



MATTHEW 7:1-12
MESSIAH ON A MISSION (PART 12)

Did Jesus Really Teach Us Not To Judge?

OUTLINE OF PASSAGE:

- **(7:1-2)** The prohibition against judging (7:1) is clarified in chapter 13, where disciples are to avoid judging the eschatological fate of others in the Christian community (13:27–30)
- **(7:3-5)** Jesus uses hyperbole to blast Hypocrisy—Again (cf. 6:1-18; 15:1–9; 23:13–32)
- **(7:6)** Jesus instructs them to judge your involvement in situations using discernment (Proverbs 23:9; John 7:24; 8:15-16)
- **(7:7-11)** In the Teachings of Jesus prayer is the underlying principle or guiding thought to all situations in life. (cf., 6:5–15; 21:21–22)
- **(7:12)** *THE GOLDEN RULE*

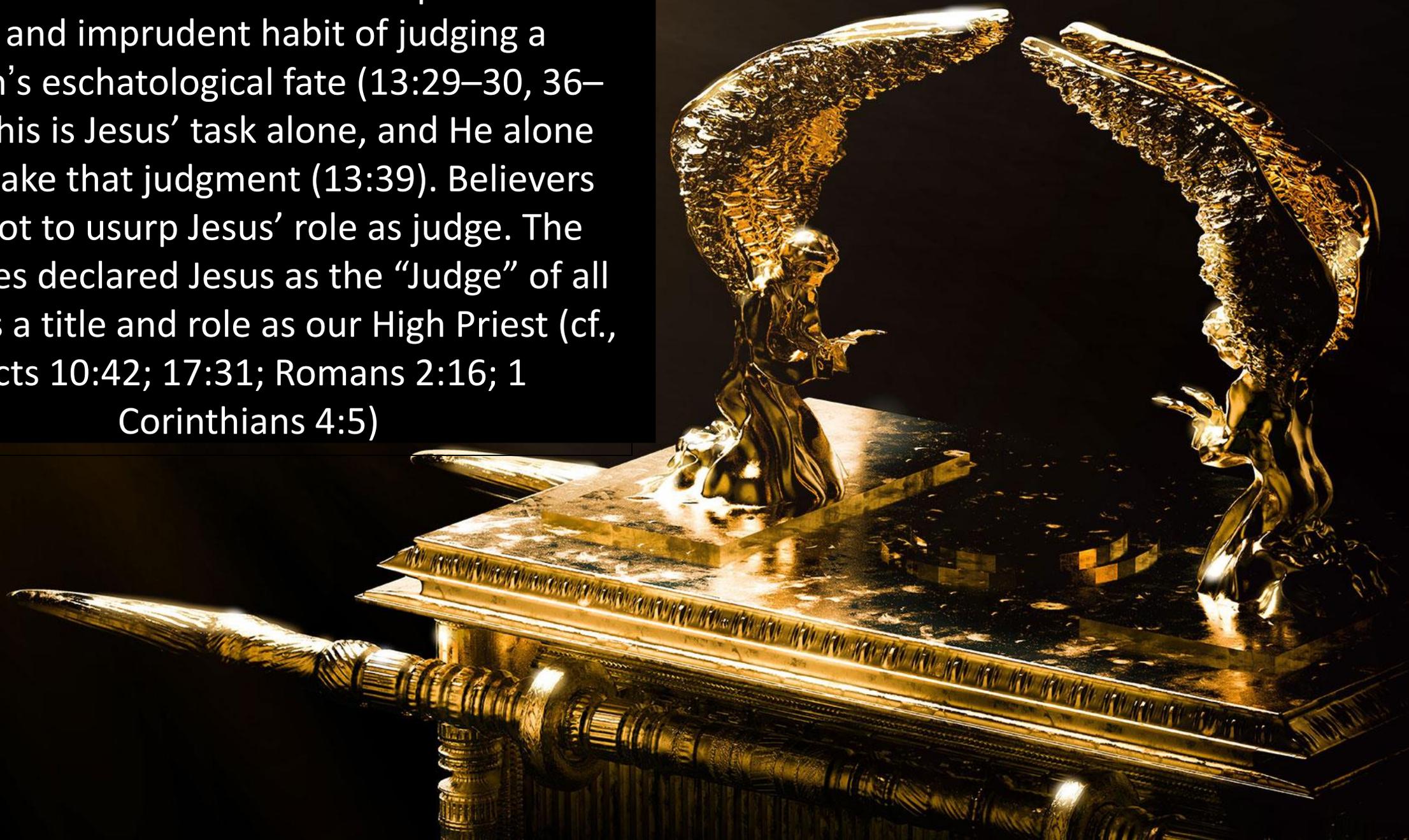
Other scripture passages indicate that the Lord's prohibition does not include

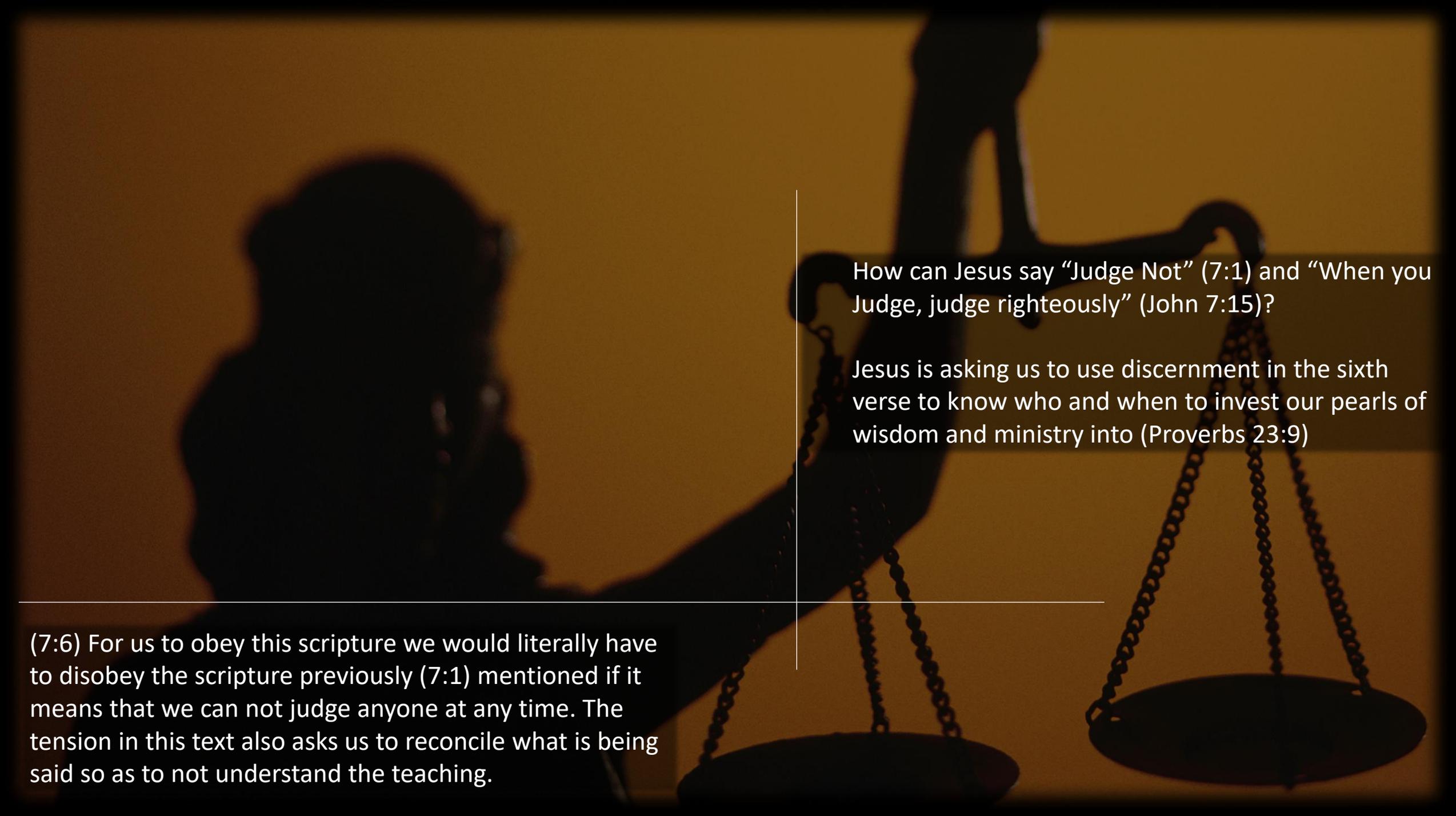
- Judgment by civil courts, which are necessary in the control of crime in a sinful world (Titus 3:1-2; Hebrews 13:17; 1 Peter 2:13-15)

- Neither does the prohibition include judgment by the church of those within its fellowship who are disorderly or embrace false doctrine (Matthew 18:16-17; 2 Thessalonians 3:6, 14; Titus 3:10)

- And the Lord did not forbid individuals to make judgments regarding those who do wrong (Matthew 7:15-16; Romans 16:17; 1 Corinthians 5:11; 1 John 4:1)

Matthew will note how Jesus emphasizes the sin and imprudent habit of judging a person's eschatological fate (13:29–30, 36–43). This is Jesus' task alone, and He alone will make that judgment (13:39). Believers are not to usurp Jesus' role as judge. The Apostles declared Jesus as the "Judge" of all flesh as a title and role as our High Priest (cf., Acts 10:42; 17:31; Romans 2:16; 1 Corinthians 4:5)





How can Jesus say “Judge Not” (7:1) and “When you Judge, judge righteously” (John 7:15)?

Jesus is asking us to use discernment in the sixth verse to know who and when to invest our pearls of wisdom and ministry into (Proverbs 23:9)

(7:6) For us to obey this scripture we would literally have to disobey the scripture previously (7:1) mentioned if it means that we can not judge anyone at any time. The tension in this text also asks us to reconcile what is being said so as to not understand the teaching.

(7:7-11) JESUS AS AN APOLOGIST

The Judge of All Flesh Is Our High Priest and He Answers Prayers!

Jesus is now anchoring us to right thinking about God! He wants you to think in a right way about God. If we are faithful to scripture it will develop a theology about a God who is faithful to us!



***In the Sermon on the Mount Jesus shows how a wrong
view about God produces actions that are wrong:***



1. He addresses any tendency to see God as capricious and acting on a whim without compassion
2. He refused to allow anyone to think that the Father in heaven would be a lesser parent than a human parent, who would never give a stone to a child asking for bread
3. He illuminates how the person who is vindictive also believes God is one who shows favouritism (5:45)
4. The one who prays trying to earn God's approval believes God to be one who is distant and prone to ignore human concerns (6:6,7,30-34)

A similar, albeit conversely stated quote attributed to Hillel the Elder states,

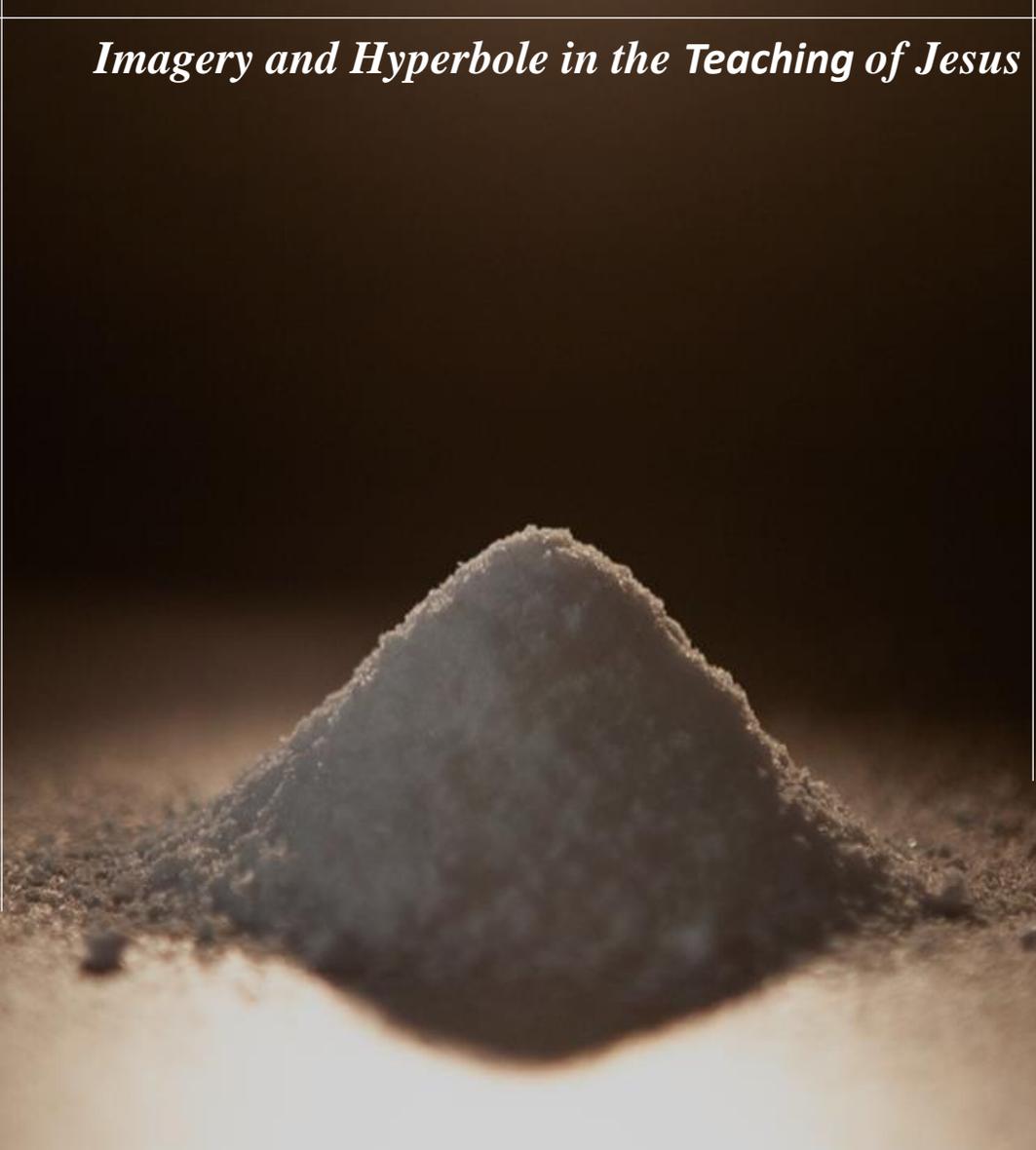


“What is hateful to you, do not do to your neighbour. That is the whole Torah; the rest is just commentary” (b.Shabb. 31a)

FOOTNOTE 1: CULTURAL AND HISTORICAL NOTES

Imagery and Hyperbole in the Teaching of Jesus

Jesus, much like other Jewish rabbis, used a variety of teaching methods to persuade and compel his audience. His teachings in the Gospels are filled with imagery, both commonplace (e.g., salt and lamps [Matt. 5:13–16]) and striking (e.g., the juxtaposition of speck and plank [Matt. 7:3–5]). In addition to simple images, Jesus told stories (parables) that form more complex images of comparison to illustrate what God’s kingdom and God’s work are like (e.g., Matt. 20:1–15).



Jesus also used hyperbole—exaggeration of images meant to jar sensibilities and prod responses. Jesus has already used hyperbole in 6:1–18, where he calls his followers to give to the needy without concern for public attention or honor. The words “Do not let your left hand know what your right hand is doing” are clearly hyperbolic because the scenario is not a physiological possibility. The point of such hyperbolic speech is to communicate powerfully the necessity of giving with no thought of human praise (even one’s own). (Brown, *Matthew*, p.160)



LORD JESUS CHRIST

*Devotion to Jesus
in Earliest
Christianity*

LARRY W. HURTADO

FOOTNOTE 2: CULTURAL AND HISTORICAL NOTES

Matthew's Discourses

In between the bracketing accounts of the nativity and the post-resurrection narrative, Matthew's other most prominent additions to the Markan material and structure are the five commonly recognized discourses, which present substantial amounts of Jesus' authoritative teaching on a number of subjects (5:1; 7:28; 10:1-11:1; 13:1-53; 18:1-19:1; 23:1-26:1) Each ends with a statement indicating that Jesus has "finished" (etelesen) giving a body of teaching (tous logous, 7:28 and 19:1), mission instructions (diatassön, 11:1), or parables (parabolas, 13:53); 26:1 serves to conclude both the final discourse and the whole series of discourses ("when Jesus had finished all these sayings," Pantas tous logous toutous). The five discourses amount to 380 verses, about 35 percent of Matthew, and a body of material roughly 60 percent the size of Mark. It was obviously a major aim of the author to present Jesus as the authoritative teacher for readers. Of course, Matthew found the emphasis on Jesus as a teacher already there in Mark, which frequently mentions teaching as a component activity in Jesus' ministry, but it was Matthew's contribution to supply a substantially larger body of material to give more ample indication of Jesus' teaching. Likewise, it is possible that the idea of providing blocks of Jesus' teaching in the form of such discourses may have been suggested by the discourse-like blocks of teaching material in Mark (parables in Mark 4:1-34;p eschatological discourse in 13:1-37). (Hurtado, 332,333).

FOOTNOTE 3: CULTURAL AND HISTORICAL NOTES

Dogs in the Ancient World

In Proverbs 26:11 a fool is said to return to his folly as surely as a dog to its vomit, and in verse 17 Solomon pointed out — possibly from childhood experience! — that it is dangerous to grab a dog by the ears. These statements would be equally true of both wild and domesticated dogs. But the question is often asked: Did the Israelites keep dogs as pets? Dogs were first domesticated in prehistoric times. A site called Ein Mallaha in northern Israel yields the earliest uncontested archaeological evidence for domesticated dogs (c. 9600 B.C.), though there may be an earlier site at the Palegawra Cave in Iraq. Even so, most dogs in the early Biblical period were wild, and ancient people naturally regarded them with fear and disdain. The portrayal of dogs in the Bible is especially negative (e.g., 1Sa 17:42–43). They are depicted as roaming carnivores that hunted in packs, even inside cities (1Ki 14:11; Ps 22:16). To have one's corpse devoured by dogs was a dreadful fate (1Ki 21:19), and the epithet “dog” was insulting (2Ki 8:13), if not humiliating (2Sa 3:8), implying that an individual was either worthless (1Sa 24:14) or evil (Ps 22:16). In fact, the reference to a dog in Deuteronomy 23:18 probably refers to a male homosexual prostitute. Other ancient cultures viewed dogs more positively. In Mesopotamia puppies were used in purification and healing rites. In Persia dogs were revered. Similarly, in Egypt some dogs were considered sacred, and many were mummified. The Philistine city of Ashkelon, during the Persian period, maintained a cemetery of over 1,000 pits filled with carefully buried puppies, though the significance and function of this burial ground is difficult to interpret. In the Greco-Roman world dogs were frequently domesticated, as is attested in a conversation between Jesus and a Phoenician woman (Mt 15:26–27), as well as by Greek vases depicting hunters with their dogs at their sides. A Latin sign found in Pompeii reads *cave canem* (“beware of dog”). (Archeological Study Bible; Matthew 7:6)

