

STUDY NUMBER SEVEN - Matthew 7:1-14

TEXT

- v. 1 Stop judging in order that you may not be judged.
- v. 2 For in the way you are judging, you will be judged, and by what measure you are measuring, it shall be measured to you.
- v. 3 And why are you looking at the speck of wood in the eye of your brother and not noticing the log that is in your own eye?
- v. 4 Or how is it that you will say to your brother: "Let me take the speck of wood out of your eye, and behold the log is in your own eye?"
- v. 5 You play-actor, first take the log out of your own eye; and then you will see clearly to take the speck of wood out of the eye of your brother.
- v. 6 Do not give that which is holy to the dogs, and do not throw your pearls before the hogs, lest they are trampling them under their feet, and having turned, tear you to pieces.
- v. 7 Keep on asking and it shall be given to you; keep on seeking and you shall find; keep on knocking and it shall be opened to you.
- v. 8 For everyone who is asking is receiving, and he who is seeking is finding, and to him who is knocking, it shall be opened.
- v. 9 Or what man is there among you, who, should his son ask for a loaf of bread; he will not give him a stone, will he?
- v. 10 Or should he also ask for a fish; he will not give him a snake, will he?
- v. 11 If you, therefore, being evil, are knowing how to be giving good gifts to your children, how much more shall your Father who is in heaven give good things to those who are asking Him?
- v. 12 Therefore, all things whatever you are desiring men to be doing for you, in the same manner also you be doing for them, for this is the law and the prophets.
- v. 13 Enter through the narrow gate, because the gate is wide and the way is broad that is leading to destruction, and many there are who are entering through it.
- v. 14 Because the gate is small and the way is narrow that is leading to life and few are those who are finding it.

One of
Our Politicians
Baptist Black

Why we can't let our Bibles Guide

Guide our public policy Slavery
Leviticus o.k.
Deuteronomy stoning child
Sermon on the Mount
Radical - soft
Depart couldn't
showing its application

People haven't been reading
their Bibles!!

Well Sir I have
been reading mine

When Jeremiah's Message for
the Lord came to King Je-ho-a-kim
this is what we read.

went to them. ¹⁵"Sit down and read the scroll to us," the officials said, and Baruch did as they requested.

¹⁶By the time Baruch had finished reading, they were badly frightened. "We must tell the king what we have heard," they said. ¹⁷"But first, tell us how you got these messages. Did they come directly from Jeremiah?"

¹⁸So Baruch explained, "Jeremiah dictated them to me word by word, and I wrote down his words with ink on this scroll."

¹⁹"You and Jeremiah should both hide," the officials told Baruch. "Don't tell anyone where you are!" ²⁰Then the officials left the scroll for safekeeping in the room of Elishama the secretary and went to tell the king.

King Jehoiakim Burns the Scroll

²¹The king sent Jehudi to get the scroll. Jehudi brought it from Elishama's room and read it to the king as all his officials stood by.

²²It was late autumn, and the king was in a winterized part of the palace, sitting in front of a fire to keep warm. ²³Whenever Jehudi finished reading three or four columns, the king took his knife and cut off that section of the scroll. He then threw it into the fire, sec-

tion by section, until the whole scroll was burned up. ²⁴Neither the king nor his officials showed any signs of fear or repentance at what they heard. ²⁵Even when El-nathan, Delaiah, and Gemariah begged the king not to burn the scroll, he wouldn't listen.

²⁶Then the king commanded his son Jerahmeel, Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest Baruch and Jeremiah. But the LORD had hidden them.

Jeremiah Rewrites the Scroll

²⁷After the king had burned Jeremiah's scroll, the LORD gave Jeremiah another message. He said, ²⁸"Get another scroll, and write everything again just as you did on the scroll King Jehoiakim burned. ²⁹Then say to the king, 'This is what the LORD says: You burned the scroll because it said the king of Babylon would destroy this land and everything in it. ³⁰Now this is what the LORD says about King Jehoiakim of Judah: He will have no heirs to sit on the throne of David. His dead body will be thrown out to lie unburied—exposed to hot days and frosty nights. ³¹I will punish him and his family and his officials because of their sins. I will pour out on them and on all the people of

Judah & Jerusalem all the disasters I have promised, for they

would not listen to my warnings.

You can cut it but you can't change it. You can burn it but judgment will rise from the ashes.

INTRODUCTION:

In the book The Kneeling Christian we read, "Again, self asserts itself in criticizing others. Let this thought burn itself into your memory. The more like Jesus Christ a man becomes, the less he judges other people. It is an infallible test. Those who are always criticizing others have drifted away from Christ. They may still be His, but have lost His spirit of love. Beloved reader, if you have a criticizing nature, allow it to dissect yourself and never your neighbor. You'll be able to give it full scope and it will never be unemployed. Is this a harsh remark? Does it betray a tendency to commit the very sin, for sin it is, it condemns? It would do so, were it spoken to any one individual. But its object is to pierce armor, which is seeming invulnerable. No one who for one month has kept his tongue from picking and stealing the reputation of other people will ever desire to go back again to backbiting. Love suffers long and is kind. Do we and are we?"

Thomas à Kempis in The Imitation of Christ says, "Thou wilt never be an inwardly religious and devout man unless thou pass over in silence the shortcomings of thy fellow men and diligently examine thine own weaknesses."

David Augsburger in his book The Freedom of Forgiveness says, "Someone remarked rather cynically once, 'There are only two kinds of people on earth, the good and the bad. And the good decide which are which.' That's getting at the root of the problem. Most people feel that they are good enough to criticize and categorize others into their proper classes; so they go on and on pigeon-holing each other under appropriate labels and closing the door to understanding, acceptance, friendship and brotherly love. As one sage put it, 'Great minds discuss ideals, average minds discuss events, small minds discuss people.' Criticizing another rarely gives us a valid insight into life and living. Certainly criticism inspires feelings, but they're feelings of superiority not sympathy. No, in most critical comments about people, there's more enmity than empathy. Like the husband asking his wife, 'Say, have you heard the latest about Myrtle?' 'Heard it?' she replies, 'I started it.' We criticize because it does something

Copyright © 2017 by Bible Teaching Resources, all rights reserved. Originally credited to the late Don Anderson Ministries. The author is not affiliated with or connected to the original author.

- ① Beatitudes
- ② Salt + Light
- ③ 5:20
- ④ 6 illustrations
- ⑤ Giving, Praying, Fasting.
- ⑥ wealth + worry
 - A. Pile it up in case you fail.
 - B. Unbelief in God's Ability, surrender.
- ⑦ Self Righteous
 - Are critical of others.
 - Christ Righteous
 - Critical of himself
 - Job
 - Isa.
 - Paul

Copyright © 2017 by Bible Teaching Resources by Don Anderson Ministries. The author's lecture notes incorporate quoted, paraphrased and summarized material from a variety of sources all of which are appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of picture notes to contain portions of text that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional.

MONDAY

Lewis Smedes

Taking Stock of Ourselves

Each one should test his own actions.

Then he can take pride in himself, without comparing himself to somebody else.

GALATIANS 6:4

God has made us with the ability to examine our own lives, to take stock of ourselves and be our own critics. The only way we will ever improve our lives is by being critical of ourselves. But, oh, we make a huge mistake if we become our own judges.

The apostle Paul knew this, so when he refused to let his critics be his judges, he added these words: I do not even judge myself.

It is important here to recall the difference between a critic and a judge: a critic gives you his or her opinion, and you can accept it or you can reject it. But when a judge pronounces his or her judgment, you are stuck with it.

REFLECT: Take time to examine your patterns of self-criticism. Are they healthy? Or do they lean more toward self-judgment? Ask God to help you honestly examine your own life without slipping into unhealthy self-judgment.

"...I worry about people who judge themselves and always find themselves innocent"

Lewis Smedes

for us, something we're not willing to name and face, but something that makes us feel good for the moment; which should reveal to us that chronic, critical attitudes are symptoms of emotional disturbance. The knocker, complainer, belittler or gossiper is sick. People who make trouble are generally troubled people."

v. 1 Stop judging in order that you may not be judged.

The negative command is followed by a purpose clause. They are to stop judging with the purpose in view that they may not be judged and then the reason will be given in v. 2.

Beethoven said, "We all make mistakes, but everyone makes different mistakes." Goethe said, "One only has to grow older to become more tolerant. I see no fault that I might not have committed myself." Samuel Johnson put the cap on the subject, "God himself, sir, does not propose to judge a man until his life is over. Why should you and I?"

Pink points out, "First, it does not mean that we are not to judge ourselves. Self judgment is a solemn duty, which we owe to ourselves, society and God. It behooves each man to strive earnestly after an accurate estimate of himself. He should know his intellectual self, the general laws, the personal peculiarities and the relative force of his mental powers. This he should know in order to ascertain the nature of his mission and the best way to fulfill it. He should also know his moral self, the state of his heart before God, the feelings that possess his soul, and the principles that rule his life. He should search his inner nature, decipher its hieroglyphics, gauge its forces, fathom its depths, feel its moral pulse and watch its heaving tides of feeling to see whether they flow Godward or not. All true authorities command us to commune with our own hearts, to prove our own selves and to see whether we are in the faith or not."

David Thomas said that, "A disposition to pronounce a rash judgment upon others is indicative of greater evil in ourselves, and 'why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?'. First there is the self-blinding

I watched them tearing a building down,
A gang of men in a busy town.

With a heave and a ho and a lusty yell

They swung a beam and the sidewall fell.

I asked the foreman, Are these men skilled?
And the kind you'd hire for you to build?

He laughed and said, 'Why, no, indeed,
Just common laborers is all I need.'

They can easily wreck in a day or two
What has taken the builders years to do.

So I said to myself as I went on my way
What part in the game of life do I play?

Am I shaping my deeds to a well-made plan
Carefully measuring with a rule + a square,
patiently doing the very best I can

Or am I a wrecker who walks the town
Content with the labor of tearing down?

W E D N E S D A Y

Lewis Smedes

Two Mistakes We Make

A fool spurns his father's discipline, but whoever heeds correction shows prudence.

PROVERBS 15:5

We all have critics; I have had a fair share of them in my time. All of us have people around us who tell us whether we dress right, talk right, think right or do right. Critics can make us feel guilty, or ashamed, or just plain incompetent if we let them. So one of the most important lessons about life that I, for one, am still learning, and maybe you are too, is this: how to cope with our critics.

There are two mistakes people often make when they are trying to cope with their critics. One mistake is to ignore them. But the trouble with ignoring our critics is that we may discover that they were right and that we would have been better off if we had listened to them. So it is a mistake to ignore our critics. On the other hand, it is an even bigger mistake to take them too seriously, to let them have the last word, as if they were our judges and were always right. The trick, then, is to listen to our critics but never, never let our critics be our judges.

REFLECT: *What is the difference between a "critic" and a "judge"? Why should we listen to our critics—but not let them be our judge?*

SATURDAY / SUNDAY

Lewis Smedes

Critics Are a Blessing

All a man's ways seem right to him, but the LORD weighs the heart.

PROVERBS 21:2

Very often we have the hardest time when our critics are the very people we love and admire.

When I was in college, I had a wonderful teacher whom I greatly admired. And I wanted his approval above almost everything else. And if I did not have his approval, I would be crushed. In short I was letting my professor and critic be my judge. It took me a long time to say to myself: "I want him to be my critic; I will always take his opinion seriously. But I will not let him be my judge." I can tell you that the day I decided that my college idol would not be my judge, I found a new freedom to follow my own path without worrying about what he thought of what I was doing.

Critics are a blessing. We can all profit from them. But they can be a curse if we let them be our judges.

REFLECT: Who are the people in your life from whom you can easily and gratefully receive constructive criticism?

influence of sin. The greater the sinner, the more ignorant he is of himself. He becomes, at last, unconscious of the beam that is in his own eye. He fancies himself spiritually rich and increased in goods and needing nothing. Secondly, there is the self-hardening influence of sin. The more a man sins, the less he cares for others. He respects neither the claims of society or of God. He does not care for the feelings nor the reputation of others. Fault finding and slander become his most pleasing work. Thirdly, there is the self-dissatisfying influence of sin. Sin makes his spirit restless as the troubled sea. It is ever characteristic of a dissatisfied soul to envy the happiness of others

X and to seek to destroy it. These considerations may serve to account for the fact under consideration.

Let us remember that censoriousness grows with sin, and every desire to pass rash judgments is an indication of some great wrong in ourselves.

Harry Ironside points out, "No one is fit to rebuke another when there is something in his own life that is as much worse than that which he thinks he detects in the other; as a beam or a splinter of wood is greater than a mote or a speck of straw."

Charles Haddon Spurgeon says, "Surely if I know myself aright, I need not send my judgment upon circuit to try other men ~~so~~^{up} can give it full occupation in my own court of conscience to try the traitors within my own bosom."

Reason For Neg. Command of V. 1

v. 2 For in the way you are judging, you will be judged and by what measure you are measuring, it shall be measured to you.

William Barclay says, "There's a kind of crystal called labrador spar. At first sight, it is dull and without luster, but if it is turned round and round; and here and there, it will suddenly come into a position where the light strikes it in a certain way and it will sparkle with flashing beauty. People are like that. They may seem to be unlovely, but that is because we do not know the whole person. Everyone has something good in him or her. Our task is not to condemn and to judge by the superficial unloveliness, but to look for the underlying beauty. That is what we would have others do to us; that is what we must do to others."

Francis Schaeffer in his book Death in the City says, "The Bible emphasizes this in various places. In ~~Matthew 12:36~~ Jesus says, 'But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words, thou shalt be justified and by thy words thou shalt be condemned.' There is a theory that all the sounds that have ever been made are still present in the universe, but the wave energy has only gotten so low that no one can hear them. Most people no longer hold this concept and of course it may not be true, but for some reason suddenly we might hear our own words speaking out as the basis upon which God will judge us. The fact that in hypnosis we may recall a great deal more than we ordinarily can, suggests that perhaps deep inside ourselves we never forget anything. God may suddenly use this so that from within ourselves we hear ourselves speak the very words we spoke in our lifetime. Then God will ask, 'Are you condemned or are you not condemned?' And every man in all the world will say, 'It is just, it is just, I am condemned.' Luke 12:2 & 3 reads, 'For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever you have spoken in darkness shall be heard in the light and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.' This is not just a figure of speech. I believe that men will actually hear their own moral judgments, their own harsh words being poured out against other men and they will have to say, 'You are just and I am condemned.' Revelation 20:12 speaks of the last great judgment, 'And I saw the dead, small and the great, stand before God and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' I have known evangelicals who have been somewhat embarrassed by this, and say that this passage really means that people will be judged on whether they have accepted Christ as Saviour or not. That is not what God says. He says, 'I'm going to judge you by your works, and your works will fail. They will fail on the basis of your own moral judgments against others, no matter who you are or where. There is no injustice in God's dealings with lost men because they are judged on the standard by which they have bound others.'

Question #1

v. 3 And why are you looking at the speck of wood in the eye of your brother and not noticing the log that is in your own eye?

Question #⁶ 2¹

v. 4

Or how is it that you will say to your brother: "Let me take the speck of wood out of your eye," and behold the log is in your own eye?

v. 5

You play-actor, ^{first} take the log out of your own eye; and then you will see clearly to take the speck of wood out of the eye of your brother.

→ Focus on yourself Ps. 139:23 26:21

X

A man accosted Charles Alexander, the great singer and personal worker, and said, "I believe in leading men to accept Jesus Christ, but I do not like the way you do it very well." "Neither do I like my method very well," replied Alexander. "How do you do it?" Confused, the man stammered, "Well, I don't know that I do it all." Then said the singer, "I like the way I do it better than the way you don't do it."

Joseph Parker points out, "He is censorious, that is, the beam referred to by the great teacher. The very fact that he judges another man in an uncharitable spirit is the beam. Compared with which, any other fault is a mere mote or speck, a mere splinter of wood compared to a great beam of timber. That is how Jesus Christ estimates the censorious spirit. He says it is to other faults as a beam is to a little splinter. The man is a model man in everything else, so far as society knows him, exact, punctual, critical in all his relations, a more honorable man is not to be seen in the market place. All his payments are promptly and completely made and there is nothing at all about him except this miserable spirit of criticism upon other people, always finding fault with somebody else."

^{Critical spirit - Beam compared to what you are criticizing}
^{Opposite of Critical Spirit is Love with love can see clearly to deal with its own fault}

of you have time to be judging others, you telling me two things: ① you have run out of work on the home front. ② the Lord is perfectly satisfied with you.

J. Vernon McGee points out, "The beam is a tree trunk, the mote is a chip. It does not mean that the man with the big sin criticizes the man with that little sin. Rather the beam is the spirit of criticism and prejudice which is as a tree trunk compared to the thing of the mote we are criticizing in the other person."

F. B. Meyer in The Directory of the Devout Life says, "We look, it has been said, at our neighbor's errors with a microscope, but at our own through the wrong end of a telescope. We have two sets of weights and measures; one for home use and the other for foreign."

You will never bring healing w/ a critical self-right spirit

William Hendriksen says, "What then did Jesus mean? He means that it is wrong for anyone to concentrate his attention on the speck in his brother's eye and while thus occupied, ignore the beam in his own eye; although it is here condemning the spirit of censoriousness, judging harshly, self-righteously, without mercy, without love, as also the parallel passage Luke 6:36 & 37 clearly indicates."

Luke 6:36 & 37 "Be merciful just as your Father is merciful. Do not judge and you will not be judged. Do not condemn and you will not be condemned. Forgive and you will be forgiven."

John 8:7 "When they kept on questioning him, he straightened up and said to them, 'If anyone of you is without sin, let him be the first to throw a stone at her.' Again, he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman standing there. Jesus straightened up and asked her, 'Woman, where are they? Has no one condemned you?' 'No one, sir' she said. 'Then neither do I condemn you', Jesus declared, 'go now and leave your life of sin.'"

Charles Haddon Spurgeon points out, "Jesus is gentle, but He calls that man a hypocrite who fusses about small things in others and pays no attention to great matters at home in his own person."

J. Vernon McGee points out, "He is comparing a little piece of sawdust in your brother's eye to the great big redwood log in your own eye. The log is the spirit of criticism and prejudice. With that blocking your vision, you are in no position to judge the little sin of another."

Lange's Commentary on the Gospel of Matthew points out, "Our own explanation has been given in another place and is substantially this. The spirit of anxious, corroding care in opposition to cheerful confidence in God marks the final stage of religious perversion, which manifests itself on the one hand by fanaticism and harsh condemnation of our neighbor and on the other by carnal and calloused trifling with what is holy."

Oswald Chambers says, "In the spiritual domain, criticism is love turned sour. In a wholesome spiritual life, there is no room for criticism. The critical faculty is an intellectual one, not a moral one. If criticism becomes a habit, it will destroy the moral energy of the life and paralyze spiritual force. The only person who can criticize human beings is the Holy Spirit."

Youngling points out, "Jesus says his disciples are to be discerning, but not critical. There's no room in the body of Christ for censorious criticism. Believers are to refrain from judging each other in a critical way. This does not mean disciples are not to discriminate between Biblical standards of behavior and apply necessary discipline when the case warrants it. What it does mean is that God alone can judge the true motives of a man's heart that leads to given actions. As human beings, disciples should not judge actions, because they cannot know the motives behind them. A disciple is responsible to judge himself and only himself. If every believer concerned himself with his own shortcomings and deficiencies, he would not have time to inspect the eyes of other believers to see if he can detect a speck of imperfection. Eye inspecting, in this way, is the ultimate in hypocrisy. In his relationship with other believers, a disciple is to be characterized by loving concern for their spiritual welfare and never harsh destructive criticism."

* A Man has No right to an opinion until All the Facts Are

J. Dwight Pentecost in Design for Living says, "What our Lord was teaching is that man can look only on the external appearance, therefore, he cannot judge the motives of another's mind and heart. When he judges by externals, he does not deal with the true nature of things. Therefore our Lord said, since you in your blindness do not have the ability to determine the true nature of things, do not judge."

In Robert Foster's newsletter, The Challenge, we receive the following insight, "Several much needed lessons come from this story. First of all, be careful of becoming a self-appointed wheat inspector of God's field. Most every community has several prosecuting attorneys for God, self deputizing sheriffs to root out the bearded darnels of their church. There is so much good in the worst of us and so much bad in the best of us, that it hardly becomes any of us to talk about the rest of us."

Spirit of Criticism in the Home!

August 16
Saturday

*Yesterday's
Daily Bread*

CHIP OFF THE OL' BLOCK

READ:

Ephesians 5:1-5

Be imitators of God as
dear children.

—Ephesians 5:1

THE BIBLE IN ONE YEAR:

- Ephesians 1-6
- Proverbs 16:22-33

ing, “Hey, John, how are you?” A proud moment for me! He was acting just like his dad—a chip off the ol’ block!

This is exactly what Paul had in mind when he exhorted us to “be imitators of God” (Eph. 5:1). But life has a way of making us anything but like God. We are often uncaring, short-tempered, grumpy, and unforgiving—flat-out too much like ourselves and not enough like Him!

Remember, we are saved to bear the Family resemblance, to become increasingly more like Jesus and less like ourselves. —Joe Stowell

*O to be like Thee, blessed Redeemer,
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear. —Chisholm*

**Every child of God should have a growing likeness
to the Father.**

1 Sam. 24:14

“This is a desperate situation

David replied to Gad. But let me fall into the hands
of the Lord, for His mercy is GREAT! Do not let me
fall into Human Hands.”

v. 6 Do not give that which is holy to the dogs, and do not throw your pearls before the hogs, lest they are trampling them under their feet, and having turned, tear you to pieces.

This is the sixth of a series of warnings that the Lord has given throughout the sermon.

1. Back in Chapter 5, verse 17, "Do not think that I came to abolish the law or the prophets. I did not come to abolish, but to fulfill."
2. Chapter 6, verse 1, "Beware of practicing your righteousness before men to be noticed by them, otherwise you are not having a reward with your Father who is in heaven."
3. Chapter 6, verse 19, "Stop accumulating treasures for yourselves upon the earth where moth and rust are destroying, and where thieves are breaking in and stealing."
4. Chapter 6, verse 25, "Stop worrying about your life, what you shall eat or what you shall drink, nor about your body, with what you shall put on. Is not the life more than food and the body more than clothing?"
5. Chapter 7, verse 1 "Stop judging in order that you may not be judged."
6. Chapter 7, verse 6 "Do not give that which is holy to the dogs and do not throw your pearls before the hogs, lest they are trampling them under their feet, and having turned, tear you to pieces."

We will see the seventh warning in Chapter 7, verse 15; "Beware of the false prophets, who are coming to you in sheep's clothing, but inwardly they are ferocious wolves."

✗ II Peter 2:22 "Of them, the proverbs are true; a dog returns to its vomit and a sow that is washed goes back to her wallowing in the mud."

The dogs and the swine represent mere outward profession who are never born again.

X The meaning of this parabolic statement is "Don't display the truth of God before those who are obviously unresponsive to it." It is not right to give the gospel over and over to those who are not responsive. What did Christ say before Herod? Nothing. Herod had truth and had not responded.

X Luke 23:9 "He plied him with many questions, but Jesus gave him no answer."

Don't Give Advice & Help to the Non-Responsive.
"Don't give that which is holy to the dogs" has to do with discrimination, sensible criticism. This shows that our Lord didn't mean stop all judging. You have to judge if you are to discern between a dog and a pig.

Warren Wiersbe in his book Meet Your King says, "As God's people we are privileged to handle the holy things of the Lord. He has entrusted to us the precious truths of the Word of God and we must regard them carefully. No dedicated priest would throw meat from the altar to the filthy dog and only a fool would give pearls to a pig. While it is true that we must carry the gospel to every creature, it is also true that we must not cheapen the gospel by a ministry that lacks discernment. Even Jesus refused to talk with Herod, and Paul refused to argue with people who resisted the Word."

William Hendriksen says, "This means, for example, that Christ's disciples must not endlessly continue to bring the gospel message to those who scorn it. To be sure, patience must be exercised, but there is a limit. A moment arrives when constant resistance to the gracious invitation must be punished by the departure of the messengers of good tidings."

Charles Haddon Spurgeon says, "Great King, how much wisdom thy precepts require. I need thee not only to open my mouth, but also at times to keep it shut."

William Barclay says, "In the end, the only all-conquering argument is the argument of a Christian life. It is often impossible to talk to some people about Jesus Christ. Their insensitiveness, their moral blindness, their intellectual

pride, their cynical mockery, the tarnishing film may make them impervious to words about Christ. But it is always possible to show men Christ and the weakness of the church lies not in lack of Christian arguments, but in lack of Christian lives."

X Hebrews 10:29-31 "How much more severely do you think a man deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the spirit of grace. For we know Him who said, 'It is mine to avenge, I will repay.' And again, 'The Lord will judge His people.' It is a dreadful thing to fall into the hands of the living God."

Our Christian witness and evangelistic preaching are not to be entirely indiscriminate, therefore, if people have had plenty of opportunity to hear the truth, but do not respond to it. If they stubbornly turn their backs on Christ, if in other words, they cast themselves in the role of dogs and pigs, we are not to go on and on with them, for then we cheapen God's gospel by letting them trample it underfoot. Can anything be more depraved than to mistake God's precious pearl for a thing of no worth and actually to tread it into the mud? At the same time, to give people up is a very serious step to take. I can think of only one or two occasions in my experience when I have felt it was right. This teaching of Jesus' is for exceptional situations only. Our normal Christian duty is to be patient and persevere with others as God has patiently persevered with us.

II Peter 3:9 "The Lord is not slow in keeping His promise as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance."

Boice says, "We can note a few entirely different but very pleasant things suggested by the word 'pearls'. First, it suggests to us what we ought wisely to regard as our true riches. The truths of the Word are our treasure.

Thy word is like a deep, deep mine.
And jewels rich and rare,
Are hidden in its mighty depths
For every searcher there.

Second, the verse suggests that we should be content with this treasure which the world despises, even though on the physical level, we should be asked to endure the most serious calamities of life."

Summer Chubbuck

→ To Here!

v. 7 Keep on asking and it shall be given to you; keep on seeking and you shall find; keep on knocking and it shall be opened to you.

v. 8 For everyone who is asking is receiving, and he who is seeking is finding, and to him who is knocking, it shall be opened.

when the Critical Spirit Shows up Your Marriage is in trouble

We are commanded to do three things in the present tense:

- 1. asking
- 2. seeking
- 3. knocking

it's Awfully hard to Criticize Someone
You really love + You Are Praying for...

And then the reason in verse 8 is "Everyone who is asking is receiving, and he who is seeking is finding, and to him who is knocking, it shall be opened." The one who asks receives, and the one who seeks finds, and the one who knocks, finds it will be opened.

X Lenski points out, "The imperatives are present tenses, hence iterative, go on again and again asking, seeking, knocking. The use of three verbs indicates intensity and to seek is more fervent than just to ask, and to knock is still more fervent. We ask for what we need; we seek what we earnestly desire; we knock when our desire becomes importunity. Each of these injunctions carries with it a direct and unequivocal promise which shows how God regards us."

F. B. Meyer points out, "We ask for a gift, we seek something we have lost, but we knock for admittance to the house of our friend. The door stands between us and the master of the house, which can only be opened from within. Then we knock, at first quietly, and then more vehemently and loudly until we hear the drawing back of the bolt and bar and see the door thrown open. We need the gifts of God and are thankful for the treasures which are to be obtained by earnest

prayerful search. But we should desire above all to have face to face friendship with Himself. Sometimes the door of fellowship stands wide open and we can enter without hindrance. At other times, it seems as though God has hidden His face and withdrawn Himself. Those are the occasions when we must knock; and how often it has been the experience of the saints that as they have stood waiting and knocking, the door has been opened as by an invisible hand and the times of greatest liberty at the close."

X Back in chapter 6, the Lord taught us how to pray and then He warned us about anxiety and concern about material things. Now, He tells us to come before the Lord asking, seeking and knocking with regard to these matters.

3 Questions
v. 9 Pray → wealth → Worry → Critical → Asking - Seeking - Knocking

Or what man is there among you, who, should his son ask for a loaf of bread; he will not give him a stone, will he?

v. 10 Or should he also ask for a fish; he will not give him a snake, will he?

v. 11 If you, therefore, being evil, are knowing how to be giving good gifts to your children, how much more shall your Father who is in heaven give good things to those who are asking Him?

X James 1:16-18 "Don't be deceived, my dear brothers, every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the word of truth, that we might be a kind of first fruits of all He created."

X He knows and loves and gives.
Nothing that truth can dim.
He gives His very best to them
Who leave the choice to Him.

XXX Charles Haddon Spurgeon says, "If you abide in me and my words abide in you, you shall ask what you will and it shall be done unto you." Holiness is essential to

Spurgeon

the power in prayer. The life must knock, while the lips ask and the heart seeks. Once again, ask for what you want, seek for what you have lost, knock for that from which you are excluded."

X Genesis 13:11 "So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company." v. 14 "The Lord said to Abram after Lot had parted from him, 'Lift up your eyes from where you are and look north and south, east and west. All the land that you see, I will give to you and your offspring forever. I'll make your offspring like the dust of the earth so that if anyone could count the dust, then your offspring could be counted. Go, walk through the length and breadth of the land, for I'm giving it to you."

Jacob - I never thought now yours

Sarah - who would have even thought.

X Ephesians 3:20 "Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us."

v. 12 Therefore, all things whatever you are desiring men to be doing for you, in the same manner also you be doing for them, for this is the law and the prophets. *Do it to them before they do it to you.*

Golden Rule = "from that's Got the Gold Makes the Rules..."

Last word on judging others.
Warren Wiersbe in his book Meet Your King says, "This is the so-called Golden Rule, one of the most misunderstood statements in the Bible. This statement is not the sum total of Christian truth, nor is it God's plan of redemption. We should no more build our theology on the Golden Rule than we should build our astronomy on 'Twinkle, Twinkle Little Star'. This great truth is a principle that ought to govern our attitudes toward others. It only applies to believers and it must be practiced in every area of life."

D. Martyn Lloyd Jones says, "Here then we stand face to face with our Lord's final dictum with regard to this whole matter of judging others and of our relationship to them. It is well described as the Golden Rule. What an extraordinary and remarkable statement it is. It is nothing, of course, but an epitome of the commandments which our Lord has summed up elsewhere in the words, 'Love thy neighbor as thyself'. He's really saying that

if you are in trouble at all as to how you should deal with others and behave with respect to them, this is how you should act. You do not start with the other person, you start by asking yourself, what is it I like? what are the things that please me? what are the things that help and encourage me? Then you ask yourself, what are the things I dislike? what are the things that upset me and bring out the worst in me? what are the things that are hateful and discouraging?"

Local
encouragement
Positive Re-enforcement
Understanding
Patience



Criticism will get you nowhere..

In other words, our Lord is still dealing with the subject of our judgment of others. He has never left that. If we regard verses 7-11 as a parenthesis, we must be careful to remember that they are there to remind us that we need the supply of grace because of this question of judgment. Having shown us how to be blessed and rendered capable of helping one another and of living the Christian life in its fulness, He comes back again to the original subject and says, Therefore in this matter of judgment and this whole question of your relationship to other people, let this be the rule.

v. 13 Enter through the narrow gate, because the gate is wide and the way is broad that is leading to destruction, and many there are who are entering through it.

v. 14 Because the gate is small and the way is narrow that is leading to life and few are those who are finding it.

D. Martyn Lloyd Jones points out, "His object in this sermon as we have seen, is to bring Christian people to realize first of all their nature, their character as a people, and then to show how they are to manifest that nature and character in their daily life. Our Lord, the Son of God, has come from heaven to earth in order to found and establish a new kingdom, the kingdom of heaven. He comes into the midst of the kingdoms of this world and His purpose is to call out a people unto Himself from the world and form them into a kingdom."

Now that we are at the end of the sermon, it is proper to have exhortation and admonition about entering the kingdom. There are three figures:

Narrow = lou
Broad = critic

-16-

Two ways, verses 13 & 14
Two trees, verses 15-23
Two houses, verses 24-29

"Life Ain't No easy Freeway
There's Some Gravel on the
Ground."

SELF
RIGHTS
X's right
Flesh
vs.
Spirit
Works
vs.
Faith

Harry Ironside points out, "'Wide is the gate and broad is the way that leads to destruction.' This is the way of self-will, disobedience to God's word, all along the broad way, who refuse to own their needy condition and who ignore the claims of Christ. It is entered by a wide gate, for all men naturally choose this road."

IF You have A choice between the Freeway + the Farm marked You will take
The Freeway

Jameson, Fausset and Brown Commentary on the Whole Bible points up, "The recommendation of the broad way is the ease with which it is trodden and the abundance of company to be found in it. It is sailing with a fair wind and a favorable tide. The natural inclinations are not crossed and fears of the issue, if not easily hushed, are in the long run effectually subdued. The only disadvantage of this course is its end, it leads to destruction."

F. B. Meyer points out, "Do not be content to drift through life. Do not be satisfied to be a piece of driftwood swept to and fro by the ebb and flow of the stream. Do not be a creature of circumstance because it is certain that if you are not living with a divine purpose for God and eternity, you are certainly living for yourself, for your ease, for your indolent enjoyment or to get through the years with as little fret and friction as possible; which at the heart of it and in such a world as this, so abject and needy is undiluted selfishness. To have no purpose is to have the worst purpose. To have no ambition is to be living for self. To have no intention is to be drifting along the broad road in company with the many that go in thereat to their own destruction."

Samuel Shoemaker wrote an apologia for his life called 'I Stand by the Door'. "I stand by the door. I neither go too far in nor stay too far out. The door is the most important door in the world; it is the door through which men walk when they find God. There's no use my going way inside and staying there, when so many are still outside and they as much as I crave to know where the door is; and all that so many ever find is only the wall where a door ought to be. They creep along the wall like blind

Robert Frost: "Two roads diverged in the woods, And I
Took the one less traveled by, And that has made All the
difference."

men with outstretched, groping hands, feeling for a door, knowing there must be a door; yet they never find it. So I stand by the door. The most tremendous thing in the world is for men to find that door, the door to God. The most important thing any man can do is to take hold of one of those blind, groping hands and put it on the latch, the latch that only clicks and opens to the man's own touch. Men die outside that door, as starving beggars die on cold nights in cruel cities in the dead of winter. - Die for want of what is within their grasp. They live on the other side of it. - Live because they have not found it. Nothing else matters compared to helping them find it. Men open it and walk in and find Him. So I stand by the door. Go in great saints, go all the way in. Go way down into the cavernous cellars and way up into the spacious attics. It is a vast rooming house, this house where God is. Go into the deepest of hidden casements of withdrawal, of silence, of sainthood. Some must inhabit those inner rooms, and know the depths and heights of God and call outside to the rest of us how wonderful it is. Sometimes I take a deeper look in, sometimes venture in a little farther. But my place seems closer to the opening, so I stand by the door. There is another reason why I stand there. Some people get part way in and become afraid, lest God and the zeal of his house devour them, for God is so very great and asks all of us. These people feel a cosmic claustrophobia and want to get out. 'Let me out', they cry and the people way inside only terrify them more. Somebody must be by the door to tell them that they are spoiled for the old life. They have seen too much. Once taste God, and nothing but God will do anymore. Somebody must be watching for the frightened who seek to sneak out just where they came in, to tell them how much better it is inside. The people too far in do not see how near these are to leaving, preoccupied with the wonder of it all. Somebody must watch for those who have entered the door, that would like to run away. So for them, too, I stand by the door. I admire the people who go way in, but I wish they'd not forget how it was before they got in. Then they would be able to help the people who have not yet even found the door or the people who want to run away again from God. You can go in too deeply, stay in too long and forget the people outside the door. As for me, I shall take my old accustomed place, near enough to God to hear Him and know He's there, but not so far from men as not to hear them and remember they are there too; where outside the door, thousands

of them, millions of them, but more important for me, one of them, two of them, ten of them, whose hands I am intended to put on the latch, so I shall stand by the door and wait for those who seek it. I had rather be a door-keeper, so I stand by the door."

F. B. Meyer points out, "The upward path is lonely. Few there be that find it. In the days when Christianity has been most popular the real disciples have been fewest. Always a little flock, always not many are called. God called Abram, when he was but one."

X John 10:7 "Therefore, Jesus said again, 'I tell you the truth. I am the gate for the sheep. All who ever came before me were thieves and robbers, but the sheep do not listen to them. I am the gate. Whoever enters through me will be saved. He will come and go out and find pasture. The thief comes only to steal and kill and destroy. I have come that they may have life and have it to the full."

Charles Haddon Spurgeon says, "If it be the right road, you will find the entrance somewhat difficult and exceedingly narrow. For it demands self-denial and calls for strictness of obedience and watchfulness of spirit. True, there is another road, broad and much frequented, but it leads to destruction. Men go to ruin along the turnpike road. The way to heaven is a bridle path. All is well that ends well. We can afford to be straightened in the right way rather than enlarged in the wrong way, because the first ends in endless life and the second hastens down to everlasting death. Lord, deliver me from the temptation to be broad and keep me in the narrow way, though few find it."

X J. Vernon McGee points out, "The picture which is given here is not that of a choice between a broad white way of lots of fun and a narrow, dark, uninviting alley. Actually, He's giving a picture of a funnel. If you enter the funnel at the broad end, it keeps narrowing down until you come to death, destruction, and hell. But you can enter the funnel at the narrow part. That's where Christ is, He's the way, the truth and the life. He says, 'I am come that they might have life and that they might have it more abundantly.' And the longer you walk with Him, the wider it gets. That picture is the life of a child of God. It gets better every day. This is what our Lord was talking about."

X Deuteronomy 30:15-20 "See, I have set before you today life and prosperity, death and destruction; for I command you today to love the Lord your God, to walk in His ways and to keep His commands, decrees and laws; then you will live and increase and the Lord your God will bless you in the land you are entering to possess. But if your heart turns away and you are not obedient and if you are drawn away to bow down to other gods and worship them, I declare to you this day that you will certainly be destroyed. You will not live long in the land that you are crossing the Jordan to enter and possess. This day I call heaven and earth as witnesses against you, that I have set before you life and death, blessings and curses; now choose life so that you and your children may live and that you may love the Lord your God, listen to His voice and hold fast to Him. The Lord is your life and He will give you many years in the land He swore to give to your fathers, Abraham, Isaac, and Jacob."

X Joshua 24:14 "Now fear the Lord and serve Him with all faithfulness."

X Jeremiah 21:8 "Furthermore, tell the people this is what the Lord says, 'See, I am setting before you the way of life and the way of death.'"

John Oxenham wrote:

To every man there openeth a way
And ways and a way.
And the high soul treads the highway
And the low soul gropes the low.
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low.
And every man decideth the way
His soul shall go.

X It is the difference between the disciplined and undisciplined way. Nothing was ever achieved without discipline. And many an athlete and many a man has been ruined because he abandoned discipline and let himself grow slack. No one ever reached any imminence, and no one having reached it ever maintained it without discipline. No one would ever take the easy, the short, the undisciplined way if he only thought.

John F. Walvoord points out, "The final chapter recording the Sermon on the Mount contrasts the true and false way. That is, doing the will of the Father or not doing the will of the Father."

Jesus gave no assurance that the majority will enter the kingdom. He declared that few find the gate leading to life and righteousness. There have been many attempts to soften this hard fact, to deny that few are saved and to affirm that all will eventually be reconciled to God. There is no justification for ignoring these plain words of Christ. The way is indeed narrow and only one Savior is offered to the world.

*Few there
be who find
it!*

X Acts 4:12 "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

Youngling points out, "Jesus again changes the course of His sermon. Many commentators believe He now begins to direct himself to the crowd that is gathered, thus turning His attention away from His disciples. To a certain extent, that is the position of the present writer. Nevertheless, a couple of important basic principles of personal discipleship remain to be discovered."

X The narrow is indeed the way of total and complete dependence on the Holy Spirit of God to enable the believer to be transformed in both his attitudes and actions.

Yr. 6:16 This is what the Lord says:

John R. W. Stott says, "A number of commentators suggest that the main body of Jesus' sermon or teaching is now over and that with verse 13, the application or conclusion begins. Certainly, He emphasizes here even more strongly than before the necessity of choice. 'Enter by the narrow gate,' He begins. That is the contrast between the two kinds of righteousness and of devotion. The two treasures, the two masters and the two ambitions have been faithfully portrayed. Now the time for decision has come. Is it to be the kingdom of Satan or the kingdom of God? The prevailing culture or the Christian counter-culture? Jesus continues with His presentation of the alternatives as He describes the two ways, 'broad' and 'narrow', the two teachers, 'false' and 'true', the two pleas, 'words' and 'deeds' and finally, the two foundations, 'sand' and 'rock'."

*Matt.
6:33*

*The Kingdom
His Right*

Boice points out:

Thou art the way, to thee alone
From sin and death we flee.
And he who would the Father seek,
Must seek Him, Lord by thee.

Thou art the truth, the word alone
True wisdom can impart.
Thou only canst inform the mind
And purify the heart.

X Thou art the life, the rending tomb
Proclaims thy conquering arm.
And those who put their trust in thee,
Nor death nor hell shall harm.

Thou art the way, the truth, the life
Grant us that way to know
That truth to keep, that life to win
Whose joys eternal flow."

There was no other good enough
To pay the price of sin.
He only could unlock the gate
Of heaven and let us in.

Six Lessons

CONCLUSION:

What lessons can we learn from this particular study?

LESSON #1: The measure of judgment that we use with others will be used against us.

LESSON #2: We are commanded to stop judging.

LESSON #3: We are warned to be careful to whom we give our message of salvation.

LESSON #4: Asking, seeking and knocking should be the pattern of our lives.

LESSON #5: The Father gives good things to those who are asking.

LESSON #6: Come in through the narrow gate because it leads to life.

When his bed caught fire, Edward Sweeny of New York City, awakened, ran to the door, opened it, went through it and slammed it behind him, only to discover that he was in a clothes closet and could not get out. Meanwhile other tenants smelled smoke and sounded the alarm. The firemen extinguished the blaze and released Mr. Sweeny from the closet when they heard him pounding on the door. How like human beings, caught in the sleep of death, they race to any door and rush through only to be trapped in their false hopes. Is it any wonder that the Lord cries through the prophet, "Turn ye to the stronghold, ye prisoners of hope." Christ is the stronghold and the only door. Any man who attempts to find safety by any other door will find himself trapped forever.

Faith is worthless in itself. If faith is not properly founded, it can lead to nothing other than disaster. One night, cars sped along the main highway between Jackson and Vicksburg, Mississippi. The drivers had faith in their cars and in the bridges over the streams. They passed over some bridges at fifty or sixty miles per hour. Everything was lovely. The concrete spans stood firm over the rivers and bayous and the cars went on their way. Suddenly, the twin tail lights in front of a truck melted into the road and disappeared. The driver of the truck caught only a glimpse of a black gap in the concrete before he too plunged into the stream below. Breaking glass, he succeeded in freeing himself. He swam ashore, but before he could reach the highway, other cars zoomed smoothly up to the gap and vanished. Frantically, he tried to flag three others. Their drivers ignored the dripping scarecrow figure and sped on into the void. Each time, there was a single booming splash, sometimes followed by a few hoarse shouts and screams. All the drivers had faith in a bridge that was out. There's only one bridge across the gulf of death. Christ has said, "No man cometh unto the Father, but by me." Woe to the man who attempts any other highway. His faith will carry him to a Christian eternity and that to heaven. Faith must have a proper foundation in Jesus Christ.

O, the love that drew salvation's plan.
O, the grace that brought it down to man.
O, the mighty gulf that God did span
At Calvary.

Mercy there was great and grace was free
Pardon there was multiplied to me.
There my burdened soul found liberty
At Calvary.

Ray Stedman in his book Secrets of the Spirit says, "Have you ever thought how narrow the telephone company is? If you want to call somebody up, the phone company insists that you use a certain series of numbers in exactly the proper sequence, and it leaves absolutely no room for you to play around. It is utterly narrow-minded at that point. Truth is that way. Jesus is the fulfillment of His own word, for the gate is narrow, that leads to life and those who find it are few. Others may teach about God, they may say that they teach the truth and seek the life, but only Jesus says, 'I am the way, I am the truth, I am the life.'"

Sumner Chubbuck

one way Physically - Mother
" " Spiritually - Master

enter: You must Act !! You must do something
||

How blessed I am in knowing
that our marriage is not about me
or about you, but about us
and the plan and purpose
God has for our lives.

What a joy it is to discover it with you
moment by moment,
to live it with you day by day,
and to share it with you always
out of the treasure house of our love.

Happy Anniversary
This anniversary is
somehow special to me.
I guess 55 years we should
get an award for just being
alive. my love always
Pearl

W. D. Cornell, alt.

W. G. Cooper

1. Far a - way in the depths of my
2. What a treas - ure I have in this
3. I am rest - ing to - night in this
4. And I think when I rise to that
5. Ah! soul, are you here with-out

spir - it to - night Rolls a
won - der - ful peace, Bur-ied
won - der - ful peace, Rest-ing
Ci - ty of peace, Where the
com-fort or rest, March-ing

mel - o - dy sweet-er than psalm;
deep in the heart of my soul;
sweet - ly in Je - sus' con - trol;
Au - thor of peace I shall see,
down the rough path-way of time?

In ce - les - tial-like strains it un -
So se - cure that no pow - er can
For I'm kept from all dan-ger by
That one strain of the song which the
Make Je - sus your friend ere the

ceas-ing - ly falls O'er my soul like an in - fi - nite
mine it a - way, While the years of e - ter - ni - ty calm.
night and by day, And His glo - ry is flood-ing my soul.
ran-somed will sing, In that heav - en - ly king-dom shall be:
shad-ows grow dark; Oh, ac- cept this sweet peace so sub - lime.

Refrain

Peace! Peace! Won-der-ful peace, Coming down from the Fa-ther a - bove; Sweep
o-ver my spir-it for - ev-er, I pray, In fath-om-less bil-lows of love.