

Matthew 7

In this chapter, Jesus deals with judging, both improperly and proper judgment. He ends the chapter and this sermon by emphasizing the importance of obedience to His word.

TRANSLATION - 7:1-6:

1 Do not judge, in order not to be judged. **2** For by which judgment you judge, you will be judged, and by which measure you measure, it will be measured to you. **3** And why do you see the speck in the eye of your brother, but that in your own eye a beam, you do not observe? **4** Or how will you say to your brother, 'Allow! I will cast out the speck from your eye,' and behold, the beam [is] in your own eye? **5** Hypocrite!, cast first out of your eye the beam, and at that time, you will see clearly to cast out the speck from the eye of your brother. **6** Do not give the holy things to dogs nor throw your pearls before the pigs, lest they will trample them under their feet and, after turning, they will tear you in pieces.

WORDS:

"To judge" (ver. 1) is clearly the key word in this paragraph. It is used 114 times in the NT, only 6 times in Matthew (twice each in verses 1 & 2). Its related word is "judgment" (ver. 2), which is used 27 times, only here in Matthew. "Measure" (ver. 2) or "portion" is found 14 times, twice in Matthew (7:2; 23:32). Its related verb, "to measure" is found 11 times, only here (twice) in Matthew. "Speck" (ver. 3) can mean a splinter, straw, or piece of sawdust. It is used 6 times, only in this context and its parallel in Luke 6:41-42. "Beam" is also found 6 times, here and in Luke 6:41-42. "To observe" is found 14 times, only here in Matthew.

On "hypocrite" (ver. 5) see at 6:2. This is the only time "hypocrite" is used for a disciple of Christ. To "see clearly" is only used three times: here; Mark 8:25; 6:42. It is an intensified form of the verb "to see," meaning to "see through." This word for "dog" (ver. 6) is found 5 times: here; Luke 16:21; Phil. 3:2; 2 Pet. 2:22; Rev. 22:15. "Pearls" is used 9 times, three times in Matthew (7:6; 13:45-46). The Greek word gives us the English name *Margaret*. "Pigs" is found 12 times, 4 in Matthew (here; 8:30-32). "To trample" is used only 5 times, first at 5:13 (7:6 is the only other use in Matt.). "To turn" is used 21 times, 6 in Matt., first at 5:39. "To tear in pieces" is all one word, used 6 times: here; Mark 2:22; 9:13; Luke 5:37; 9:42; Gal. 4:27.

GRAMMAR:

The first command, "Do not judge" (7:1), is a present, negative imperative, carrying the idea: "Do not start judging," or "Do not get into the habit of judging..."

OLD TESTAMENT REFERENCES:

Verse 6 sounds much like Proverbs 23:9.

ARCHAEOLOGY:

"Dogs" (ver. 6) were not domesticated in biblical times as they are now; these were wild dogs.

COMMENTS:

As Jesus continues His discussion of the need for His disciples to have a righteousness which exceeds that of the Pharisees and scribes (cf. 5:20), here, He warns them to be careful how they judge. This very paragraph requires judgment, discerning who are "dogs" and "pigs" as well as what is "holy" and "pearls." Jesus is not condemning all judging. He is condemning hypocritical judgment (ver. 5). He does not want His disciples to judge harshly or without consideration or without love.

As Jesus had said in 6:14-15 that men must forgive if they desire forgiveness from God, here He tells His disciples they must judge by the same standard by which they wish to be judged. Ultimately, God's word will be man's judge (John 12:48). Here, Jesus is talking about

holding others to a standard to which we will not hold ourselves. We see, perhaps, Jesus' background in the carpentry shop as He refers to specks of wood versus beams (cf. Matt. 13:55; Mark 6:3). One brother has a "speck" in his eye but the other has a "beam." Jesus warns His disciples to make sure they have their own "beam" out of the eye before they can see clearly to treat their brother's speck. Notice that Jesus does presume that one brother *will help* the other to get the speck out of the eye. He simply must get the beam out of his own eye first.

Verse 6 continues the discussion about judgment. "What is holy" is what comes from God, everything related to the Gospel, its blessings, promises, commands, and hopes. Jesus might have had in mind the food or meat that was sacrificed according to the Law. In other words, while we should not judge (verses 1-5), we should not randomly and capriciously give holy things to those (dogs and pigs) who do not respect them. The pigs will trample pearls under their feet, because they do not respect them and the wild dogs will tear one to pieces, because they do not respect them. How can you discern whether to "not judge" or to "not cast pearls before pigs?" In the next paragraph, Jesus returns to the theme of prayer.

APPLICATION:

Jesus warns the Jews to judge "righteously" in John 7:24. Hypocritical judgment is condemned by Paul in Romans 2:1; 1 Cor. 4:5; 5:12 and by James (4:11-12; 5:9). Jesus will talk further, when He sends out His apostles, about not wasting one's time and resources on those who will not listen and obey the Gospel (Matt. 10:11-15; see also Matt. 18:15-17). Dogs and pigs are mentioned together again, in a different context, in 2 Peter 2:22. If we see that teaching someone the gospel is annoying them, it might be a good idea to discontinue the presentation lest we burn the bridge of communication. Pray for a more opportune time. Paul encourages Christians to teach those in error with humility and patience (Gal. 6:1; 2 Tim. 2:22-26). We should not criticize in others what we, ourselves, are practicing.

TRANSLATION - 7:7-12:

7 Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you. **8** For each asking will receive and the one seeking will find and the one knocking, it will be opened. **9** Or who is from you, a man, whom his son will ask bread, not a stone will he give to him? **10** Or even a fish he will ask, not a snake will he give to him? **11** Therefore if you all, being evil, know good gifts to give to your children, how much rather your Father, the One in the heavens, will give good things to those asking Him? **12** Therefore all, whatever, you desire that they will do to you, men, thus also you yourself do to them. For this is the law and the prophets.

WORDS:

"To ask" (ver. 7) is found here in verses 7, 8, 9, 10, 11. It is used 70 times, 14 in Matthew. "To seek" was first seen at 2:13, 20; 6:33. "To knock" is used 9 times, only here (7:7, 8) in Matt. "Son" (ver. 9) was first seen in 1:1; it is used 377 times in the NT. "Bread" was a basic food in the first century; seen first at 4:3-4. It is used 97 times. "Stone" is used 59 times, first at 3:9. "Fish" (ver. 10) is used 20 times; 5 times in Matt. It is a generic word. "Serpent" is also a generic word, used 14 times, three in Matt (7:10; 10:16; 23:33). "Evil" was first seen at 5:11, 37, 39, 45. "Gift" (ver. 11) is used only here in Matt, out of 4 times (Luke 11:13; Eph. 4:8; Phil. 4:17). "Law" was first seen at 5:17-18. "Prophets" was first seen at 1:22; 2:5, 15, 17, 23.

GRAMMAR:

The questions asked in verses 9-11 all expect a negative answer: "No one."

PARALLELS:

In Luke's parallel, 11:9-13, he mentions God will give the "Holy Spirit" (rather than "good things") to those who ask. The Spirit is the source, the "good things" are the result. The Golden Rule (ver. 12) reflects the teaching of the Law in Leviticus 19:18.

COMMENTS:

This paragraph has to do with prayer, persistent prayer, as is indicated by the present imperative verbs. Jesus' disciples, when they have needs or desires, must continually ask, seek, and knock at the door of opportunity. If they persist (see also Luke 18:1), they will receive, find, and have the door of opportunity opened to them.

To emphasize how greatly the Father wishes to bless His children, Jesus contrasts the holy God in heaven with the "evil" (in contrast to the holy God) parents on earth. No parent will substitute a rock for bread to eat or a serpent for fish to eat. Jesus' conclusion is in verse 11. If human parents, being "evil" (in contrast to the holy God) know to give good things to their children, how much greater is the love and generosity of the heavenly Father?

We do good to others, even being careful how we judge (7:1-5), because we want others to do good to us, including our heavenly Father (ver. 12). The so-called "Golden Rule" was worded in a negative way by many before Jesus: "Do not bad to others what you do not want others to do to you," such as Confucius, Socrates, Aristotle, Rabbi Hillel, and others. However, Jesus is the first to word the rule in a positive way, which is extremely superior to the negative way. One could fulfill the other rule simply by doing nothing. It only required one to *refrain* from doing evil. But Jesus' Golden Rule is the single best rule to regulate human behavior, for it positively requires humankind to *actively* do good to others. Jesus says this principle fulfills, or sums up, the entire Law and the Prophets, that is, the entire OT.

APPLICATION:

Trust in God is the fundamental reaction humans must have toward God and His word. All obedience stems from trust. We should pray for our needs and then trust God to fulfill those needs as He knows is best. God will meet the needs of His children: Phil. 4:19; James 1:17; 1 Peter 3:12; 5:7; 1 John 5:14-15. We should also treat other people the way we desire to be treated. That summarizes both the OT teaching and NT teaching relative to interpersonal relationships. See further teaching at Gal. 5:14; Rom. 13:8-9; John 13:34; 14:21-24; 17:26; 1 John 2:4-11; 3:11-18; 4:7-12, 19-21.

TRANSLATION - 7:13-14:

13 Enter through the narrow gate because broad [is] the gate and spacious the way, the one leading into destruction and many are those entering through it. **14** How narrow the gate and having been restricted the way, leading into life and many are those entering it.

WORDS:

"Narrow" (ver. 13) is used here (7:13-14) and Luke 13:24. "Gate" is found 10 times, here and at Matt. 16:18 in Matthew. This is the only occurrence of "spacious." "Leading" is found 15 times, 5 in Matt. "Destruction" is found 18 times, in Matthew twice (7:13; 26:8). The verb translated "having been restricted" (ver. 14) is found 10 times but only here in Matthew. It suggests the idea of narrow, strict, restricted. This is the first time "life" is found in the Scriptures, out of 135 times.

GRAMMAR:

The verb translated "having been restricted" (ver. 14) is in the perfect tense, which argues that God has narrowed the path which leads to eternal life and it cannot ever be widened.

PARALLELS:

The contrast between many being saved and few is to illustrate how difficult it is to go to heaven, compared with how easy it is to serve one's self. In Matthew 8:11; 20:28 and other passages (cf. Rev. 5:11; 7:9), the Bible teaches that innumerable people will be saved. Luke 13:24 is a parallel to this text.

OLD TESTAMENT REFERENCES:

The OT presents the idea of "two ways" very frequently: Deut. 30:15-19; Psa. 1:6; Prov. 28:6, 18; Jer. 21:8. The way of life is the way of obedience in faith to God. The way of death is the way of disobedience, without faith in God.

COMMENTS:

Going to heaven is not an easy accomplishment. Jesus, of course, makes the way available through His blood, but man has to *want* to go to heaven. The way is narrow. The alternative is a path that is broad and spacious. That path is the easy path, which the majority will take. Many people will enter that gate, but the gate opens to destruction, not annihilation, since the NT does not teach this doctrine. Rather, Jesus refers to the destruction of happiness, hope, and life. The narrow path leads to "life." This is the first time that the NT has used this word and it refers to eternal life, eternal happiness in the presence of the Father in heaven. No one will get to heaven without exercising their will.

APPLICATION:

Paul uses a similar word to "narrow" in Acts 14:22 suggesting the difficulties that inhibit many people from becoming Christians or staying faithful to Christ.

TRANSLATION - 7:15-20:

15 Beware of the false prophets, who come to you in the clothing of sheep, but within they are rapacious wolves. **16** From their fruit you will recognize them; nor do they gather from thorn bushes grapes or from thistles, figs? **17** Thus every good tree, good fruit it makes, but the bad tree, evil fruit it makes. **18** A good tree is not able evil fruit to make nor a bad tree good fruit to make. **19** Every tree not making good fruit will be cut off and into fire it will be cast. **20** As a result, from their fruit you will recognize them.

WORDS:

"Beware" (ver. 15) is used 24 times in the NT, first at 6:1. "False prophets" is a compound word, used 11 times, three times in Matt (7:15; 24:11, 24). This is the first use of "sheep" in the NT, out of 39 times (11 in Matt.). "Wolves" is used 6 times, twice in Matt (7:15; 10:16). "Rapacious" or "ravenous" is used 5 times (7:15; Luke 18:11; 1 Cor. 5:10-11; 6:10). Its related verb suggests the idea of tearing apart or tearing away.

"Fruit" (ver. 16) is the key word in this verse, being used 7 times. It is found 66 times in the NT, 19 in Matt. "Thorn bush" is found 14 times, 5 in Matt. "Grapes" is found three times (Matt. 7:16; Luke 6:44; Rev. 14:18). The "thistle" is found twice: here; Heb. 6:8. "Figs" is found 4 times: 7:16; Mark 11:13; Luke 6:44; James 3:12.

Jesus uses a different word for "good" relative to fruit than He does for tree. The second word, *kalos*, is used 101 times, 21 times in Matt. In the same way, "bad" is a different Greek word than "evil." "Bad" is found 8 times, in Matthew at 7:17-18; 12:33; 13:48. It can mean "rotten" or "decayed." "To be cut off" (ver. 20) was first seen at 3:10 in the preaching of John the baptizer.

PARALLELS:

Matthew 12:33 and Luke 6:43-44 both parallel this paragraph.

OLD TESTAMENT REFERENCES:

False prophets were a problem for Israel; see Jer. 6:13-14; Ezek. 13:1-16. Sheep is a common metaphor for God's people in the OT: Psa. 78:52; 100:3. Wolves are also used to portray enemies of God's people in Isa. 11:6; 65:25; Jer. 5:6; Ezek. 22:27; Zeph. 3:3.

ARCHAEOLOGY:

Grapes, of course, grow in vines. Figs grow on fig trees.

COMMENTS:

As mentioned above under "Words," "fruit" is the key word in this paragraph. Jesus warns against those who teach error, false prophets. Anything different and / or contrary to what Jesus teaches is false. Jesus warns His disciples to be careful of false teachers. They have the ability to deceive disciples with their misuse of terms like love, grace, and distorting the call to discipleship. They appear in the clothing of sheep, but inside, they are wolves desiring to devour them.

How can you tell if someone is a false prophet or not? Jesus stresses that His disciples should look at their "fruit," their lives and their teachings. A good tree does not produce bad fruit, bad behavior, bad teachings. A bad tree does. If the life is bad or if the teaching is false, then the prophet is false. Trees ("disciples") which do not produce good fruit will be cut off and thrown into the fire. This is the punishment waiting those who do not live righteous lives and who do not teach the true Gospel of Christ.

APPLICATION:

Matthew applies the idea of "sheep" to Christ's followers in 10:16; 25:33; 26:31. It is also found in Luke 12:32; John 10:16 (10:12 pictures enemies as wolves); Acts 20:28-29 (20:29 also pictures false teachers as wolves); 1 Peter 5:2-3 (cf. Heb. 13:20; 1 Pet. 2:25). False teachers / prophets continue to be a problem within Christianity: Acts 20:29-31; 2 Cor. 11:1-3; 2 Thess. 2:1-12; 1 Tim. 4:1-5; 2 Tim. 3:1-8; 4:1-5; 2 Peter 2:1-3; 3:1-7; 1 John 4:1-3; Matt. 24:11, 24; 2 John 10; 3 John 7; Rev. 2:20. God has given us His word, guided by the Holy Spirit to be infallible (2 Tim. 3:16-17) so that we will not be confused or misguided (Eph. 4:14-15). James teaches that wisdom from above produces good fruit (3:12). The idea that disobedient ones will be cut off and cast into the fire is seen also in Luke 13:6-9; John 15:2, 6. John had referred to the fiery judgment in Matthew 3:10, as did Jesus in Matt. 5:22, 29-30; see also Matt. 10:28; 18:9; 23:15, 33.

TRANSLATION - 7:21-23:

21 Not each one saying to Me, "Lord, Lord," will enter into the kingdom of the heavens, but the one doing the will of My Father, the One in the heavens. **22** Many will say to me in that day, "Lord, Lord, not to Your name did we prophesy, and to your name demons did we cast out, and to your name many powers did we do? **23** Even at that time, I will confess to them that "Never I knew you. Depart from me, those working out lawlessness."

WORDS:

"Lord" (ver. 21) is used 717 times in the NT. While it can mean "sir" as a term of respect, it was used by the Jews in place of "Jehovah," lest they inadvertently profane the name of God. So, when NT writers apply the term to Jesus, they are acknowledging that He is Deity (see also Acts 10:36; Rom. 10:9; 1 Cor. 12:3; Phil. 2:11; Col. 2:6). Matthew uses the phrase "kingdom of heaven" 32 times! "Will" was first seen at 6:10.

"Name (ver. 22) is used 230 times in the NT, 22 times in Matt. It can carry the idea of "character or reputation." This is the first time the verb "to prophesy" is used in the NT (out of 28 times). Matthew uses the verb 4 times (7:22; 11:13; 15:7; 26:68). This is also the first time "demons" is found in Scripture, out of 63 times. Matthew uses "demon" 11 times. They are also known as "unclean" spirits or "evil" spirits or angels; they follow Satan as their lord (cf.

Matt. 25:41). "Powers" is found 119 times in the NT, 12 times in Matthew. Most often, it refers to miraculous powers performed by Jesus or His apostles.

"To confess" (ver. 23) is used 26 times, in Matthew here and at 10:32; 14:7. It means to "speak the same thing," that is, one's words agree or are aligned with the words of someone else. "Depart" is used here; Luke 9:39; Acts 13:13. "Lawlessness" has the same form as the word "atheist" (literally, "without God"); this word means "without law." It is found 15 times; in Matthew at 7:23; 13:41; 23:28; 24:12.

PARALLELS:

Parallels are found in Luke 6:46; 13:25-27.

OLD TESTAMENT REFERENCES:

"That day" is a reference to the "day of Jehovah," used nearly two dozen times in the OT, from a negative perspective. The phrase "day of Jehovah" can refer to a day of blessings or a day of judgment. Here Jesus uses the phrase as a day of judgment. The first time "day of judgment" is used in the NT (out of 7 uses) will be Matt. 10:15. Among the Gospel writers, only Matthew uses the term (11:22, 24; 12:36). Peter uses it (2 Pet. 2:9; 3:7) and John uses it in 1 John 4:17. It appears that verse 23 alludes to Psalm 6:8.

COMMENTS:

Relative to "false prophets," Jesus points out in this paragraph that the best test of a true disciple is obedience, doing the will of the Father. Using the double designation "Lord, Lord" ostensibly shows a deep respect for Jesus' nature; however, since the obedience to His word is not present, the respect is only superficial. Some will claim to have done or be casting out demons in the name (by the authority of) Jesus Christ; some will claim to be prophesying (speaking on behalf of God), in the name of Jesus Christ; others will claim to perform miraculous powers in the name of Jesus Christ. The expression "to your name" is emphatic. These are only and can only be false because Jesus (more properly, the Holy Spirit) would not empower someone to perform such miraculous works who then preached error and falsehood and lies. Satan deceives many through the practice of false miracles: Matt. 24:24; 2 Thess. 2:9; Rev. 13:13-15; 19:20. This is the first time Jesus will use the phrase "My" Father. The phrase is used 52 times, obviously always in the mouth of Jesus; all but three occasions (Rev. 2:27; 3:5, 21) are found in the Gospels, 15 times in Matthew.

Jesus will announce on "that day," the day of judgment, that He never knew them. He never had a relationship with them because they practiced things without His authority. Having the authority of Jesus Christ is paramount to being obedient to Him.

APPLICATION:

Some, unknown to the apostles, cast out spirits by the name of Christ (Mark 9:38), but they were doing so with His authority. Others tried to do so in the name of Christ but failed (Acts 19:13ff). Paul teaches that man will be judged by his works ("fruit") before Christ (2 Cor. 5:10).

The term "lawlessness" requires us to believe more than it is sinful to *violate* the word of God. The very term itself denotes it is a sin to do things *without* the authority of Jesus Christ. Wherever Jesus has specified what He expects from His followers, that command excludes anything else that can be done. We offer a few examples for the reader's consideration:

1. The NT authorizes a *group* of elders to oversee each individual congregation of Christians (cf. 1 Tim. 4:14). That is the law. To have one man, whether a pope, patriarch, or pastor over a congregation is lawlessness.

2. The NT authorizes marriage between one man and one woman (cf. Matt. 19:1-9). That is the law. To have more than one spouse is lawlessness.

3. The NT authorizes Christians to pray to God through Jesus Christ (1 Tim. 2:5). That is the law. To "pray" to saints is lawlessness.

4. The NT authorizes unleavened bread and fruit of the vine in the Communion (Matt. 26:26-29). That is the law. To add other foods to the Communion is lawlessness.

5. The NT authorizes singing in worship (Eph. 5:19). That is the law. To add playing mechanical instruments to worship, is lawlessness.

TRANSLATION - 7:24-27:

24 Therefore all whoever hears these, My words, and does them, he will be compared to a prudent man, who built his house on the rock; **25** and there descended the rain and there came the rivers and there blew the winds and they beat against that house, and it did not fall, for it was established on the rock.

26 And all who hears these, My words, and does not do them, he will be compared to a foolish man whoever built his house on the sand; **27** and there descended the rain and there came the rivers and there blew the winds and they beat against that house, and it fell and its fall was great!

WORDS:

“To be compared” (ver. 24) is used 15 times, 8 times in Matt. “Prudent” can mean “wise;” it is the ability to put knowledge into application. The word is used 14 times, 7 times in Matt (especially in Matt. 25:2, 4, 8-9). “Man” is the specific word for “male;” it is not the generic word *anthropos*. This word is used 216 times, 8 times in Matt. “To build” has as its root word “house.” It is found 40 times, 8 times in Matthew. “Rock” is the word which is similar to Peter’s name; it is found 15 times in the NT, 5 times in Matthew.

“Rain” (ver. 25) is only found here in the NT (7:25, 27). “Rivers” is found 17 times, three times in Matthew (3:6; 7:25, 27). Here, it does suggest the well-known “floods.” The Greek word gives us the name of the *Potomac* river. “To blow” is found 7 times, only here in Matt. “Wind” is found 31 times, 9 times in Matt. “To beat against” is used only here in Matt; out of 8 occurrences. “To be established” is found 5 times: Matt. 7:25; Eph. 3:17; Col. 1:23; Heb. 1:10; 1 Pet. 5:10. “Foolish” (ver. 26) was first seen at 5:22. The Greek word gives us the English word *moron*. “Sand” is used 5 times, only here in Matthew.

OLD TESTAMENT REFERENCES:

God had emphasized in the OT the importance of obedience: Deut. 28:15; 31:12; Josh. 1:7-8; Ezek. 33:31-32.

COMMENTS:

This paragraph is so simple to understand that it has been turned into a children’s Bible song. The difference between the wise, prudent man and the foolish man is obedience. The wise, prudent man, when he heard the words of Jesus, obeyed. Then, when the storms of life came, his life (his “house” in the parable) did not fall, because it was founded on the rock, which is obedience. The foolish man did not obey when he heard the words of Jesus. Subsequently, when the storms of life hit, his life collapsed (his “house fell”). We cannot under-emphasize how important obedience is.

APPLICATION:

The NT also emphasizes the importance of obedience: Matt. 12:50; Rom. 2:13; Jas. 1:22-25; 2:14-20.

TRANSLATION - 7:28-29:

28 And it happened when Jesus finished these words, the crowds were astonished at His teaching. **29** For He was teaching them as having authority and not as their scribes.

WORDS:

“To finish” (ver. 28) is used 28 times, 7 by Matt. “To be astonished” is used 13 times, 4 times by Matt (7:28; 13:54; 19:25; 22:33). This is the first time “teaching” (the noun) is found in Scripture, out of 30 times (7:28; 16:12; 22:33 in Matt.). The verb “to teach” was first seen at 4:23. This is the first time “authority” is found in Scripture. It can also refer to “power” in the sense of authority. It is used 102 times, 10 in Matthew. “Scribes” was found first at 2:4.

PARALLELS:

Parallels are found in Mark 1:22; Luke 4:32. The first phrase of verse 28, “and it happened when Jesus finished these words,” or something similar is found here; 11:1; 13:53; 19:1; 26:1. It leads some scholars to picture Matthew presenting Jesus’ teachings in groups of five to reflect the five books of the law of Moses, as if Matthew is presenting Jesus as a “new” Moses.

COMMENTS:

Verse 28 argues that all of chapters 5-7 should be viewed as one sermon, given at one time, contrary to many scholars’ assertions. When Jesus finished, the crowds were astonished, not specifically at *what* He was teaching but *how* He was teaching. The OT prophets frequently said, “Thus says the Lord.” Rabbis quoted other rabbis. Jesus quoted no one; He taught, “I say unto you.” Jesus taught with authority. He taught as having more authority than the scribes, the Law, Moses, or any other human authority. The authority of Jesus is central to His person and His teaching; see Matthew 8:9; 9:6, 8; 10:1; 21:23-24, 27; 28:18.

APPLICATION:

Jesus will teach later that His apostles will have the same authority (16:19) once they have been empowered by the Holy Spirit (10:19-20; John 14:26-27; 15:26-27; 16:13). Jesus, in fact, claimed His authority and teaching were from God Himself (28:18; John 5:27; 10:18; 17:2). For the nature of Jesus’ teaching, recognized by those outside His circle of disciples, see John 7:46.