interpretation misses the point of Jesus' teaching here, as if to ignore what He is saying completely. In the context, what Jesus is teaching is that false prophets were externally indistinguishable from true believers in their lifestyle, since they looked like sheep (v15).

- "...fruits" - the "fruit" that would reveal their true spiritual status would be the profession and teaching that came from their mouths, not the externals of their lifestyles (Cf. v16-20)

— This is also how Christ defined fruit in 12:33-37 (a parallel passage). In the context of Matt 12, the Jewish religious leaders professed with their mouths that the Holy Spirit was not the power source for Jesus' miracles and teaching. They said He was not the Messiah but instead was a demonically-impowered imposter (12:18-32). In v37, Jesus tells them that "by your words you will be justified, and by your words you will be condemned."

17 So every good tree bears good fruit, but the bad tree bears bad fruit.

17 So every good tree bears good fruit, but the bad tree bears bad fruit.

17 In the same way, every good tree produces good fruit, but a rotten tree produces bad fruit.

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

18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.

18 A good tree cannot produce bad fruit, and a rotten tree cannot produce good fruit.

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

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

19 Every tree that doesn't produce good fruit will be cut down and thrown into a fire.

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

20 So then, you will know **them** by **their** fruits.

20 So then, you will know them by their fruits.

20 So by their fruit you will know them."

20 Wherefore by their fruits ye shall know them.

- This is one of the most misunderstood and misinterpreted verses in the entire Bible because it is often quoted outside of its context

- "...them...their" - refers to false teachers (the Pharisees, specifically) (Cf. v15)

— The words of a false teacher eventually reveal their true character, just as the fruit of a tree reveals its identity

(c) Two claims: true versus false professors (7:21-23) (Cf. Luke 6:46; 13:25-27)

**21** "Not everyone who says to Me, '**Lord, Lord,**' will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven *will enter*."

**21** "Not everyone who says to Me, '**Lord, Lord,**' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*."

**21** "Not everyone who keeps saying to me, '**Lord, Lord,**' will get into the kingdom from heaven, but only the person who keeps doing the will of my Father in heaven."

**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."

- This is one of the most misunderstood and misquoted passages in the entire Bible...

- People interpret this passage to mean that those who say "Lord, Lord" are believers, who were either never genuinely saved (Calvinism) or who lost their salvation (Arminianism). But this is not a correct interpretation because Jesus in v23 says "I *never* knew you."

- On the day of judgment, in order to determine entrance into the kingdom, these false teachers will plead their own works before Christ as the basis by on which He should accept them

- "...Lord, Lord" - what the unbelieving Pharisees, who were never justified by faith in Christ, but thought they were justified by their own righteousness, will say to plead for their own salvation

— Jesus stated twice to emphasize that these people *profess* His lordship, yet they were never saved and never had a relationship with Him because they still depended on their own religious works as the basis for God's acceptance rather than trusting in the sufficiency of Christ (Cf. Rom 9:30—10:4).

— At the time of judgment, they will be begging God for entrance into heaven, but Jesus will tell them to "LEAVE ME" because "I never knew you"

— What will the Pharisees plead before God? Not *transferred* righteousness, but their own *self-righteousness*. They will plead their own works, which are worse than "filthy rags" (Is 64:6) before Christ as the basis on which He should accept them.

— Jesus is addressing a group of people (Pharisees) who looked like sheep because they had self-righteousness and religiosity, but they never had faith alone in Christ alone. The Pharisees were operating under Gen 3:7; Jesus is telling them that's not good enough, you need to operate under Gen 3:21 (Cf. Phil 3:9).

— It is impossible to be justified before God on the basis of our own good works and righteousness (Matt 5:20; 19:16-30; Luke 18:9-14; Is 64:6). Justification before God is a

gift from Him by faith in His Son (Matt 21:21-32; Phil 3:8-9).

— To all who have refused to trust in Christ alone but instead rely on their own righteousness and good works as the basis for eternal life, Christ will say, "I never knew you" (v23). He will not say, "I once knew you, but you fumbled and lost salvation because you didn't have enough good works."

— This passage is not addressing the loss of salvation, but rather the how to (and not to) obtain it in the first place

22 Many will say to Me on **that day**, 'Lord, Lord, did we not prophesy in **Your name**, and in Your name **cast out demons**, and in Your name **perform many miracles**?'

22 Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'

22 Many will say to me on that day, 'Lord, Lord, we prophesied in your name, drove out demons in your name, and performed many miracles in your name, didn't we?'

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?

- "...that day" - judgment day; the day after the Second Coming when the Lord will determine who will enter the kingdom and who will not

- "...in Your name" - as His representatives and claiming His authority

— It was possible for false disciples to prophesy, cast out demons and perform miracles in Jesus' name (i.e. Judas Iscariot). The authority of His name allowed them to do so, not their own righteousness or relationship to Him.

- "...cast out demons" - there were evidently Pharisaical exorcisms of demons going on; Jesus also refers to Pharisees casting out demons in 12:27

- "...perform many miracles" - how could unbelievers perform these signs and wonders without knowing Christ? They were receiving power from somewhere or someone who isn't God.

23 And then I will declare to them, '**I never knew you; LEAVE ME, YOU WHO PRACTICE LAWLESSNESS.**'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'

23 Then I will tell them plainly, 'I never knew you. Get away from me, you who practice evil!'"

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

- "...I never knew you" - Jesus didn't say "I once knew you, but later forgot you" (because they lost their salvation). He never knew them because they were never saved to begin

with. They (the Pharisees) never came to Him by the method laid out from the beginning in the Garden of Eden and Abraham.

— It is impossible to be justified before God on the basis of our own deeds and righteousness (Matt 5:20; 19:16-30; Luke 18:9-14; Is 64:6). Justification before God is a gift from Him by faith in His Son (Matt 21:21-32; Phil 3:8-9). If one doesn't accept the gift, they are not "known" by God.

— To all who have refused to trust in Christ alone but instead rely on their own righteousness and good works as the basis for eternal life, Christ will say, "*I never knew you.*"

— Christ will not say to them, "*I once knew you but you lost salvation because you didn't have enough good works.*"

— This passage is not addressing the loss of eternal salvation but how to (and not to) obtain it in the first place.

To properly understand the context of v21-23, you have to go back to v15: the context of this passage is Jesus is a description of false prophets. Verses 21-23 are not referring to believers, professing believers, or the body of Christ (Church)...it's talking about unbelieving false prophets.

These false prophets appear on the outside as if they're saved, they appear to be on the right side of the issue because of their religiosity. In v16-20, Jesus describes how you can decipher a false teacher...you will know they by their fruit (v16), which is the content of their teaching. We can determine false teachers by what they teach; this is what the disciples were to examine, by comparing what they taught to the Word of God and Christ's words to them.

Jesus uses the same metaphor about a tree bearing fruit in a parallel passage in Matt 12:33-34. Here, Jesus is speaking to the unbelieving Pharisees, and He tells them that He knows that they are false teachers because of the content of their teaching. Irrespective of their outward religiosity, their teaching indicated they were false prophets because of what they taught concerning the righteousness of God. Their hearts were not for God's Word, but rather they extra-biblical traditions (Cf. Mark 7:13). Jesus is railing against works righteousness, not faith alone. In v37 Jesus says that by your (the Pharisee's) words, they will be condemned.

This is why Paul anchors his teaching of faith alone in the OT (specifically Abraham, Gen 15:6). Paul's point is that people are always saved in the same way...belief in Christ by faith alone. Both Jesus in the Sermon on the Mount, and later Paul, preach the same thing...dump the traditions you have built up for yourselves, which is contrary to the Word of God, and go back to God's pattern, which began with the very first Hebrew, Abraham.

Jesus' discourse in Matt 12 was directed to unbelieving Pharisees. It's not an analysis of two kinds of faith (faith that saves and faith that doesn't), and it's also not an analysis of you may be saved and can lose your salvation. All of the "junk" that is dragged into these passages misses the entire point of the passage and totally foreign to the context. What Jesus is dealing with is unbelieving false teachers (the Pharisees) who look like sheep (righteous in man's eyes because of their religiosity), but they actually were not right with God because God only justifies people by faith.

(d) Two buildings: rock versus sandy foundation (7:24-27) (Cf. Luke 6:47-49)

**24** "Therefore, everyone who hears **these words of Mine**, and **acts on them**, will be like a wise man who built his **house on the rock**.

**24** "Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

**24** "Therefore, everyone who listens to these messages of mine and puts them into practice is like a wise man who built his house on a rock.

**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:

- Verses 21-23 contrast those who say one thing but do another

- "...these words of mine" - the will of the Father (Cf. v21)

- "...acts on them" - learning is the modification of behavior; don't just listen to them, *do* them

- Jesus' closing argument reminds them of what He's said, and urges them to act on what they heard

- "...house on the rock" - the two houses illustration illustrate the *end* of the life of faith, when God will call everything to judgment

- The two trees (v15-20) illustrate the *start* of the life of faith, the growth and results of a life lived in faith here and now

- The concept of building on a foundation other than Christ is tremendous because it embraces the whole chapter

- It also covers the false doctrines, anyone that builds on a foundation other than Jesus Christ will be in big trouble

**25** And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the **rock**.

**25** And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.

**25** The rain fell, the floods came, and the winds blew and beat against that house, but it did not collapse because its foundation was on the rock.

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.

- Both houses "appear" secure, however severe testing reveals the true quality of the builders work (Cf. 13:21; Prov 10:25; 12:7; 14:11; Is 28:16-17)

— Wise men build to withstand anything

- "...rock" - Jesus compared Himself to foundation rock (16:18; Cf. Is 28:16; 1 Cor 3:11; 1 Peter 2:6-8)

26 And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand.

26 Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

26 "Everyone who keeps on hearing these messages of mine and never puts them into practice is like a foolish man who built his house on sand.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse was great."

27 The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."

27 The rain fell, the floods came, the winds blew and battered that house, and it collapsed—and its collapse was total."

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.

- The final reckoning will expose the true convictions of the pseudo-disciple

Verses 16-20 have led some people to judge the reality of a person's salvation from their works. All that Jesus said before (v1-5), and following, should discourage us from doing this. False prophets eventually give evidence that they are not faithful prophets. However, it is impossible for others to determine the salvation of professing believers (v21-23) and those who simply receive the gospel without making any public response to it (v24-27). Their real condition will only become clear when Jesus judges them. He is their Judge, and we must leave their judgment in His hands (v1).

Jesus' main point in this section (v13-27) was that entrance into the kingdom and discipleship as a follower of the King are unpopular, and they involve persecution. Many more people will profess to be disciples than really are. The litmus test is obedience to the revealed will of God.

(J) Conclusion: listeners amazed at Christ's authority (7:28-29)

**28 When Jesus had finished these words**, the crowds were amazed at His teaching;

**28** When Jesus had finished these words, the crowds were amazed at His teaching;

**28** When Jesus had finished saying all these things, the crowds were utterly amazed at his teaching,

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

- Shows that while Jesus was teaching His disciples (5:1-2), multitudes were listening
- "When Jesus had finished these words" - a common phrase in Matthew ending one of Jesus' five discourses (Cf. 7:28; 11:1; 13:53; 19:1; 26:1)

29 for He was teaching them as one who had authority, and not as their scribes.

29 for He was teaching them as *one* having authority, and not as their scribes.

29 because he was teaching them like a person who had authority, and not like their scribes.

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

- Jesus' "teaching" included both the content and His delivery. The crowds were impressed by the "authority" in which He taught

— Jesus' authority was His claim to interpret the Word of God (as other teachers did), but He also claimed to fulfill it (5:17). He would also be the One who would determine entrance into the kingdom (v21), and He would judge humankind eventually (v23). He also claimed that His teaching amounted to God's Word (v24,26)

— The authoritative note in His teaching was not His sincerity, His oratorical style, or His lack of reverence to earlier authorities...it was who He was.

### **The Law of Christ**

- He did not set aside the Law of Moses, He fulfilled it! He takes the Law of Moses, interprets it in the extreme, and in an absolute sense. And then He absolutely fulfills it!
- Remember that your salvation does not accrue because of your ability to fulfill Matt 5-7, but because Jesus did—and *you* can appropriate His achievement to *your* benefit.