

D. At the heart of the “Golden Rule” is faith in God.

**DISCIPLE 1.0 Don't Judge; Be \_\_\_\_\_!**

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Text: Matthew 7:1-12

### Introduction

#### LIVE THE STORY

*The Gospel is intended to be learned and lived in community.*

*The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- Have you ever considered the context of Matthew 7:1-6 as being significant for understanding it? Have you ever considered 7:6 difficult to understand in light of 7:1-2?
- Have you ever been tempted to allow judgment about *why* someone is in need to keep you from being generous?
- How might Matthew 7:2 relate to 6:15?
- Have you ever been inclined to think it is your job to distribute God's judgment instead of His kindness? Explain.
- How did a “household” in the time of Christ differ from how we think of a household today? How does this effect our understanding of the church as the Household of God?
- What language in the Sermon on the Mount reveals that Jesus is talking about life in the Father's household? How do verses 7-11 in our text tie this into the larger message about this household life?
- Our Father provides our needs, but how does the understanding of an ancient household show us the importance of each other's role in that process?
- How does the “Golden Rule” (7:12) teach us that in order for God's household to work, we can't live our lives contingent upon how everyone else obeys. Why does it require faith?

- A. To understand the Sermon on the Mount most fully, we have to take it as it is presented: as one sermon!
- B. *Don't let your judgment (of the needy) keep you from being generous, or God's judgment of you will not be generous.*

#### I. Life in the Father's House: Don't judge; be \_\_\_\_\_! (1-6)

- A. Do not judge... (1-2)

Martin Franzmann: "The disciple ... derives his existence from God the Giver and has become the instrument and vehicle of divine giving. If he assumes the role of God the Judge, he forfeits God the Giver and must face the Judge..."

- i. Jesus knows human tendency (Deut. 8:17).
- ii. Bruner points out that this language of *measuring* and *being measured* urges disciples toward *generosity*.

- B. Removing Beams and Specks in God's Household (3-5)
  - i. This parable fits the context of "*Don't judge; be generous!*" :
  - ii. More effective counsel for those in need comes after the log of greed is removed from one's eye!
- C. Holy Margaritas! (6)
  - i. In context, this verse has practical application.
  - ii. "What is sacred" or "what is holy" (Exo. 29:33)

## II. Life in the Father's House: Family Priorities (7-11)

- A. Asking, seeking, and knocking represent a lifestyle *focused on* doing God's will in the earth.
  - i. Asking, seeking, and knocking, as one scholar puts it, "is language that describes a lifestyle of focusing on and doing God's purposes."
  - ii. Seek first the kingdom (6:25-33).
  - iii. The Lord's Prayer and the Kingdom
- B. These verses (7:1-12) are part of a larger whole (6:1—7:12) about priorities in the Father's household!
  - i. Households in the Ancient World
    - a) The whole socio-economic ladder was represented in a household (see Phil. 4:22).
    - b) If God is our Father, then first of all, He has an obligation to provide for us.
    - c) But the father in an ancient household provided not for each member of the household directly but through household managers.

d) The way the Father's household works is that He provides and His children, in His image, work out the details *generously!*

- ii. The examples Jesus gives in 7:9-10 are about basic provisions.

## III. Life in the Father's House: Sibling Relationships (12)

- A. The only way this ethic works in when it is kept aligned with "be perfect as your father in heaven is perfect."
- B. Verse 12 serves as the conclusion to both this smaller unit (7:1-12) and the whole of 6:1—7:12.
  - i. "Do not judge in order that you not be judged... do to others what you would have them do to you."
  - ii. "Do not think that I came to destroy the Law and the Prophets, I did not come to destroy them but to fulfill them" (5:17). "... this sums up the Law and the Prophets" (7:12).
  - iii. And it parallels the ending of the first main section.
    - a) Be perfect (in the sense of becoming like the Father) as your Father in heaven is perfect (5:48).
    - b) Do to others what you would have them do to you (7:12).
- C. The biggest obstacle to provision in God's house is *not* God's lack of care, it is *sibling-lack-of-care for one another*.

*Generosity* is the main theme throughout this section, not because Jesus wants us to be generous for generosity's sake, but because the Father is generous and that is how He intends His household to function.