

1568.

Great Chapters
Matt vii

verse	margin	short
"drammasoc"	misspelled	1591 ac 306
"	not added	ac 306
"admirat"	margin	1591 p 206

Date.	Town.	Place.	Date.	Town.	Place.
Jul 22. 1931	Philadelphia	"Jalennucle"			
July 28	Cedar Falls, Ia.	"			
Mar 9 1934	London.	"Westminster"			

in the
 12900 road

1298

GREAT CHAPTERS.

MATTHEW VII.

INTRODUCTION.

The last movement of the Manifesto consists of Final Applications of the Principles revealed, and the Laws decalred.

The Chapter.

- A. The Attitude of the Subjects to others. 1-12.
- B. The Relation of the Subjects to eternal things. 13-27.
- C. Epilogue. 28.29.

A. THE ATTITUDE OF THE SUBJECTS TO OTHERS.

1-32.

I. Judgment forbidden. 1-5.

i. A careful Understanding of the Use of the word here is necessary.

a. Its strict Meaning.

"To distinguish or decide."

Krino.

b. Its Use.

Avenge. Conclude. Condemn.

Damn. Decree. Determine.

Esteem. Judge. Go to law.

Sue at the law. Ordain.

Call in question. Sentence to.

Think.

c. Therefore its particular sense must be determined by context.

d. Here evidently it is adverse judgment.

ii. Reasons against such Judgment.

a. The retributive Judgment of Men

b. The Inability of the "Beam" of Censoriousness.

II. Discrimination enjoined. 6.

i. The Characters to be discerned.

Dogs and Swine. (Vide 2.Pet.2:22).

ii. The Things to be safeguarded.

"Holy Things".

"Pearls".

III. The Dynamic. 7-12.

NOTE. The very fineness of the distinction between censoriousness and discrimination creates a difficulty in the presence of which we may well be afraid.

i. Human Responsibility.

- a. "Ask". To beg in the sense of Dependence.
- b. "Seek". Effort. It marks the true Anxiety.
- c. "Knock". The mingling of dependence and effort.

ii. The Divine Attitude.

- a. Willingness to bestow.
The Argument is based on the Character of God.
FATHER.
The Place of Power.
The Wheels Dynamic ever turning.
But; - At their centre not an axle, but a HEART.

Mark the suggested Contrast.
"Ye being evil".
"Your Father."

b. Wisdom in bestowing.

"Good Things."

c. Unlimited Supply within these Restrictions.

(3)

iii.iv. see over

iii. "Therefore."

This connects the Golden Rule with the gracious Promises.

It focuses the light of the dynamic upon the responsibilities.

iv. The Golden Rule.

a. Comparative Illustrations.

1. Hillel. "Do not do to thy neighbour what is hateful to thyself".
2. Socrates. "What stirs your anger when done to you by others, that do not to others".
3. Aristotle. "We should bear ourselves toward others as we would desire they should bear themselves toward us."
4. Confucius. "What you do not want done to yourself do not do to others."

b. Comments.

These are negative or passive

Christ's is positive ^{and active} or passive.

Obedience depends upon the "Therefore."

(4)

B. THE RELATION OF THE SUBJECTS TO ETERNAL THINGS. 13-27.

I. As to the Beginning. 13.14. THE WAY.
i. Two Entrances.

ii. Two Ways.

II. As to Progress. 15-20. THE TRUTH.
i. The Peril of False Teachers.

ii. Fruit the final Test.

III. As to Testing. 21-27. THE LIFE.
i. The Valuelessness of Profession. 21-23.

ii. The Secrets of Permanence. 24-27.

C. EPILOGUE. 28.29.

I. The Effect on the Multitudes.
"Astonished."

II. The Reason.
"Authority".