November 15, 2026

Sermon on the Mount

Reject Hypocrisy

Matthew 7:1-5

1. **Sermon Outline**:
    a. If You've Received God's Grace, Show Grace to Everyone Else (verses 1-2)
        i. How do you want God to judge you?
        ii. If you want to be judged on the basis of grace, show grace to everyone else!
    b. Recognize and Repent of Your Own Sin Before Talking to Anyone About Theirs (verses 3-5)
    c. Then Help Other Believers Recognize and Repent of their Sin (verse 5)
2. ***Sunday –*** As soon as possible after the sermon, consider:
    a. What stood out to you the most in this sermon?
    b. What new truth did you learn, or what truth were you reminded of?
    c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
    d. What is one thing God is leading you to do after hearing this message?
    e. Did God convict you of a need to make any changes in your life and walk with Him?
3. ***Monday:***
    a. Read Matthew 7:1-5 twice from the same translation.
        i. First read it quickly to get the overall picture of what Jesus is saying.
        ii. Then read slowly, pausing to meditate on each phrase and thinking about the meaning of words as you understand them.
        iii. Finally, for comparison, read the parallel passage in Luke 6:37-42.
    b. An important point in doing Bible study is to remember that the section headings that appear in most of our Bibles, as well as the chapter and verse divisions, were added by man long after the words were written and, as such, are not necessarily inspired by the Holy Spirit. With that in mind, quickly read through chapter 7 to verse 12.
        i. As a child, were you ever reminded of verse 12 by your mother or some other adult? What title was assigned to the verse? [Interesting fact: It's given this name because Emperor Alexander Severus (208-235 A.D.) is said to have had the verse written on his wall in gold.]
        ii. What relationship do you see between verse 1 and verse 12? Do you think it would be possible to keep the rule in verse 12 while simultaneously refusing to keep that of verse 1? Why or why not?
        iii. Jesus equates the Golden Rule with the total sum of "the law and the prophets". About what else does He make the same statement (see Matthew 22:36-40)?

iv. Applying the truth of the Great Commandment to these two rules (Matthew 7:1 & 12), what should be our primary (only) motive for obeying them? Should we be doing so because of what we get or avoid?

v. Why might it be said that verse 1 is just the negative version of what Jesus taught in the fifth beatitude (Matthew 5:7)? How is the same idea captured in the Lord's Model Prayer (Matthew 6:9-13)? What does the repetition say about how important the subject is?

4. ***Tuesday:***

a. Read the focal passage (Matthew 7:1-5) again, focusing particularly on verse 1.

b. Several authors have written that Matthew 7:1 is "the most frequently quoted Bible verse today," and some would add, "most misunderstood and misapplied."

i. In what situation have you heard the verse used?

ii. Has it ever been used to abruptly end a conversation when you were defending a moral principle established by the Bible? How did you respond?

iii. Has it ever been thrown back at you when you were sharing your faith? How did you respond?

c. What do you understand the word "judge" (*krínō* in Greek) to mean? How many different meanings of the word can you think of?

i. What does "judge" mean in each of these verses:

1. Luke 7:43 and Romans 14:4 (translated "esteems" in the ESV; "considers" in the NIV)

2. John 8:15-16 and Romans 2:1

3. John 8:31 and Acts 23:3

4. John 7:51, 1 Corinthians 11:31-32, and 1 Peter 4:6

5. Hebrews 10:30

6. Matthew 5:40 (translated "sue" in the ESV and NIV)

ii. In which sense do you think Jesus was using the word "judge"? Do you think Jesus is establishing a blanket prohibition against participating in the legal system, exposing false teachers (Matthew 7:15-23), admonishing a fellow Christian to help them grow (Matthew 18:15), or exercising church discipline (1 Corinthians 5:1-5)? If such "judgments" are permissible, what determines those that are not (consider parallels from previous lessons in this series from the Sermon on the Mount)?

d. Why can we be sure that this command is not a condition of our salvation (consider 1 John 1:9 for the case where we do "judge" in the way the verse prohibits and Romans 14:10 if we were able to avoid doing so completely)?

5. ***Wednesday:***

a. Read the focal passage, meditating on how it applies to hypocrisy.

b. How would you define the terms hypocrite and hypocrisy?

c. Jesus saved some of His strongest criticism for hypocrites. Read these passages in Matthew: 15:7, 22:18, 23:13, 23:15, 23:23, 23:25, 23:27, & 23:29.

i. How would you summarize in a general statement what the religious leaders Jesus called hypocrites were doing that earned them that title?

ii. Were all the actions of those Jesus called hypocrites inappropriate (see Matthew 23:23)?

1. If what they were doing was fundamentally right (at least in some cases), what earned them the title of hypocrite?

2. How does that distinction agree with the teaching Jesus gave us earlier in the Sermon on the Mount?

d. Jesus presents hypocrisy as part of His teaching on judging. Read Galatians 2:11-14. How are judging and hypocrisy described in this passage?

i. What does it tell us about the danger of hypocrisy if Peter, Barnabas, and the rest of the Jews (meaning Jewish believers) can become hypocrites?

ii. Although all were guilty, why did Paul address Peter (Cephas) publicly?

iii. Although we are not told the rest of the story, what does 1 Peter 2:1 (probably written 4 or more years after Galatians) suggest might have happened?

iv. From this story, what can we say about the importance of there not being even a hint of hypocrisy in our church leaders?

6. ***Thursday****:*

a. Read the focal passage and then read 2 Samuel 11:1-14.

b. Once again, Jesus teaches using hyperbole. How do you think those listening to Him probably responded when they first heard Him talk about a log in an eye?

i. Jesus grew up as a carpenter. How do you think this may have affected His choice of illustrations? Do you think He may have, on occasion, had sawdust or other particles in His eye?

ii. An often overlooked truth while reading this passage is: how does one remove a log or a speck from that extremely sensitive part of the body? What is the spiritual eye-wash (see Ephesians 4:15)?

c. The passage in 2 Samuel provides one of the best illustrations of the principle Jesus is teaching.

i. As Nathan confronts David, what is the log?

ii. What is the speck?

iii. What lessons can we take away from this account? What should David have done before pronouncing judgment on the rich man in Nathan's story? What did David ultimately do right (verse 13)?

7. ***Friday:***

a. Read Matthew 7:1-6, focusing and meditating especially on verse 6.

b. While verse 6 is not part of the week's focal passage, it is closely linked in most translations, sometimes as the final sentence of the paragraph. After five verses teaching us about the danger of judging hypocritically, what do you see Him doing in this verse (compare Matthew 7:15 & 21-23, Mark 13:22, 2 Peter 2:1, and 1 John 4:1)?

c. At least once Jesus used "dogs" as a reference to Gentiles (see Matthew 15:26-28), but who do you think He meant in this verse (compare Philippians 3:2, Revelation 22:14-15, also Psalm 22:16 & 20)?

d. What do we have that is "Holy" that we are not to give the dogs (consider 2 Corinthians 4:2-7 & 1 Corinthians 1:18)? What does He mean by "pearl" (Matthew 13:45-46)?

e. How might Proverbs 9:7-8 and 23:9 shed light on this passage?

f. While we are commanded to present the Gospel "to the whole creation," do you think there are ever times when it is better not to speak the Gospel (see Luke 23:9 and Acts 13:44-49)?

8. ***Saturday:***

a. Read the focal passage carefully one more time, meditating on how it should apply in your life.

b. Are there any "logs" that you need to remove??

9. **Application:** While there are obvious applications from the command to "not judge" and the hypocrisy implied when we do, there's another application to consider. If you've ever had a large foreign object in your eye, you know how painful it can be. For most people, flushing the eye to relieve the pain becomes the first priority. When Jesus described someone with a log in their eye as a hypocrite for judging another, might He have meant that, if they had the right priorities, they wouldn't even have been able to think about someone else—the pain would have been all they could consider? Unfortunately, our modern view of sin (the log) has become so watered down that we sometimes don't feel the intense pain (guilt and conviction) that should make dealing with it our first priority. While we don't have to worry about losing our salvation, the loss of fellowship with God should be far more painful than any object in our eye. And the solution is just a prayer away (1 John 1:9).

10. **Pray**: The Operation World Prayer Country for Sunday, November 15th is Tajikistan. Please pray for these unreached people groups:

a. **Tajik**: The Tajik are the oldest surviving people group in Central Asia. With over 9 million people, they are also the largest group in the country. They are considered nearly 100% Sunni Muslims, with few known Christians.

b. **Kyrgyz**: Originally from Siberia and northeastern China, they migrated to Kyrgyzstan in the 13th century, and then many fled to Tajikistan during the Russian domination. Most are nomadic herdsmen, and while claiming to be Muslim, they also practice Shamanism. There are few, if any, Christians.

c. **Kataghan**: A small (11,000) people group living near the border with Afghanistan. Traditionally nomadic yak, sheep, and goat herders, they are known for skills in wool production and carpet weaving. They are considered 100% Sunni Muslims.