

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 12

Charitable Deeds (Matt.6:1-4)

INTRODUCTION:

1. In chapter five, we found Jesus contrasting the "righteousness of the kingdom" with what the scribes and Pharisees were TEACHING
2. As we enter chapter six, we find the contrast to be with what they were PRACTICING
3. The entire chapter expounds upon the "righteousness of the kingdom" **WITH RESPECT TO MAN'S RELATION TO GOD**, especially in the practice of certain acts of righteousness...

I. THE BASIC PRINCIPLE GOVERNING OUR ACTS OF RIGHTEOUSNESS (1)

A. Preliminary Thoughts Concerning This Verse...

1. Some manuscripts have the Greek word **eleemosunen**
 - a. Translated "alms", or "charitable deeds"
 - b. Which would make verse one refer specifically to almsgiving, or charitable deeds
 2. Older manuscripts have the Greek word **dikaiosunen**
 - a. Translated "righteousness"
 - b. Which would make verse one speaking in general terms, establishing the principle to be applied to ALL acts of righteousness
- Textual support seems strongest for dikaiosunen, making verse an INTRODUCTORY STATEMENT concerning all righteous acts

B. The Basic Principle (1a)

1. Note: It is NOT to completely avoid ANY practice of righteousness before men (**Mat.5:16**)
2. Rather, it is to avoid the doing of such JUST TO BE SEEN OF MEN
3. Therefore, it is proper to do good works before men...
 - a. When we are trying to secure praise for GOD
 - b. But NOT when we are trying to secure praise for ourselves!

C. Consequences of Ignoring The Basic Principle (1b)

1. If, in the innermost being of your heart, you do not mean to please and glorify God, HE WILL NOT REWARD YOU!
2. What reward you may have (Matt.6:2,5,16), will be limited to the praise of men

Consider how Jesus applies this to the matter of charitable deeds...

II. CONCERNING CHARITABLE DEEDS (2-4)

A. What "Not" To Do (2)

1. Don't be like the "hypocrites" (literally, "actors")
 - a. Who sound trumpets in the synagogues and streets
 - b. Who are looking to be honored by MEN
2. "They have their reward"
 - a. I.e., they receive exactly (and ONLY) what they wanted: the praise of men
 - b. But remember **verse one**...
 - i) They have no reward from the Father in heaven
 - ii) Neither in the present or in the future!

B. Charitable Deeds Done Properly (3-4a)

1. **"Do not let your left hand know what your right hand is doing"**
 - a. This involves avoiding not only the praise of others, but SELF praise as well
 - b. Some thoughts by others on what this metaphor means:
 - i) **"The right [hand], [represents] me with my good deed; the left, me with my good opinion about my deed."** (LENSKI)
 - ii) **"The expression probably refers to the fact that as much as possible a person must keep his voluntary contribution a secret not only to others but even to himself; that is, he should forget about it, instead of saying in his heart, 'What a good man, woman, boy, girl, am I!'"** (HENDRICKSEN)
 - d. How can one develop the ability to give in this way?
 - i) Perhaps by giving so often it becomes "second nature"?
 - ii) So that you do it without much thought (just as with anything done repeatedly)?
2. NOTE: Jesus is not condemning public giving PER SE (cf. **Acts 2: 44-45; 4:34-37**)
 - a. He is condemning the spirit which seeks publicity
 - b. He is teaching "secret-giving" in the sense of "secret to one's self"
3. **"The true Christian cares not how much men hear of his public charities, nor how little they hear of his private ones."** (TOPLADY)

C. The Father's Reward For Proper Charitable Deeds (4b)

1. **"Your Father who sees in secret will Himself reward you openly."**
2. The reward may experienced to some degree in this life - Ps.41:1-3
3. Without a doubt it will be experienced on the day of judgment - Eccles.12:14; 2Cor.5:10;

1Tim.6:17-19

CONCLUSION:

1. Christians who have been blessed materially have been given a charge to be "**rich in good works, ready to give, willing to share**" - **1 Tim.6:17-19**
2. The teaching of Jesus ASSUMES that His disciples would engage in "**charitable deeds**" (**Matt5:42**), and in this section He has directed His words to the spirit and manner of such deeds

Our next study will examine Jesus' application of the basic principle concerning the practice of righteousness to the subject of **PRAYER...**

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 13

Prayer (Matt.6:5-15)

INTRODUCTION:

1. The entire sixth chapter expounds upon the "righteousness of the kingdom" **WITH RESPECT TO MAN'S RELATION TO GOD**, especially in the practice of certain ACTS of righteousness
2. Remember that verse one likely provides an introductory statement concerning all acts of righteousness: **"Take heed that you do not do [them] before men, to be seen by them..."**
 - a. We have seen this principle applied to **charitable deeds**
 - b. Now we shall consider how Jesus applied it to the practice of **"prayer"**

I. WHAT "NOT" TO DO IN REGARDS TO PRAYER (5)

A. Do Not Be Like The "Hypocrites"

1. Who love to pray...
 - a. Standing in the synagogues
 - b. On the corners of the streets
2. This they do "that they may be seen of men"

B. "They Have Their Reward"

1. That is, they are indeed seen by men
2. But that is the extent of their reward (the praise of men)
3. They will have no reward or blessing from God!

C. Jesus Is Not Condemning "All" Public Praying...

1. This is evident from the fact He Himself prayed in public - **Matt.11:25; Jn 11:41**
2. So did Paul - **Acts 27:35**

The emphasis is the same as stated in verse one, "**do not do your (deeds of righteousness) before men, TO BE SEEN BY THEM.**" How, then, are we to pray as to be heard by God...?

II. ELEMENTS OF PROPER PRAYER (6-15)

A. Must Be Done "To Be Seen Of God," Not Men (6)

1. This is the main idea being "praying in secret"
2. **"The sincere and humble worshiper, one who is not interested in making a public display for the sake of enhancing his prestige, will find the secluded nook or den to be most appropriate for his devotions."** (unknown)
3. The person who prays much in secret is praying to be seen of God, not men!

B. Must Be Done "To Be Heard of God," Not Men (7)

1. By avoiding the use of "**vain repetitions**"
 - a. As was often practiced by the heathen religions
 - b. **"The heathen tried to tire out their gods with such endless prayers. Mere formulas were repeated over and over again; the Jews had such prayer formulas, Catholics also have them in the form of their rosary."** (LENKSI)
2. Since **"the Father knows the things you have need of before you ask Him,"** prayers to be heard by God do not have to be filled with superfluous words

C. Must Be Patterned After The Manner Jesus Descended (9-13)

1. The phrase "**in this manner**"...
 - a. Suggests that "The Lord's Prayer" is a PATTERN for praying
 - b. I.e., not a liturgical exercise as sometimes practiced
2. The PATTERN of proper prayer:
 - a. First, SIMPLICITY
 - i) Notice the word "therefore"
 - a) It connects what follows with what was said before
 - b) Jesus' pattern for prayer is an "illustration" in contrast to the "many words" used by the heathen
 - ii) In the prayer itself, note the brevity of words
 - b. Then, in its CONTENT, proper prayer includes...
 - i) Reverence for God and His "Name" (that is, His Being and character) - **9**
 - ii) Praying for the progress of God's Kingdom and His Will on the earth - **10**
 - iii) Asking for physical necessities - **11**
 - iv) Also, our spiritual needs
 - a) Forgiveness of sins - **12**
 - b) Protection and deliverance from evil - **13**
 - v) Praising God - **13**

D. Must Be Offered With A Merciful Spirit (14-15)

1. As indicated in the pattern prayer itself - **12**
2. Otherwise, we cannot expect mercy for ourselves - cf. **Matt.18:21-35; Jam.2:13**
3. This must be a very important point to Jesus, for this is the only part of the pattern prayer upon which He elaborated!

CONCLUSION:

1. The privilege of prayer is one of the most important blessings to be enjoyed by the children of God in this life
2. How important, then, that we be sure to pray in such a manner as to be seen and heard by our Father in heaven!

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 14

Fasting (Matt.6:16-18)

INTRODUCTION:

1. In this section, Jesus continues to expound upon the "righteousness of the kingdom" **WITH RESPECT TO MAN'S RELATION TO GOD**, especially in the practice of certain ACTS of righteousness
2. Remember that verse one provides an introductory statement concerning all acts of righteousness...
 - a. We have seen this principle applied to **charitable deeds** and to **prayer**
 - b. Now we shall consider how Jesus applies it to the practice of **fasting**

I. FASTING TO BE SEEN OF MEN VS. FASTING TO BE SEEN OF GOD (16-18):

A. Fasting "To Be Seen Of Men" (16)

1. As practiced by the hypocrites of Jesus' day, it involved:
 - a. Doing so with a "**sad countenance**"
 - b. Doing so with "**disfigured faces**" (perhaps by applying ashes?)
2. The only good such fasting does is win the praise of men, but certainly not of God!

B. Fasting To Be "Seen Of God" (17-18)

1. To be done without any outward appearance of fasting
 - a. Therefore, it should include "anointing your head"
 - b. Also, "washing your face"
2. By doing this, only God will see your fasting and He will reward you openly (perhaps by answering those prayers that were offered while fasting)

The teaching of Jesus concerning fasting is easy to understand, but a question often raised today is this: **SHOULD CHRISTIANS FAST TODAY? IF SO, WHY, WHEN AND HOW?**

II. FASTING BY CHRISTIANS TODAY:

A. Should Christians Fast Today?

1. CONSIDER THE EXAMPLE AND TEACHINGS OF JESUS...
 - a. He fasted during his forty day period of temptation in the wilderness - **Lk.4:1-2**
 - b. In His teaching on the subject of fasting:
 - 1) He assumed His disciples would fast -- He said "when," not "if" - **Matt.6:16-17**
 - 2) He said they would fast when He was gone - **Matt.9:14-15**
 - 3) He taught:
 - a) How to fast so as to incur God's good pleasure - **Matt.6:16-18**
 - b) When done properly, fasting WOULD incur God's good pleasure **Matt.6:18b**
 - c) Fasting should be done only when the occasion rightfully calls for it - **Matt.9:16-17**
 - d) There would be occasions when prayer joined with fasting would be called for - **Matt.17:20-21**
2. CONSIDER THE EXAMPLES OF THE CHURCH FASTING...
 - a. The brethren at Antioch - **Acts 13:1-3**
 - i) Fasting in their service to the Lord
 - ii) Fasting and praying as they send out Paul and Barnabas
 - b. The churches in Galatia - **Acts 14:21-23**
 - i) Done in EVERY church
 - ii) When appointing elders
3. CONSIDER THE EXAMPLE OF PAUL FASTING AS A MINISTER OF CHRIST...
 - a. He listed fasting among those things which proved him as a minister of Jesus Christ - **2Cor.11:23-28**
 - b. Are we not commanded to imitate him, even as he imitated Christ? - **1Cor.11:1** (and both fasted in their service to God!)

At the very least, we can say that it is not inappropriate for Christians to fast today. Unless we have medical reasons not to fast, we have very good examples to motivate us TO fast!

B. Why Should Christians Fast?

1. PEOPLE OFTEN FAST TODAY FOR VARIOUS REASONS...
 - a. Some do it solely for health reasons
 - b. Others do it only in times of grief and sorrow
 - c. Still others do it as a way to gain self-control- But these are not reasons Christians should fast in their service to God (cf. **Col.2:20-23**)
2. CHRISTIANS SHOULD FAST WHEN FACED WITH SITUATIONS REQUIRING DIVINE HELP...
 - a. This is consistent with the majority of fasting in the Old Testament; people of God fasted...
 - i) In times of war, or at the threat of it (Israel)
 - ii) When loved ones were sick (David)
 - iii) When seeking God's forgiveness (Ahab, Daniel)
 - iv) When seeking God's protection (Ezra)

- b. This is consistent with the examples of fasting in the New Testament; fasting occurred...
 - i) When dealing with temptations (Jesus)
 - ii) When serving the Lord (the church at Antioch)
 - iii) When beginning a work for the Lord (again at Antioch)
 - iv) When selecting and appointing elders (in Galatia)
- c. Such fasting should be done in conjunction with prayer
 - i) For fasting, when done properly...
 - a) Humbles the soul - **Ps.35:13**
 - b) Chastens the soul - **Ps.69:10**
 - ii) And the prayers of a humble person are more likely to be heard! - **Ezra 8:21-23**

C. When Should Christians Fast?

1. WHENEVER OCCASIONS ARISE REQUIRING DIVINE HELP...
 - a. These may be occasions on an individual level
 - i) When faced with difficult temptations
 - ii) When faced with the serious illness of a loved one
 - b. These occasions might be on a congregational level
 - i) As when appointing elders
 - ii) As when sending out missionaries
2. WHATEVER OCCASIONS MIGHT CALL FOR PERSISTENT PRAYING WOULD CALL FOR FASTING JOINED WITH PRAYER...
 - a. Are we not taught that God is more likely to answer our prayers if we are persistent? - **Lk.18:1-8**
 - b. Also if we fast in the proper way? - **Matt.6:17-18**

So whenever there is a matter requiring much prayer, fasting in conjunction with such prayer would be appropriate.

D. How Should Christians Fast?

1. NOT TO BE SEEN OF MEN...
 - a. As our text pointed out - **Matt.6:16-18**
 - b. Whether fasting as individuals or with others, it is important that we not do it to impress others
2. NOT AS SOME REGULAR RITUAL...
 - a. This point Jesus made in **Matt.9:14-17**
 - b. It should be done only when the occasion calls for it (such as situations where you would already be spending much time in prayer)
3. NOT WITHOUT TRUE REPENTANCE... - **Isa.58:3-9**
 All the praying, all the fasting, is of no avail if it is not accompanied with penitent obedience on our part
4. SOME PRACTICAL SUGGESTIONS...
 - a. Don't go out and fast just because it sounds like "a neat thing to do"

- i) Take the subject seriously and prayerfully
- ii) Fast only when the occasion is a serious one
- iii) One in which you desperately desire God's help
- b. If you have never fasted before...
 - i) Start slow, fast only for brief periods of time
 - ii) End slow, gradually breaking your fast with fresh fruits and vegetables in small amounts
- c. Fast when you have time to spend in prayerful meditation
 - i) Remember the purpose for fasting
 - ii) To humble oneself in God's sight; to seek a favorable answer to prayer for some important plea

CONCLUSION:

1. There is much more that could be said on this subject
2. But I hope that this suffices to stimulate our thinking on a subject which has often been neglected in both study and practice
3. But implied in Jesus' teachings in "The Sermon On The Mount" is that His disciples WOULD fast; and so it is important that we do it in a way to be seen of God, and not by men

Our next study will examine how Jesus deals with the problem of materialism...

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 15

Materialism (Matt.6:19-24)

INTRODUCTION:

1. Jesus continues to expound upon the "righteousness of the kingdom" **WITH RESPECT TO MAN'S RELATION TO GOD...**
2. In this section and the one to follow (concerning **anxiety**), we learn that man must have his priorities concerning **material things** properly aligned if his relationship with God is going to be what it should

To keep our priorities straight, Jesus taught several principles and illustrations which should govern our lives...

I. LAY UP YOUR TREASURES IN HEAVEN (19-21):

A. In Heaven, Not On Earth...

1. For on earth:
 - a. Moth and rust destroy (i.e., material things are perishable)
 - b. Thieves break in and steal (material things are subject to theft)
2. But in heaven:
 - a. Neither moth nor rust destroys (our treasures are imperishable - **1Pet.1:3-4**)
 - b. Thieves do not break in and steal (our treasures are securely guarded - **1Pet.3:4-5**)

B. Because Where Your Treasure Is There Your "Heart" (Affections, Hope and Dreams) Will Be Also!

1. If your treasure is on EARTH, your heart will experience much disappointment
 - a. As the things for which you have affection decay or are one day destroyed by fire
 - b. As the things in which you find your primary joy are suddenly gone through things like theft
2. But if your treasure is in HEAVEN, your heart will not suffer great disappointments

- a. For your treasure is "**incorruptible, undefiled, and does not fade away**"
- b. Nothing can take your treasure away from you, for it is "**reserved in heaven for you...kept by the power of God through faith**"
- 3. With treasures laid up in heaven, whatever happens on earth will not devastate you! - cf. the Hebrew Christians in **Heb.10: 32-34**
- 4. When these words of Jesus are taken to heart and applied, how true His words in **Matt.7:24-27** will be!
 - a. The "storms" of life will not overwhelm us
 - b. Because we have built our foundation upon such words of Jesus as found in our text!

C. How Can We Lay Up Treasure In Heave?

- 1. First, by becoming children of God, and thereby "joint-heirs with Christ" - **Rom.8:16-17**
- 2. Then, by using material wealth which we may have to bless those around us...
 - a. As Jesus instructed the rich young ruler, in order to "have treasure in heaven" - **Matt.19:21**
 - b. As He instructed His disciples, in order to have "a treasure in the heavens that does not fail" - **Lk.12:33-34**
 - c. As Paul wrote Timothy to charge those rich in this present age, that they may be "storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life" - **1Tim.6:17-19**

The importance of such generosity is seen in the illustration next used by Jesus in His sermon...

II. THE LAMP OF THE BODY IS THE EYE (22-23):

A. In This Metaphor Used By Jesus...

- 1. The "**body**" likely represents the "soul" or "inner man"
- 2. The "**eye**" likely represents the "gaze of the soul" or the "heart of man"
- 3. The word "**good**" in Greek means "simple, single, uncomplicated"
- 4. The word "**bad**" in Greek means "wicked, evil"
- 5. And in the Scriptures, the expression "**evil eye**" is used to mean "envious, covetous" - **Prov.23:6; Matt.20:15; Mk.7:22**

B. An Explanation Based Upon These Definitions Would Then Be:

- 1. If the heart or gaze of the soul be single (in its love of God and the things of God)...
 - a. Then one is filled with "light"
 - b. In other words, goodness, righteousness, and truth - **Eph.5:8-10**
- 2. But if the heart or gaze of the soul be evil (envious, or covetous)...
 - a. Then one's soul is filled with "darkness"
 - b. The opposite of "light": selfishness, wickedness, and falsehood!

Thus the need to be rich toward God and free from covetousness of material things (also **Lk.12:13-21**; especially **15** and **21**).

To strike home the point once more that we should not make material things our treasures in this life, Jesus proclaims...

III. YOU CANNOT SERVE BOTH GOD AND "MAMMON" (24) ;

A. For No One Can Serve Two Masters...

1. A "master" by definition demands "total loyalty"
2. Such is certainly true with God - Exod.34:14

B. The Choice We Have Is To Choose Between God And "Mammon"

1. "Mammon" is an Aramaic term which refers to wealth, prosperity
2. When wealth is coveted, and becomes the priority in our lives, it becomes a "god" - Eph.5:5; Col.3:5
- So the choice becomes one as to whether we shall worship the One True God, or be "idolaters" following after a false god!

CONCLUSION:

1. Jesus is obviously teaching us to CHOOSE GOD!
 - a. Because MAMMON...
 - i) Is susceptible to decay and theft (**19-21**)
 - ii) Will make us blind, selfish creatures
 - b. Whereas with GOD...
 - i) Our treasures are secure
 - ii) We will be kind, righteous people

2. But if we follow Jesus' teachings concerning MATERIAL THINGS, what about our physical necessities of life? Don't we have to WORRY about providing these things?

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 16

Anxiety (Matt.6:25-34)

INTRODUCTION:

1. Jesus continues expounding upon "the righteousness of the kingdom" with respect to **MAN'S RELATION TO GOD...**
2. In the previous section concerning "**material things**" (Matt.6:19-24), Jesus exhorted us to:
 - a. "Lay up treasure in heaven"
 - b. "Keep the eye good"
 - c. "Serve God, not mammon"
3. But if we follow Jesus' teachings concerning material things, what about the **PHYSICAL NECESSITIES** of life? Such things as food and clothing?

Beginning in **verse 25**, Jesus gives several reasons why we should not worry about such things...

I. "IS NOT LIFE MORE THAN FOOD AND THE BODY MORE THAN CLOTHING?" (25):

A. Do Not "Worry"...

1. The word in the original means "distracted"
2. I.e., don't let anxiety about food and clothing distract you from more important things in life (like Martha did - **Lk.10: 38-42**)

B. Is Not Life And Body More Important Than Food And Clothing?

1. This is an argument from the **GREATER** to the **LESSER** (similar to Rom.8:32)
2. Life and body are certainly more important than food and clothing
3. Who provides our lives and our bodies? God!
 - a. If He is powerful enough to create life...
 - b. Isn't He also able to provide food & clothing to sustain that life?
4. **"He who has displayed so great goodness as to form the body, and breathe into it the**

breath of life, will surely follow up the blessing, and confer the smaller favour of providing that the body be clothed, and that life preserved." (BARNES)

II. "LOOK AT THE BIRDS OF THE AIR" (26):

A. An Argument For Confidence In The Providential Care Of God...

1. The birds are an example of God's ability to provide
2. Through His providential workings in nature, God provides for their needs
 - a. This does not mean they do not work for their needs (indeed, they are often very busy, gathering insects and worms, preparing nests, caring for their young)
 - b. But they are not guilty of overdoing a good thing (as the rich fool was in the parable of Lk.12:16-21)

B. "Are You Not Of More Value Than They?"

1. This is an argument from the LESSER to the GREATER (contrast **verse 25**)
 - a. If God through His providence provides for their needs, would He not for you?
 - b. A similar argument is found in Matt.10:29-31
2. Are you not more valuable than birds?
 - a. You who are created in the image of God?
 - b. You who were redeemed by the blood of His Son?
3. Why, then, let concern over physical needs distract you from what is really important in life?

III. "WHICH OF YOU BY WORRYING CAN ADD ONE CUBIT TO HIS STATURE?" (27):

A. An Argument Illustrating The Helplessness Of Man...

1. There are many things in this life which we cannot affect by "worrying"
2. For example, worrying will not make our bodies grow any taller

B. The Implication Seems To Be...

1. "Worrying" about food and clothing cannot guarantee that you will have them tomorrow
2. As victims of "Hurricane Hugo", the "Great Quake of '89" and "Hurricane Andrew" have come to realize

IV. "CONSIDER THE LILIES OF THE FIELD" (28-30):

A. Another Argument For Confidence In The Providential Care Of God

1. Like the argument in **verse 26** (the "birds of the air")
2. It is also an argument from the LESSER to the GREATER

B. "How They Grow..."

1. Without any "toil" whatever on their part, nor any "care" bestowed on them by any human agency

2. Yet their glory surpasses Solomon in all his glory!
3. How?
 - a. Through God's providential care!
 - b. By so ordering the affairs of this life to assure that they accomplish what they were designed to accomplish!

C. "Will He Not Much More Clothe You?"

1. If God is able to so clothe the grass of the field...
 - a. Which is here today
 - b. And gone tomorrow
2. Is He not ABLE to do so for you?
3. Is He not WILLING to do so for you?
 - a. You who are created in the image of God?
 - b. You who are designed to spend eternity with God?

D. "O You Of Little Faith?"

1. If we WORRY about food and clothing, then we are of "little faith"
2. We have "little faith" in God's...
 - a. Promise to care for us!
 - b. Power to deliver that promise!

V. JESUS' SUMMARY CONCERNING ANXIETY OVER MATERIAL THINGS (31-34):

A. Don't Worry About Food And Clothing (31-32)

1. People without God (the Gentiles) naturally worry about these things
2. But we have God as our Heavenly Father Who is aware of our needs, and able to provide them!

B. Seek First The Kingdom Of God And His Righteousness (33)

1. I.e., make the rule of God and His Will for us the number one priority in our lives
2. We can do this by:
 - a. Serving God instead of "mammon"
 - b. Letting the "lamp" of our body be a "good eye" (i.e., focused clearly on that which is good, true, and righteous)
 - c. Laying up treasure in heaven (by using our earthly treasure to help others - **Matt.19:21;** **Lk.12:33-34;** **1Tim.6:17-19**)
3. Do this, and God will provide for your physical needs, FOR HE IS ABLE AND WILLING!

C. Don't Worry About Tomorrow (34)

1. Today has enough trouble with which to concern yourself
2. Let tomorrow take care of itself (by trusting in God!)

CONCLUSION:

1. The motto today seems to be "Don't worry, be happy!"; but Jesus qualifies that motto by saying: "**Don't worry, seek God's will first, and you will be happy!**"

2. If we can take to heart what Jesus has taught, then truly our lives will be like homes built on a rock (cf. **Matt.7:24-25**)...
 - a. For no matter what "storms" of life may come our way...
 - b. ...our treasure is in heaven and our Heavenly Father will provide for us during our sojourn here on earth!

3. But if we don't follow Jesus' teachings, if we allow ourselves to serve "mammon" which is perishable...
 - a. Then we must go through life on earth without God's help!
 - b. And we have no hope of eternity with God when we die!

Our next study will begin a new section in the "**Sermon On The Mount**":

THE RIGHTEOUSNESS OF THE KINGDOM WITH RESPECT TO MAN'S RELATION TO MAN (7:1-12)

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 17

Judging Others (Matt.7:1-6)

INTRODUCTION:

1. In Matt.6:1-34, we saw the "righteousness of the kingdom" in respect to **MAN'S RELATIONSHIP TO GOD...**
2. In Matt.7:1-12, we will examine the "righteousness of the kingdom" in respect to **MAN'S RELATIONSHIP TO MAN...**
3. Three subjects are discussed in this section:
 - a. Judging others - Matt.7:1-6
 - b. Asking, Seeking, & Knocking - Matt.7:7-11
 - c. The Golden Rule - Matt.7:12

We begin, then, with the matter of **judging others**, noticing at first **verses 1-2** which are frequently misused...

I. VERSES 1-2 ARE OFTEN USED TO FORBID ALL MANNER OF JUDGMENT:

A. For Example, Any Adverse Or Unfavorable Criticism...

1. Such as pointing out a fault in someone else
2. Even if it be truly "constructive" criticism

B. For Example, The Exercise Of Church "Discipline"...

1. Exercising discipline of any sort does require "judging" others as to their moral or spiritual condition
2. Since such "judgment" is involved, some feel **verses 1-2** rule out any sort of church discipline

C. Or Even Exposing Those Who Teach Error...

1. Admittedly, it requires making a judgment in order to consider whether someone is teaching error
2. Therefore, some people, in light of **verses 1-2**, believe that we cannot speak out against those who teach error

II. JESUS CANNOT BE RULING OUT "ALL" FORMS OF JUDGING:

A. The "Immediately Context" Of This Passage Reveals That In Some Cases "Proper Judgment" Must Be Made...

1. **Matt.7:6** implies that some judgment is to be made as to who are "dogs" and who are "hogs"
 - a. Otherwise, how can we know when not to give that which is holy to "dogs"?
 - b. Or how can we know when not to cast our pearls before "swine"?
2. **Matt.7:15-20** implies that we must make judgments in determining who is a false teacher ("by their fruits you will know them")

B. The "Remote Context" Of The Scriptures Speak Of Times When Judgment Must Be Made

1. On another occasion, Jesus taught people to "judge with righteous judgment" - **Jn.7:24**
2. Christians have a responsibility to "judge those who are inside" the local congregation - **1Cor.5:9-13**
3. We are taught by the apostle of love (John) to "test the spirits" (which requires making judgments) - **1Jn.4:1**

There is not a contradiction here, for as we continue on in our text, we notice that...

III. JESUS EXPLAINS WHAT "KIND" OF JUDGING HE IS CONDEMNING:

A. Judging When One Is Blind To His Or Her Own Faults (3-5)

1. Jesus is saying "that is it wrong for anyone to concentrate his attention on the speck in his brother's eye, and while thus occupied, to ignore the beam in his own eye" (HENDRIKSEN)
2. Paul taught the necessity of proper "introspection" when trying to help others - **Gal.6:1**

B. Judging Without Mercy And Love...

1. "The Lord is here condemning the spirit of censoriousness, judging harshly, self-righteously, without mercy, without love as also the parallel passage (**Lk.6:36-37**) clearly indicates." (HENDRIKSEN)
2. James warns against making judgments without mercy - **Jam.2:13**
 - a. If we make judgments without showing mercy, then no mercy will be shown when we are judged!
 - b. Just as Jesus said in **verse 2...**
 - i) "For with what judgment you judge, you will be judged"

ii) "With the same measure you use, it will be measured back to you"

IV. JESUS IMPLIES THERE ARE TIMES WHEN WE "MUST" MAKE JUDGMENTS!

A. It Is "After" We Have Corrected Our Own Faults (5)

1. First, we must remove the "beam" from our own eye
2. But when we have done so, we are able to see, discern (judge), and be of help to others who are overcome in their faults
3. Indeed, the "law of Christ" requires us to! - **Gal.6:1-2**

B. We Must Judge Between Those "Worthy" And Those Who Are "Hogs And Dogs" (6)

1. With those who are receptive, we are to be long-suffering in trying to help them come out of their error - **2Tim.2:24-26**
2. But for those who are not, we are not to waste what is good and holy on them!
 - a. Compare the instructions of Jesus to His disciples - **Matt.10:12-15**
 - b. Compare the example of Paul and Barnabas at Antioch of Pisidia - **Acts 13:42-46**
3. Determining who is which requires "judgment" upon our part!

CONCLUSION:

1. The kind of judging forbidden by Jesus is that which LENSKI calls

"self-righteous, hypocritical judging which is false and calls down God's judgment on itself."

2. This is the kind of judging that was also condemned by James when he wrote:

"Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge."

**"There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?"
- **Jam.4:11-12****

3. May God help us to refrain from such judging, and be more apt to remove the "beams" from our own eyes; for only then we will be useful in helping others with their problems...

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 18

Asking, Seeking, Knocking (Matt.7:7-11)

INTRODUCTION:

1. In Matt.7:1-12, we are examining the "righteousness of the kingdom" in respect to **MAN'S RELATIONSHIP TO MAN...**
2. Three subjects are discussed by Jesus in this section:
 - a. Judging Others - Matt.7:1-6
 - b. Asking, Seeking, Knocking - Matt.7:7-11
 - c. The Golden Rule - Matt.7:12
3. In Jesus' comments on **JUDGING OTHERS**, we found Him telling us:
 - a. To abstain from judging others, yet also to determine who are "hogs" and "dogs"
 - b. Not to be hypercritical, yet to be critical
 - c. To be humble and patient, yet not to "cast our pearls before swine"
4. How can we have the wisdom to judge properly in these matters?
 - a. Jam.1:5-8 tells us that wisdom comes from God through prayer
 - b. So it is not surprising that in conjunction with the matter of judging others Jesus discusses an important principle that relates especially to prayer...

What is Jesus teaching us in this section on "**Asking, Seeking, and Knocking**"...?

I. THE PRINCIPLE BEING TAUGHT IS THAT OF "PERSEVERANCE" (7-8):

A. Implied In The "Continuous Action" Of The Greek Present Tense

- Literally, Jesus is saying:

1. "keep on asking" and it will be given to you
2. "keep on seeking" and you will find
3. "keep on knocking" and it will be opened to you

B. Jesus Often Applied This Principle Of Perseverance To "Prayer"

1. In the parable of "The Persistent Friend" - Lk.11:5-8
2. In the parable of "The Persistent Widow" - Lk.18:1-8

C. This Principle Of Perseverance Can Also Be Applied In Other Areas

1. Such as "Bible Study"
 - a. Many people give up too soon in their Bible studies
 - b. But those who persevere in their studies are the ones who benefit from the blessings God's Word provides - cf. Ps.1:1-3; 119:97-104
2. Or "Evangelism"
 - a. Many do not bear fruit because they give up too soon
 - b. But we reap what we sow; the more persistent we are in sowing, the more we will eventually reap

II. A MOTIVE FOR PERSEVERING, ESPECIALLY IN REGARDS TO PRAYER (9-11):

A. God Delights To Give Good Things To His Children...

1. To illustrate, Jesus gives a simple argument (from the LESSER to the GREATER)
2. I.e., men give good gifts to their children who ask
3. How much more so, will our Father in heaven!

B. This Is Especially True In Regards To Prayer!

1. As Jesus promised to His disciples in Jn.14:13-14; 15:7
2. As the apostle John wrote in 1Jn.5:14-15
3. And as James wrote in Jam.4:3

CONCLUSION:

1. So, in all things, let us persistently look to God for the help we need!
2. Especially when it comes to judging others, that we might receive the wisdom to do so without violating our Lord's teachings against censorious judging...

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 19

The Golden Rule (Matt.7:12)

INTRODUCTION:

1. We come now to **verse 12**, where we find the "**GOLDEN RULE**"...
2. This "rule" serves as a perfect summary of the kind of righteousness the kingdom of heaven expects in respect to **MAN'S RELATION TO MAN**

But what is the "golden rule"? Was Jesus teaching anything new or original by what He stated? Well, in a way it was something new...

I. THE "GOLDEN RULE" VERSUS THE "SILVER RULES":

A. Many People Believe Jesus Was Simply Repeating What Others Had Already Taught; For Example...

1. The HINDU religion taught: "**This is the sum of duty: do naught to others which if done to thee would cause thee pain.**" - The Mahabharata
2. The BUDDHIST religion taught: "**Hurt not others with that which pains yourself.**" - Udana-Varga
3. The JEWISH traditions taught: "**What is hateful to you, do not to your fellow men. That is the entire Law; all the rest is commentary.**" - The Talmud
4. The MUSLIM religion taught: "**No one of you is a believer until he desires for his brother that which he desires for himself.**" - Hadith
5. The BAHA'I faith teaches: "**He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil.**" - The Book of Certitude

6. And Yet Some Other Sources: "**Do not do unto others what angers you if done to you by others.**" - Isocrates 436-338 BCE

"Tzu-kung asked, 'Is there a single word which can be a guide to conduct throughout one's life?' The Master said, 'It is perhaps the word "shu". **Do not impose on others what you yourself do not desire**'" - Analects, 15.24

B. But Jesus' "Rule" Was Positive, While Most Of The Above Are Not...

1. Jesus' "rule" requires you to do something favorably to others, while the others only prohibit you from doing something unfavorably to others!
 - a. **Jesus** -> Do unto others what you want them to do to you
 - b. **Others** -> Don't do to others what you don't want done to you
2. With the others, all that is required is that you don't harm other people; with Jesus, what is required is that you show kindness to others
3. Jesus' rule is truly the GOLDEN rule, the others are SILVER rules (of value, yes, but not as much as "gold")

The only exception appears to be that found in Hadith (the traditions of Islam); but then, some of Islam is admittedly based upon what Jesus taught 600 years before Mohammed.

So what Jesus taught was something new compared to what "uninspired" teachers had taught prior.

But in another sense it was nothing new; rather, in a simple and easy to remember statement, Jesus gives us...

II. A GUIDELINE FOR RIGHTEOUS CONDUCT TOWARDS OTHERS:

A. That Was In Perfect Harmony With The Law And The Prophets!

1. Just as we have seen in the rest of Jesus' teachings (cf. **Matt.5:21-48**)
2. This one "rule" summarizes what the Law and the Prophets were all about
3. Just as the commandment "**Love your neighbor as yourself**" summed up the Law according to Paul - **Rom.13:8-10**

B. A Sort Of "Pocket Knife" Or "Carpenter's Rule"...

1. That is, something that is always ready to be used
2. For example, even in an emergency, when there is no time to consult a friend, teacher, or book for advice, the "golden rule" can be guide for proper conduct
3. Treat others as you would be treated, and it is unlikely you will ever do the wrong thing

CONCLUSION:

1. Even in this way, we find that Jesus did not come to "destroy" the Law, but to fulfill it in every way, including summarizing its righteousness in ways easy for us to understand and apply!
2. Throughout the first **twelve verses** of Matthew 7, then, there is a continuous theme: the righteousness of the kingdom in regards to man's dealings with man
3. And what are the basic points?
 - a. Be careful in your judgment of others
 - b. Persevere in looking to God for help in making proper discernment
 - c. In your treatment of others, treat them like you want to be treated

In our next (and last) study, we will consider the final section of the Sermon On The Mount: **THE EXHORTATION TO ENTER THE KINGDOM - Matt.7:13-27**

4th Quarter 2020 Bible Study Outline



THE SERMON ON THE MOUNT - STUDY 20

Exhortations In Entering The Kingdom (Matt.7:13-27)

INTRODUCTION:

1. In His sermon thus far, Jesus has expounded upon:
 - a. The CITIZENS of the kingdom - **Matt.5:3-16**
 - b. The RIGHTEOUSNESS of the kingdom - **Matt.5:17-7:12**
2. Now, in the final part of the sermon, Jesus extends several exhortations to all who would enter the kingdom - **Matt.7:13-27**
3. In doing so, our Lord:
 - a. Describes the beginning of "**The Way That Leads To Life**", urging people to choose it rather than "**The Unbeliever's Boulevard**" - **Matt.7:13-14**
 - b. Gives warning with respect to His followers' progress upon "The Way That Leads To Life" - **Matt.7:15-20**
 - c. Stresses the necessity of DOING, over simply HEARING and SAYING - **Matt.7:21-27**

Before we consider the exhortations of Jesus, let's review just what it is that Jesus is inviting all men to enter into...

I. THE KINGDOM OF HEAVEN - A REVIEW:

A. The Term "Kingdom Of Heaven"...

1. Synonymous with the "kingdom of God" - **Matt.4:17 with Mk.1:14-15**
2. Refers to God's kingship, or rule, from heaven
3. The kingdom of heaven is focused in the Person of Jesus Christ, and is especially manifested where He rules in the hearts of men - **Lk.17:20-21**

B. Therefore, The "Kingdom Of Heaven"...

1. Is SPIRITUAL in nature - **Jn.18:36; Rom.14:17**

2. TODAY, it includes the LORD'S CHURCH on earth (for those who submit to the Will of Christ are added to the kingdom) - **Cor.1:13; Rev.1:9**
3. In the FUTURE, it will involve the NEW HEAVENS AND NEW EARTH, where we will be with God and Jesus eternally! - **Matt.13:40-43; 2Pet.3:10-13; Rev.21:1-22:5**

Stated simply, those who accept Jesus' exhortation to enter the "kingdom of heaven" will be in the CHURCH now and in the NEW HEAVENS AND NEW EARTH later.

II. THE EXHORTATION TO ENTER THE KINGDOM (13-14):

A. The "Entrance" Into The Kingdom Is A "Narrow" One (13a)

1. It is a GATE that:
 - a. Requires self-denial and obedience
 - b. Has no room for...
 - i) A consuming desire for earthly goods - **Matt.6:19-20**
 - ii) An unforgiving spirit - **Matt.6:14-15**
 - iii) Self-righteousness - **Matt.6:1**
2. Compare it with the GATE that leads to destruction (**13b**)
 - a. Which is WIDE
 - b. Which allows many to enter with no sacrifice on their part
 - c. And is therefore chosen by most people

B. The "Way" Of The Kingdom Is "Difficult" (14)

1. It requires a righteousness that exceeds that of many religious people - **Matt.5:20**
2. It requires a change in our behavior - **Matt.5:21-7:12**
3. Because of its difficulty, many choose not to travel its path
 - a. But it is the ONLY way to LIFE!
 - b. The only alternative is the way that leads to DESTRUCTION!

Jesus tells us like it is: no illusions, no false promises of "beds of ease"; there are only two choices, and He exhorts us to take the one that leads to life!

But as already suggested, the way to life is difficult, and there are dangers along the way. Jesus now warns of one...]

III. BEWARE OF FALSE PROPHETS (15-20):

A. Who Can Lead Us Astray (15)

1. Paul warned of this very real danger, which church history certainly seems to confirm - **Acts 20:28-31**
2. Peter likewise warned that false prophets would lead many away - **2Pet.2:1-3**
3. As did John (**1Jn.4:1**) and Jude (**Jude 3-4**)

B. How Shall We Identity These False Prophets? (16-20)

1. By their "fruits"!
 - a. As manifested in their LIVES (through their covetous & immoral practices - **2Pet.2:14-15**)
 - b. Or as manifested in their TEACHINGS (which are not in harmony with the teachings of the apostles, cf. **1Jn.4:5-6**)
2. Therefore, we must be "fruit-inspectors"
 - a. We cannot judge their hearts or motives (**Matt.7:1-2**)
 - b. But if their lifestyle or teachings are contrary to that found in the Word of God, let us beware!

Finally, in His exhortations to enter the kingdom, Jesus makes it clear that one must be a DOER of the Word...

IV. THE NECESSITY OF BEING "DOERS" OF THE WORD (21-27)

A. Only By "Doing" The Father's Will Can We Enter The Kingdom (21-23)

1. Faith "only" will not suffice (**21**)
2. Doing many "mighty works" won't help either, even if done sincerely "in Jesus' name" (**22**)
3. Those who depend upon such are described as those who practice "lawlessness"; i.e., without authority (**23**)

B. Only By "Acting" Upon Jesus' Words Shall We Be Able To Stand Firm (24-27)

1. Against the "**storms of life**"
 - a. That come upon all people, whether Christians or not
 - b. For example, applying **Mt 6:19-21** will prevent us from being overwhelmed should we suffer the loss of material things
2. In the "**Day of Judgment**"
 - a. When we hope to enter the "future state" of the kingdom of heaven
 - b. When we hope to hear those wonderful words: "**Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world**" (**Matt.26:34**)

CONCLUSION:

1. Notice **Matt.7:28-29**...
 - a. Now that we have come to the end of Jesus' sermon on the mount, I hope that we too have been astonished by His Words!
 - b. Jesus spoke with authority then, how much more since His glorious resurrection! (**Matt.28:18**)
2. With such authority, He did not mince His words...He told us of:
 - a. The character and blessedness of those in the kingdom (**Matt.5:3-12**)
 - b. Their relationship to world (**Matt.5:13-16**)
 - c. The high standard of righteousness they are called to display to glorify their Father in

heaven (**Matt.5:17-48**)

d. The proper practice of that righteousness (**Matt.6:1-18**)

e. The necessity of putting the kingdom of God first in our lives (**Matt.6:19-33**)

f. The way to properly treat our fellow man (**Matt.7:1-12**)

3. As difficult as some of these things may seem, Jesus made it clear:

a. It is the **ONLY** way to life eternal (**Matt.7:13-20**)

b. Only those who are willing to **DO** the Will of God can have a firm hope to participate in the kingdom of heaven both present and future (**Matt.7:21-27**)

4. Of course, we learn from Jesus and His apostles elsewhere that there is Divine Assistance to live up to high standards Jesus has set...

a. There is **the BLOOD of Jesus** to provide forgiveness for us when we fail to meet those standards

b. There is **the POWER of the Holy Spirit** to assist us in putting off the "old man" and putting on the "new"

5. But how about you...?

a. Are you in the kingdom now? (**Jn.3:3-5; Acts 2:38**)

b. Are you living according to the teachings of Jesus as found in this sermon?

Hope these series of expository outlines have challenged you to greater faithfulness in your service to the Lord!