

Trinity Bible Class - HPC - January 14, 2024

A MINISTRY OF HEALING - JESUS AUTHORITY

Matthew Chapters 7 and 8

“Thou art The Christ the Son of The Living God”
(Mt.16:15)

I. INTRODUCTION - CHAPTERS AND VERSES

II. JUDGING OTHERS (Ch. 7: 1-4)

Five examples of the attitude of Kingdom citizens were given in chapter 6. These were 1. Giving, 2. Prayer, 3. Fasting, 4. Wealth, and 5. Anxiety. Chapter 7 provides number 6. “Judging”. The sense in the Greek is that it is the habit of judging others that is condemned. Sometimes these words of our Lord are misconstrued by people to prohibit all forms of judgment. No matter what happens they say, “Judge not that you be not judged”. But Jesus is not teaching that we are to be undiscerning Christians. He never intended that we abandon our critical faculty or discernment. The NT has many illustrations of legitimate judgments of the condition, conduct or teaching of others. The Christian is commanded to make a decision to discriminate between good and bad or between good and best. Wm. MacDonald provides six examples of this:

1. When disputes arise between believers, they should be settled in the church by members who can decide the matter. (I Cor. 6: 1-8).

2. The local church is to judge serious sins of members and take appropriate action. (Mt. 18:17; I Cor. 5:9-13).
3. Believers are to judge the doctrinal teaching of teachers and preachers by the Word of God. (Mt. 7: 15-20; I Cor 14:29; I Jn. 4:1).
4. Christians have to discern if others are believers in order to obey the Apostle Paul's command in 2 Cor. 6:14).
5. Those in the church must judge which person has the qualifications necessary for elders and deacons. (I Tim. 3:1-13).
6. We have to discern which people are unruly, fainthearted, weak, etc., and treat them according to the instructions in the Bible. (e.g., I Thess. 5:14).

Critics of others must stop short of final condemnation for men cannot judge motives, as only God can (Jas.4:11-12). "**That you be not judged**", the Greek is better understood to be God's judgment rather than Man's.

A mote is a splinter or a speck of straw whereas a **Beam** is a substantial plank used in building. A person with a censorious spirit who sets himself up as a judge is termed a hypocrite for he acts as a physician when he is ailing himself. Those who have heard the gospel and the invitation of Christ, and by their response have shown their nature to be unalterably vicious (dogs and swine, were particularly repulsive to Jesus audience), and must not be allowed to treat these precious things as cheap (cf. 13:11-15).

III. ASK, SEEK, KNOCK (7: 7-12).

These verses answer the believer's problem arising from the instructions on judging and the living out the teachings of the Sermon on the Mount. If we think that we can live out the teachings by our own strength we have not realized the supernatural character of the life the Savior calls us to. Here we have the invitation to ask and keep on asking; to seek and keep on seeking; to knock and keep on knocking. Wisdom and power to live the Christian life will be given to all who earnestly and persistently pray for it in faith.

No father would deceive his hungry child by giving him or her a stone or a serpent. If human parents can reward their children's request with what is best for them. **How much more will our Father who is in heaven** do so. The good things He gives is replaced in Luke. 11: 13 (another occasion) by the **Holy Spirit**. Homer A. Kent Jr. says ; "verse 12 applies the foregoing instruction. Though evil by nature, believers are still acknowledged by God as His children and promised answers to prayer. Hence, rather than judging others, we are to treat them as we would like to be treated. This summary of the OT (**The law and the prophets**) is a restatement of the second table of the Law (Mt. 22: 36-40; Rom 13:8-10), and rests upon the first, for man's relation to God is always basic to his relation to his fellows."

IV. THE NARROW AND WIDE GATES (7: 13-27).

Verse 12 concludes the Sermon on the Mount. What follows in vv. 13-27 are four warnings Jesus gives to His audience about applying the sermon. The first warning (vv.13-14) is a caution to the lost about where they are headed. The verb **enter** has no grammatical object, but v.14 indicates that eternal life is the destination. On the other hand Jesus is both the narrow gate (John 10:9), and the way (John 14:6). Jesus is saying that to follow Him would require faith, discipline and endurance.

Faith is being sure of what we hope for and certain of what we do not see. St. Augustine put it this way; "Faith is believing what we do not see and the reward of faith is to see what we believe".

This often difficult life is the only life worth living. The first Christians were called "those of The Way" (Acts (;2; 19:9,23; 22:4; 24;14,22). If a person chooses the easy way, (the wide gate), he will have plenty of company, but will be rejecting the love of God for him or her through Jesus Christ.

V. A TREE AND ITS FRUIT - FALSE PROPHETS, TEACHERS PREACHERS.

Verses 15-20 provides the second warning and Jesus caution to believers about pretenders. Outwardly they may not be recognized however, inwardly they are ferocious wolves.

You will know them by their fruit i.e., the doctrines they produce and eventually the works they perform. They advocate the wide gate and the easy way and water down the Truth. They are referred to as corrupt, worthless trees that bear no fruit for God and will be cut-down. The test of the

true prophet or leader is his conformity to scripture (I Cor. 14:37; Deut. 13:1-5).

With regard to believers and their works, Robert Murray McCheyne said: “ **No amount of activity in the King’s service will ever make up for neglect of the King Himself.**”

If we are to bear fruit for God we must be branches that are connected to the vine who is the Lord Jesus. He is the vine and He said without Me you can do nothing. (John 15:1-5).

VI. I NEVER KNEW YOU- I DO NOT RECOGNIZE YOU AS ONE OF MY PEOPLE.

Verses 21-23 The third warning is directed at those who claim to be part of Jesus company but are not. No one is allowed admission into the Kingdom on the basis of good deeds he has performed, no matter how spectacular they might be (**prophecy, cast out demons, perform many miracles**). Who then can enter? The answer is those who have received Jesus Christ and have had His righteousness imparted to them. Jesus solemnly implies His Divine Sonship, (**My Father**) and His position as judge (**will say to ME in that day**). The application is universal but the specific eschatological reference is to those still living at the establishment of the Millennial Kingdom.

VII. THE WISE AND FOOLISH BUILDERS

Verses 24-27 – The last of the four warnings, this one is a about receiving and obeying (acting upon) the words of Jesus. The houses mentioned are each person. All build their lives, both the foolish and the wise. The wise build

their house (lives) on the Rock which represents Jesus Christ (Psa. 28:1; I Cor. 10:3,4; Mt. 16:18). The foolish build their (houses (lives) on sand. When the storms of life and later God's judgment comes those who built on the rock will stand and those who built on the sand will have a great fall. The interpretation of the parable actually carries us beyond salvation to its practical outworking in the Christian life.

VIII. THE AUTHORITY OF JESUS CHRIST (V. 28).

Lenski, *Interpretations of Matthew's gospel*, says; "when Jesus spoke the crowds were astonished and in rapt attention and when He concluded, *amazement* engulfed them. **Not as the scribes** calls attention to the fact that the scribes in lecturing appealed repeatedly to the opinions of distinguished rabbis and to traditional interpretations. How tedious compared to Christ's authoritative, **"I SAY UNTO YOU"**.

IX. A WORD ABOUT **AUTHORITY** (Gr. *Exousia; exousiazo*).

A root concept in "authority" is "authorship" not restricted to writing but as in "Originator" or "Creation". The creator determines the purposes of his creation and hold all rights to it. (Gen. 1:1). Jesus Christ, the Son of God, always maintained His ownership and authority over creation. The authority He won back at Calvary was what Adam lost but not His own. That is why Satan wants to dispel belief in God as the creator for if He is the creator then He has authority over His creation. Jesus Christ, the Son of God is the creator of all

creation therefore He has authority over all. (John 1:1-3).

The earth is the Lord's and all it contains (Psa.24:1).

The authority in which Satan operates is limited by God.

Martin Luther said; "God has Satan on a leash". Satan's activity is spread by the decisions and actions of sinful human beings.

Satan through deception has deceived many to think that there is no creator so that ownerships and authority of the

world is up for grabs. Therefore, in virtually

all sectors of society, we see a departure from God's authority

and independence from it e.g., Education-Government-

Religion-Entertainment etc.

Dr. D. Sheets says; "A choice not to submit to Jesus Christ though permitted at this time is *rebellion*. This is why God reminds us that He is the judge who one day will hold every person, who ever lived, accountable for his or her deeds.

(Rev. 20:11-15 (unbelievers); (Rom. 14:10(believer's works)).