

Lesson 7 . . . Judging, Prayer and Obedience
Gospel of Matthew



Notes From the Podium
By Fr. Matthew Kauth

These notes are intended to augment your own reading and study of the lesson.
Please use as an aid to help document the main message of the lecture.

Matthew 7:1-29

- I. "Judge not, that you be not judged."
- A. Many love this commandment, most hate to practice it.
 - B. The mind is fundamentally made to judge. We do it all the time.
 - C. Three causes must be taken into account to discern moral action rightly.
 - 1. Object – the end, the act which is done.
 - 2. Intention
 - 3. Circumstances
 - D. The difficulty with judging others:
 - 1. We can only see the object, the action.
 - 2. Occasionally you can discern circumstances.
 - 3. Intention can't be known by others and often times it is not even know by the one doing the action.
 - E. The act is evil if any of these three things is evil.
 - 1. "*Bonum ex integra causa, malum ex quoquaque defectu*" (Latin) - Good exists only if the thing is entirely good; evil, where there is one sole fault.
 - 2. But this applies only to when we are discerning for ourselves whether or not to act.
 - F. While we cannot know the intent and circumstance of another, we can discern the action or the end result of the act and judge our reaction accordingly.
 - G. God is the only one who can see into the human heart and see all three causes, object, intent, and circumstance.
 - 1. We only have sight for the action itself.
 - 2. It would be assuming omnipotence, which God alone possesses to attempt to judge someone in the arena of intent and circumstance.
- II. "...the measure you give will be the measure you get."
- A. "The quality of mercy is not strained." –Shakespeare
 - B. God gives freely of Himself (Love)
 - 1. Prodigal (wasteful; lavish; generous)
 - 2. Liberal
 - 3. God so loved the world that he sent His only Son...
 - C. "The Prodigal Son" Parable
 - 1. We see our fallen-ness, our going away from the Father, and wasting our inheritance.
 - 2. We also can see and image of:



Notes From the Podium (cont)

- a. The Son going down the path which the Father last saw His other son go down when he left the Father's house.
 - b. This Son pursues the first, takes on humanity, and spends His own inheritance, wasting everything on that son who walked away.
 - c. This Son does this so that the other might genuinely rise and go back to his Father's house.
3. Our Lord is very "prodigal" when it comes to His Love.
- D. "Metron" – The measure that we measure is the very thing that will be given back to us.
1. What we desire to receive, infinite love, is in our hands.
 2. We have to choose to give it away.
 3. When we freely give that Love away, we receive it freely. What we receive is limited only by what we give away.
 - a. A perfect imitation of the transaction between God and man in the Incarnation.
 - b. In the Incarnation, God assumes all that we have, our human nature and our sin. We, in turn want Him, to assume all that He is.
 4. When God is the King of your heart, then love is dictated by Him and you love with the same liberality, the same prodigality with which He loves.
 5. This is the measure within our grasp.
- III. "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?"
- A. Our Lord often uses hyperbole (exaggeration used for emphasis).
1. Imagine someone walking around with a 2x4 jutting out of their head trying to pick specks out of everyone else's eye.
 2. How ludicrous it is that someone with a log in their own eye judges a speck in another's eye. If a log is sticking out of your eye, you are likely to see a log everywhere.
 - a. The thief thinks everyone is a thief.
 - b. The liar thinks everyone a liar.
 - c. The conspirator sees conspiracy everywhere.
 3. We often project problems onto the world when in fact, the problem is with ourselves and we are not seeing correctly.
- B. Remove the log from your own eye so that maybe you can remove the speck from your brother's eye.
- IV. "Do not give dogs what is holy..."
- A. Dogs are not shown in a favorable light in Scripture.
1. They are either servants or scavengers.
 2. Jews referred to the Gentiles as "dogs"
- B. "Ta hagia" – the holy things.
1. In a liturgical context this word referred to the sacrificed animals in the Temple.
 2. To be sacrificed means to be offered to God. It was holy because it was His.



Notes From the Podium (cont)

3. The meat of sacrificed animals was burned, but also in large part eaten by the priests.
 - a. To eat “Ta hagia” was to be in a sense of communion with God.
 - b. This is a foreshadowing of the Eucharist and not the same thing.
 - c. Unlike the “Ta hagia” sacrificed and eaten only by the priests, the Eucharist may be consumed by all who are incorporated into the priesthood of Christ, the “hagioi” or Saints.
 4. Dogs cannot commune with God because they cannot discern what it is they are eating.
- V. “...do not throw your pearls before swine, lest they trample them under foot and turn to attack you.”
- A. A pearl is used in a parable to represent the Kingdom of Heaven and Christ Himself.
1. Again, hyperbole. It seems crazy to sell everything you have just for one pearl.
 2. But it is the pearl that is your treasure, your possession. It is Christ Himself. Do not throw it before swine.
 3. Unlike the man in the parable who searched countless other pearls before finding the Pearl of Great Price, swine cannot discern.
- B. “...lest they trample them underfoot and turn and attacked you.”
1. Christ has shifted to another level here.
 2. The Pearl of Great Price is Him.
 3. He is describing here exactly what happens to Himself.
 - a. He gives Himself, pours out the treasure of Heaven onto His people
 - b. They turn and attack Him.
- C. Why is Jesus doing something that He is telling us not to do?
1. The only reason that they would tear Him to pieces is because He is the pearl.
 - a. He has the treasure and like the swine, after tasting enough to know what he has, they attack Him to have it all.
 - b. This is what takes place on the cross.
 - c. This tearing of Him, releases for us divine mercy.
 2. He tells us not to do this, because there is a difference. He gives away what He can never lose, communion with the Father.
 - a. It is the nature of Divine Love to pour out prodigally, but He doesn't lose it.
 - b. We are warned to not trade in the graces we have received.
 - i. We can and should give them away.
 - ii. But we should never trade them for something else.
- VI. Ask, Seek, Knock
- A. Three terms used to describe a situation where you are looking for someone.
1. First there is desire to find someone so you **ask**.
 2. You find out where they are and you go to **seek** them out.
 3. When you get to the place where they are you **knock**.



Notes From the Podium (cont)

- B. Everyone who has ever come to the faith shares the process of genuine questioning. (the word “question” comes from “quest”)
- C. How will you be received when the door is opened?
 - 1. “For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”
 - 2. We are told in advance that we will be welcomed to give us confidence.
- D. We do this every time we go to prayer.
 - 1. Our Lord assures us when He speaks about petitionary prayer.
 - a. “What man of you, if his son asks him for bread gives him a stone?”
 - b. “Or if he asks for a fish...”

Ichthys (ΙΧΘΥΣ, Greek for fish)

Acronym	Greek	English Transliteration	Meaning
I	Ιησούς	<i>Iesous</i>	Jesus
X	Χριστός	<i>Christos</i>	Christ
Θ	Θεού	<i>Theou</i>	Son
Υ	Υιός	<i>Yios</i>	God
Σ	Σωτήρ	<i>Soter</i>	Savior

- 2. The Father knows what we ask for. When we ask we will receive the one we ask for, when we seek we will find Him, when we knock He will open the door.
 - E. “So whatever you wish that men would do to you, do so to them...”
 - F. Story of St. Augustine and his mother St. Monica
 - 1. An example of how God may answer prayer in a way that does not grant our particular desires but rather our fundamental ones.
 - 2. If God does not give us what we wish it is in order to give us what we would love more if we knew all things.
 - G. Persevere in prayer and know that your Heavenly Father knows what is good to give you.
- ### VII. The Narrow Gate
- A. Interesting that when we discussed the Beatitudes and those who were “faring well” were few walking against the flow of the mass of people running for the edge of the cliff.
 - B. Why Narrow?
 - 1. The wider the river is the slower it moves.
 - 2. When the river is made narrow by rocks and such, the water begins to pressurize and move much more swiftly.
 - 3. This is how it is when we are walking towards Heaven.



Notes From the Podium (cont)

- a. Our efforts, desires, minds, hearts, souls, bodies are all concentrated and funneled into a narrow way.
- b. It is all pressurized, pushing and rapidly moving toward Heaven.
- c. There is no opportunity to waste the graces we are given, to look around for other things to satisfy our many different desires.

VIII. False Prophets

- A. Picture the image: A wolf among the sheep that has sacrificed one of the sheep to get the wool for his disguise is walking among the little lambs pretending to be one of them.
- B. How are you going to know them?
 1. Watch and the fruits will manifest themselves.
 - a. They will not feed on the life giving truths where the good shepherd brings us to verdant pastures.
 - b. They do not grow and become happy in the pastures the Lord brings them to.
 2. “A sound tree cannot bear evil fruit: nor can a bad tree bear good fruit.”
 3. This brings us back to judging, just wait and watch.

IX. Faith Incarnate

- A. “Not everyone who says ‘Lord, Lord’, shall enter the Kingdom of Heaven, but he who does the will of my Father, who is in heaven.”
- B. “By our works we shall be judged.” –Romans
- C. We are not spirits; our words do not become effective when we speak.
 1. We are bodies and souls.
 2. That which we believe must become incarnate.
 3. What we receive in terms of Truth must become enfleshed.
 4. We must “do” our faith.
- D. Nothing is worthwhile or fruitful if it is not His will.

X. Seek to be *known* by Him.

- A. “...I never knew you, depart from me, you evildoers.”
 1. There is nothing more fearful than hearing these words from our Creator.
 2. To be told that what stands before Him is not something that He created, but something deformed that we have made of ourselves by virtue of sin.
- B. When you build don't be foolish and build on anything other than rock, the rock that is His Church.

XI. Sonship is a matter of conformity to His will.

- A. We have received a divine nature in Baptism, but the will is not yet His.
- B. The extent to which our will is conformed to His is the extent to which He knows us and we know Him.