

Self Judgement, Wisdom, Prayer, Summary

Matt, 7:1-12 April 12, 2026

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**Matt. 7:1-12 NKJV**

1“**Judge not, that you be not judged.** 2For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. 3And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? 4Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye? 5Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

6“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

7“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9Or what man is there among you who, if his son asks for bread, will give him a stone? 10Or if he asks for a fish, will he give him a serpent? 11If you then, 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! 12Therefore, **whatever you want men to do to you, do also to them,** for this is the Law and the Prophets.

There are three significant subjects we’ll explore today from Matthew 7, focusing on verses 1-12. First, for our ministry to be therapeutic and beneficial, we must distinguish between self-centeredness and genuine consideration of others. We should recognize our similarities with others and avoid developing a superiority complex or harsh discipline that relies on power. This harsh power can be found in small or large groups, but it has no place in genuine care or ministry.

I’m reminded of Mel Brooks line about “the Inquisition, What a show.” While it was indeed horrible and not limited to the Catholic Church, it was also practiced by Protestants once they gained power. The basic premise was that confession would lead to a less painful death, and believe me, there are painful

ways to die. The Inquisition is a terrible smear, especially considering the time period in which it was practiced.

Jesus' words here provide a clear perspective on their actions. By engaging in self-evaluation, we can determine the purpose of our ministry, which should be beneficial and therapeutic.<sup>1</sup>

This is evident in the illustration Jesus presents: "Judge not, that you be not judged. For with what judgment you judge, you will be judged. And what measure you use, it will be measured back to you. Why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye,' when there is a plank in your own eye? Hypocrite, remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye." This is a very clear illustration from eye care. Have you ever experienced a piece of dust or grit entering your eye? My immediate reaction is that you're instinctively using your natural defenses to clear the eye. The eye starts to tear, and the eyelid rapidly moves up and down, attempting to dislodge the debris. Sometimes, you may need assistance from someone else to remove the irritant.

While the irritant is present in your eye, even a small one feels significantly larger. Therefore, the illustration of the speck and the log is an excellent choice. When the speck is in your eye, it feels like a log, causing immense eye pain. However, once the speck is removed, the tears or water in your eye clear, allowing you to see clearly again.

Now, you can remove the speck from the other person's eye. You can actually provide therapeutic relief to them, which is why the word "therapy" is used here. It's a beneficial type of discernment. We're distinguishing between discernment and harsh judgment, which is excessive and may be self-centered.

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<sup>1</sup> 2 Tim. 16 All Scripture is given by inspiration of God, and is **profitable** for **doctrine**, for **reproof**, for **correction**, for **instruction** in righteousness, <sup>17</sup>that the man of God may be complete, thoroughly equipped for every good work. Observe ministry has a goal and through Bible based truth, pointing out sin, correcting pointing out the path and teaching then how and why we can reach that goal.

<sup>2</sup> 2 Tim. 2 <sup>24</sup>And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, <sup>25</sup>in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup>and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

The ministry has discernment and evaluation which we judge good and evil. We have to recognize the truth about people, what the Bible teaches. But our dominant attitude is gentleness in helping people.

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore** such an one in the **spirit of meekness; considering thyself**, lest thou also be tempted. <sup>2</sup>Bear ye one another's burdens, and so **fulfill the law of Christ**. <sup>3</sup>For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup>But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup>For every man shall bear his own burden.

Judgments that claim to be motivated by a desire to help may actually be driven by self-interest. This is a terrible form of testimony and something we should avoid.

On the other hand, the Bible emphasizes the importance of discernment. We're instructed to discern right from wrong and make judgments about what is right and what is wrong.<sup>2</sup> This is a positive aspect of discernment. We're also to discern what's important and what's not, and we can address the latter in due time, but it shouldn't take precedence. Discernment and understanding are universal experiences that everyone faces.

Discernment is a valuable skill. However, the Bible also instructs us to judge. We're all inherently flawed, but unless we first examine ourselves, we can't make accurate judgments about others. The fundamental purpose of helping people in ministry is to encourage them to continue coming. You know, if someone's desire is to keep coming to church to learn, we can't kick them out. We're all sinners, just like they are. But as you preach and teach, you can make discernments.

This discernment helps the congregation grow and challenge itself, addressing the problems they face. We strive to provide help, therapy, care, ministry, and teaching so that they can make right and wrong choices and grow. All of this is part of discernment.

Let me share another passage of scripture that clarifies this. Turn in your Bibles. I'll include the text in my writing, but please turn in your Bibles and follow along. Romans chapter 14.

1Receive one who is weak in the faith, but not to disputes over doubtful things. 2For one believes he may eat all things, but he who is weak eats only vegetables. 3Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. 4Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

5One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. 6He who observes the day, observes it to the Lord; and he who does not observe

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<sup>2</sup> Hebrews. 5:14 discern good and evil Phil. 1:9 We see this in many professions. Teachers changes the way they teach after evaluating their students. A doctor makes decisions after observation and test to how to treat a patient. A plumber and carpenter chooses the right tool for the repair. In the same way in the ministry we have many tools and ways to help restore believers or help those who don't know the Lord.

the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. 7For none of us lives to himself, and no one dies to himself. 8For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. 9For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. 10But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. 11For it is written:

“As I live, says the Lord,  
Every knee shall bow to Me,  
And every tongue shall confess to God.”

12So then each of us shall give account of himself to God. 13Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

This brings us to the concept of discernment and judgment. We are to consider others, just as we consider ourselves. We are sinners, and if we have the opportunity to help others, we should do so. However, discerning what is right and wrong, distinguishing between sin and righteousness, is a different matter. There is significant freedom in individual practices, such as whether to eat meat or be a vegetarian. None of these positions constitute a moral ground for right or wrong. This is not the case today, where people often take sides and condemn others. However, this is neither inherently right nor wrong.

Ultimately, we are to live for the Lord and then die for the Lord. We are to help each other, avoiding putting stumbling blocks in someone's way and instead helping them grow in the Lord. Individual challenges are inevitable, but they are at the root of this matter. However, if we have a bitter, critical, and harsh attitude, as the Pharisees did, we are not allowing God to intervene and help. The comparison of the speck and the log is excellent. If you understand that the log in your eye is painful and significant, you can clearly see what is in your brother's eye: not a log at all, but a smaller speck, hopefully. The larger the speck, or even a splinter, the more it requires eye care, which is painful.

So, you know, the idea that whatever standard you use, people will take it and use it against you is as old as time. Okay, and we really want to be involved in a ministry that cares and can help each other when there's something in the

eye. We want to give everyone a clear eye, both physically and spiritually, so they can see what is right and wrong. This is a very important thing.

Now, secondly, He gets into this thing here. Don't give what is holy to dogs or cast your pearls before swine, lest they trample under their feet and turn and tear you in pieces. Okay? He's talking about how to handle God's word with people who don't understand it. They're outsiders. So, two animals are used to illustrate this: dogs and swine. Gentiles were considered dogs by the Jewish people in Jesus' day, and swine are also unclean animals. You can't put something precious in front of them and expect them to act according to their nature, where they destroy what is precious. They're just going to do it. So, "don't give" is a command. Don't do it. Don't cast your pearls before swine. Don't do it.

Now, we need to assume that people don't know what you're talking about when you use the Bible. You may be sharing something in the Bible, a verse that another Christian might understand, but the person who doesn't know the Lord or the Bible will listen to the quote and not be sure if it fits the situation. It might not actually fit, but one thing is sure: they don't understand it. And they may, in turn, stereotype you as a little weird or crazy and mock you. So, the very part of the word that you're sharing with them becomes part of their mockery. Jesus says, " Don't do that. People will stereotype and view you and the Bible negatively.

Oh, this is seen whenever there's a Christian in a story. They will stereotype Christians as a bit weird, a bit off, and judgmental, as mentioned in this chapter. They will dismiss the Bible's teachings as irrelevant. This is a common occurrence, as seen in countless stories that reach the TV, radio, or internet. Jesus advises us to be aware and avoid such behavior.

The one thing I have observed is that Christians themselves may not realize others are mocking them when they share what they call their testimony. We cannot assume they understand, or that they will dismiss us and cubbyhole us, boxing us up into something irrational.

Dogs, for instance, tend to chew on things and cause damage. One of our dogs, while I was away, managed to destroy my glasses in a matter of seconds. I couldn't stop it in time. The dog didn't appreciate the glasses, and since it was a puppy, I didn't punish it directly. I expressed my disappointment, but dogs are unpredictable. Pigs also exhibit similar behavior. It's not advisable to be in a pigsty, where pigs are in pens and lying down to sleep. They will attack you there. You're at their level. Therefore, be cautious in using the Bible. When you do use it, be prepared to explain its meaning.

Personally, I prefer to focus on one idea at a time until it's fully understood. I don't jump from one idea to another. I strive to stay on point until I achieve a clear understanding. There are certain things that are precious to you

that may never make sense to unbelievers. In such cases, it's best to keep them to yourself. That's what Jesus is referring to here.

The third area we're examining is prayer. Despite God's goodness, we live in a fallen world. Sometimes, we need to pray, and we should do so consistently. We don't have to persevere over it, but we must visit it and implore the Lord in earnest. There's nothing wrong with that. There's nothing wrong with bringing the same request to the Lord the next day. If it's still urgent, pray about it. The closer it is to a need here on earth, like food, shelter, or something that helps us survive, the more important it is. While you're praying, think about what kind of action God wants you to take to address these needs and be actively involved in it. Be very active in it. But also pray that God will provide so you can continue to meet these needs, especially your daily needs.

Most of our diseases are not curable. They may go into remission, or we may find relief from some therapy or medicine to help us cope. When we're fighting a disease, we not only participate in the therapy that may help us, but also in the therapy that may help others. We also continue to pray.

Here's what he says: He earlier taught about praying God's will, which is very important. He also talked about daily care, how to deal with sin, relationships and reconciliation, forgiveness, and fasting. Fasting is meant to help us focus more on our prayers to God, especially when some things are difficult. For example, when the disciples tried to cast out a demon, they couldn't. Jesus then looked at their faith and shook his head, but he went ahead and cast out the demon. The disciples asked the Lord why they couldn't do it, and he explained that sometimes you have to pray and fast because the battle is bigger than you. You're facing powers that are bigger than you. So, sometimes you need to fast, pray, and fast again. It's hard, but it's worth it.

Now, let's go back to the original request. Ask, seek, and knock. For everyone who asks receives, everyone who seeks finds, and he who knocks will be opened. Keep asking, seeking, and knocking. Stay with it. Remember, God is working in time and space, and you may need to continue your efforts until your request is granted. Keep asking, seeking, and finding. You'll find what you're looking for.

When you reflect on the entire situation, you'll recognize how God orchestrated it. However, we are also expected to actively participate in this process. Now, he's going to illustrate this in a remarkable manner.

Or, who among you is there? If his son requests bread, will he provide him with a stone, and if he asks for a fish, will he offer it to a serpent? Remember, what do people think about writing and the word "stone"? And what about fish? Well, they did cook bread underground. They constructed their ovens underground. While this wasn't the only method they used, it was one of the ways they cooked in the desert, and it's still practiced today. If you happen to be

a tourist in Israel and visit a Bedouin camp, you'll often find them cooking bread underground. They shake it off, and you can see the ashes and dirt coming off the bread. They then give it to you to eat. And those of you who have the courage to eat the bread will discover that it tastes delicious and is indeed bread, but it appears a bit like stone.

Now, consider a fish and a serpent. There are fish that resemble snakes more closely, but they are still fish. So, he takes this example and says, "No, listen. If you, being evil, know how to give good gifts to your children, how much more does your Father in heaven give good things to those who ask him?" Aren't you grateful that your parents did good things for you? They gave you gifts and provided you with necessities for survival. My father had to buy me special shoes for a while, and they cost more than half his paycheck. They were expensive. Many assistive devices for individuals with disabilities are costly. These items are not typically mass-produced. Even today, when you're looking for assistance with aging, you'll find that many of these items are quite expensive. But my father bought me those shoes. And he had a problem with the fact that I could break these shoes down within two months, rendering them useless. This bothered him greatly. However, he continued to try to provide for me. We had to find an alternative solution because we couldn't afford it. And we did. But you know, how often are you grateful for the good things your parents did for you? Remember, your parents are just like you. They're sinners and not perfect. You might find it amusing that we discovered our parents' imperfections, but they are indeed imperfect. Despite this, they're trying their best for you.

I don't want to use the worst parent on the planet as an illustration because they often demonstrate their evil nature and neglect their children. However, I know from personal experience that even though my dad wasn't perfect, he did many good things for my brother and me. He was there for us and did his best despite being a sinner himself. So, if parents, who are human beings, know how to give to their children, the little ones, let's try to find a balance in this situation. We may not believe our parents are perfect, but we're not perfect either. If they know how to give, then our Father in heaven can also give us good things because he's not evil.

Sometimes, this kind of prayer can be very helpful.

When we reflect on this sermon, which emphasizes Jesus' concern for where sins are addressed, relationships can be reconciled, and forgiveness can occur, it's no wonder he concludes with this. We can actually rebuild relationships, which is a positive outcome.

Now, let's look at the last verse, verse 12, in conjunction with verse 1. Notice the negative example. Remember, "Judge not, that you not be judged." For with the judgment you judge, you will be judged. Do you really want people

to treat you that way? Or would you prefer to apply the golden rule? Therefore, do unto others as you would have them do unto you. This is the law and the prophet.

There are a few things to consider here. First, I want to clarify that the “therefore” here concludes the main part of the sermon that began in Matthew 5:17-7:12. This concludes a well-crafted section of the sermon worthy of study. Now, let’s talk about the subject matter of the law and the prophets. This section concludes in verse 12, which states that this is the law of the prophets.

Now, let’s consider these remarkable principles.<sup>3</sup> Think about the Ten Commandments in the Bible. Four of them deal with God, and they are all very good commandments. One important aspect of the Sabbath day is that it provides people with rest. This was something that Jesus was trying to reinterpret when people objected to him performing good deeds on the Sabbath. Jesus stated that the Sabbath was made for people, not the other way around. It is good to do good on the Sabbath, to heal someone who is suffering, and to rest from work. However, Jesus did not exclude the fact that there is still work to be done on the Sabbath. The Sabbath was beneficial because it gave people rest. People would work you seven days a week if they could.

What is the greatest commandment? The greatest commandment is to love the Lord your God with all your heart, soul, and mind.

What is the second commandment? The second commandment is to love your neighbor as yourself. What is the royal commandment?

The royal commandment is to love as I have loved. Jesus said, “Love as I have loved.” That is the greater commandment. Love your enemies, not just your friends. Love your enemies, love as I have loved. The royal commandment.

And then we have the golden rule: whatever you want men to do to you, do also to them. Practice what you preach, but if you want people to be treated right, treat them with the same standard you want them to treat you.

Now, let’s talk about these principles I mentioned. Going back to the Ten Commandments, the last six deal with human relationships. They make absolute sense, and you could easily remove the Ten Commandments from the law. However, the six commandments are still the foundation of the law today. They emphasize the importance of honoring relationships, honoring your parents, and honoring your grandparents. These principles are rooted in honoring your parents. Don’t lie, don’t steal, and don’t commit adultery. Adultery can destroy relationships, even in open marriages. People who have open marriages often

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<sup>3</sup> Look at these key principles yourself. The Sabbath was the only change in the church age. But notice the benefit of rest is gave people. Jesus argument that the sabbath was for people not for the Sabbath. Jesus could do the will of God and heal on the Sabbath. Principles at the end of sermon.

don't live in the same room, let alone the same floor, if they can afford it. This separation can eventually hurt the marriage. Lastly, don't covet. Wanting what others have often leads to many crimes, including murder. These are all important aspects of the law. When you look at the six commandments, they still hold significant importance in our legal system.

People may try to remove God from the law, but ultimately, we want God to judge because our judgment may not be sufficient. We put people in prison for killing multiple times, and they spend their lives there. Many people who commit violent murders are released from prison within a few years. We may be destroying lives when we do that. Therefore, there is a need for God to judge and be present in our courts, which can become corrupt. Our courts need someone above them to hold them accountable, because people can become corrupt. There are many other reasons why God's judgment is necessary.

These are wonderful ideas and principles related to ministry, including how we use the Bible, pray, and treat others. Following these principles is a positive endeavor,

Lord. Thank you for studying your word today.

May we continue to learn and grow as we progress. We are nearing the end of the Sermon on the Mount, which Jesus will repeatedly deliver over several years. We are grateful for these timeless truths that span from the Old Testament to the New Testament. You continually develop and teach these truths, bringing in new insights, and we grow in various aspects of our faith. Therefore, we express our gratitude to you, Lord, for your word today. Grant us the strength to obey it, use it effectively, and engage in self-reflection, which is crucial for our lives. This self-evaluation will enable us to minister to others who may face similar challenges. We thank you for these blessings and always pray for guidance in our prayer life, knowing that you are good and that we live in a challenging world. Help us to remain committed to the will of God. In Jesus' name, amen

10 commandments

7'You shall have no other gods before Me.

8'You shall not make for yourself a carved image—any likeness of

anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 9you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,<sup>10</sup>but showing mercy to thousands, to those who love Me and keep My commandments.

11'You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.

12'Observe the Sabbath day, to keep it holy, as the Lord your God commanded you.<sup>13</sup>Six days you shall labor and do all your work,<sup>14</sup>but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your male servant and your female servant may rest as well as you.<sup>15</sup>And remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.

16'Honor your father and your mother, as the Lord your God has commanded you, that your days may be long, and that it may be well with you in the land which the Lord your God is giving you.

17'You shall not murder.

Use 5 words or less each the Laws

God

1.

2.

3.

4.

Human

5.

6.

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9.

10.

18 'You shall not commit adultery.

19 'You shall not steal.

20 'You shall not bear false witness against your neighbor.

21 'You shall not covet your neighbor's wife; and you shall not desire your neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that is your neighbor's.'

### Greatest Commandment

You shall love the Lord your God with all your heart, with all your soul, and with all your strength. Deut. 6:5

" 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' LK. 10:27

### Second Greatest

but you shall love your neighbor as yourself: Lev. 19:18

And the second is like it: 'You shall love your neighbor as yourself.' Matt. 22:31

### New Commandment

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. Jn. 13:34

And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. Eph. 4:32

bearing with one another, and

### Observe & Interpret & Apply

How following these principles is easier than learning hundreds of commands found in the Bible?

How do they help us prioritize our behavior?

Can we be perfect in these things?

The commandments are our school teacher.

24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith Gal. 3

These truths are better understood as goals than lived out perfectly.

Work through these principles how would you interpret and apply them?

forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. Col. 3:13

But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, Matt. 5:44

Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."

**The Golden Rule** - Observe  
Jesus states it positively

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Be Holy for I am Holy Matt. 5:48