

Gospel-Kingdom Living is Relational-Living

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[0:00] Please take your Bibles and go to Matthew's Gospel, chapter 7, Matthew 7. If you're visiting with us and you need to pull out a Bible, there's one in the chair in front of you or next to that chair, a black Bible, and go towards the back of that and find page 5, page 5.

You'll find Matthew chapter 7. We're gonna study Matthew chapter 7, verses 1 through 12 this morning. Matthew chapter 7, verses 1 through 12, page 5 in that black Bible.

I'm gonna read and then we'll jump in with both feet. Matthew chapter 5, excuse me, Matthew chapter 7, verse 1.

Matthew chapter 7, verse 1. Do not judge lest you be judged. From the judgment you judge, you will be judged.

And in the standard, or in the measure, which you measure, it will be measured to you. And why do you look at the speck that is in your brother's eye but do not notice the beam of wood that is in your own eye?

[1:19] Or how can you say to your brother, let me take the speck out of your eye? And look, the beam of wood is in your own eye. Hypocrite! Take first the beam of wood out of your own eye.

And then you will see clearly to take the speck out of your brother's eye. Do not give what is holy to dogs. And do not throw your pearls before swine, lest they trample them under their feet and turn and tear you to pieces.

Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you. For all the ones who ask, receive. And the one who seeks, finds.

And to the one who knocks, it will be opened. Or what man is there among you? When a son asks him for bread, will he give him a stone? Or if he asks for fish, will he give him a snake?

Therefore, if you, being evil, know to give good gifts to your children, how much more shall your Father who is in heaven give good to those who ask him?

[2:28] Therefore, however you want people to do unto you, in the same way you do to them, for this is the law and the prophets. Nine useful strategies to dealing with difficult people at work.

That was the title of the article. Businessinsider.com Nine useful strategies to deal with difficult people at work. Number one, be calm. Number two, understand the person's intentions.

Number three, get some perspective from others. Number four, let the person know where you're coming from. Number five, build a rapport. Number six, treat the person with respect. Number seven, focus on what can be action upon.

Number eight, ignore. Number nine, escalate to a higher authority for resolution. So there's nine strategies for you to be able to deal with difficult people at work.

Interesting. Jesus has a different way to deal with, sometimes difficult, people. In unexpected ways, mind you.

[3:37] Which shows another aspect of living out the gospel kingdom in our lives. So a driving force of Matthew's gospel is to bow down and worship Jesus, the Messiah, King of Israel.

And as we come to this part of the Sermon on the Mount, in chapter seven, verses one through 12, we see how gospel kingdom living is relational living. It's dealing with relationships.

It's dealing with people. Gospel kingdom living is relational living. Let me put it in a long statement for you.

Gospel kingdom living gives us practical ways we deal with people in everyday life. Specifically with church members and with Jesus haters. In all aspects of gospel kingdom living, we ask the Father for help so that we treat others as we want to be treated.

This is a summary statement of verses one through 12. This is what Jesus is teaching his hearers or his readers. But mind you, all of it is an outflow of the gospel.

[4:53] I'm not going to give you four ways on how you can deal with people. I'm not going to do that. That's not what Jesus is doing here. This is an outflow of the gospel having taken shape and form in your life.

This goes all the way back to chapter three, verse two of Matthew. Where John the Baptist said, repent for the kingdom of heaven is at hand. This goes back to chapter four, verse 17 of Matthew's gospel.

Where Jesus said, repent for the kingdom of heaven is at hand. Repent. Trust Christ. The king is here.

And when you respond to that gospel message, these things start to take place in your life. These different aspects start to form and shape in your life.

This is an outflow of it, friends. All of this gospel kingdom living that deals with relationships is an outflow of the gospel. This is not a moralistic type sermon.

[6:02] The sermon on the mount is not moralism. It is an outflow of God's work in your life and in mine. I'm going to give you some other statements to help unpack this.

God's approval, blessing, comes as we live out the values of his gospel kingdom. Values that reflect our allegiance to our Messiah King.

It's a distinct, alternative, challenging way of living in this world. These are personal ethics for faith worshippers of our Messiah King Jesus.

Those who listen to Jesus' words and live by them, display to the world the values of God's rule and reign in their lives so that they're salt and they're light to the world.

This is true gospel kingdom living. This is living for our King. Jesus' sermon tells Christians, those who repented and responded in trustful worship to the gospel of the kingdom, how to daily live out God's rule and reign in their lives.

[7:11] This is what it means to live under the law of Christ. We have a whole new way of thinking now as Christians, as followers of our King.

So God's gracious work began by him creating these characteristics in the lives of those who worship his Messiah King Son. And yet though God has created these traits in us, here in the Sermon on the Mount, Jesus exhorts us to cultivate them as part of our love and commitment to him.

So God does this work. You respond to the gospel. That's why I prayed that a few moments ago. God in his mercy saves us and he changes us. When you respond to the gospel, God creates these traits in you and plants that in you.

And then he says, begin to cultivate these characteristics in your life. So it's a response of our love for Jesus. It's a response of our commitment to Christ.

So in other words, if you're thinking that this message is how you can deal with difficult people, how you can deal with people in general, that's fine, but realize that this is going to be an outflow of the gospel message that should be taking place in your life.

[8:30] And if the gospel has not implanted itself in your life, then you're just a moralistic person who's going to end up going to hell anyways. Does that make sense?

True disciples, true disciples of Jesus, true gospel kingdom living, true disciples live lives, their lives are the true original tent of the law, which is now seen in and through the eyes of the true authority of the law, the Messiah King of Israel.

See, what Jesus does here in the Sermon on the Mount, he gave the original true intent of the law, calling to a true righteousness, based solely on grace, and this living gospel kingdom living, is enabled by the Holy Spirit.

It's the only way this can happen. This is non-moralistic living. Let me, if I could, in a couple statements, sum up for you, chapter 5, verse 3, all the way to chapter 6, verse 34.

We are a God-dependent, affliction-broken, humble-driven, Christ-exalting, mercy-loving, pure-living, peacemaking way of people who live this way. Whew, that was a long breath.

[9:51] We as followers of our Messiah King live this way. Specifically, we have upright living, in anger, in lust, in our marriages, honesty, generosity, charity.

We do things for the Father's approval, our worship, as for Him. We make Him first and foremost.

We don't worry about the things of this world. We deal with our greed for this world, and anxiety that happens in this world.

That summed up chapter 5, verse 3, all the way to chapter 6, verse 34. So now, Jesus turned to judgmentalism, coupled with a warning about being gullible, and then a summation statement, and then asking God for help.

So, what's the connection of this section, with the previous? Yes, this is how disciples of Christ, followers of their Messiah King, this is how we deal with people, opposite, to the religious leaders. The religious leaders of Jesus' day. Remember what Jesus says in chapter 5, verse 17. Unless your righteousness surpasses that of the scribes, and the Pharisees, you will not enter the kingdom of heaven.

[11:09] They just go by these legalistic standards. You have to embrace me as your ruler, and as your king, says Jesus.

And your way of life will be different. Your way of living will change. So, gobble, gobble, gobble.

Chapter 7, verses 1 through 5, first dealing with church members.

You might say, why do you say church members? Because Jesus says brother. Or if you want to say a fellow Christian, you could say, dealing with Christians. You could do that.

I'm being, I'm being more specific. If you're a member of a church, this is how we should be treating each other. But you can go beyond that. Of course you can. Christians in general. And you could even say, reference to non-Christians.

But, again, the nuance of what Jesus says here, is a brother, or a sister, in the Lord. In verse 3, right? So notice how he begins.

[12:11] Do not judge, as you be judged. So, the prohibition not to judge, dealing with church members, the prohibition not to judge, that is, being, just like the religious leaders, who were, judgmental.

this verse, chapter 7, verse 1, is probably one of the most, if not the most, misquoted verse, in the whole Bible.

And yet, it's also one of the things, we do the most to each other. Especially for us Christians, don't we? Now, what was Jesus not saying?

Let's go through this part first, okay? Let's, look at the elephant in the room. What was Jesus not saying? Jesus was not promoting, ethical relativism.

He was not saying, we don't ever judge each other. As we will see, in a few moments, the speck is still in the eye.

[13:22] One still wants, or should, get the speck out of the eye. How many of you like it, when you have an eyelash in your eye? It's not fun, especially if you have contacts on.

You feel like there's something, cutting your eyeball. It really hurts. It's annoying. You want to get the eyelash, out of your eye. We'll look at that in a moment. So this is not what Jesus, is saying.

So all you kids out there, you can't use this against your parents. Oh, they're judging me. Okay, well maybe you can. Or maybe you're just being a punk. You can't use this against authority.

They're judging me. That's a scapegoat. And this verse does not have to do with giving people the gospel. People use this verse with you. Oh, you're giving me the gospel.

You're judging me. Right? People have said this to you, probably. I've had them say this to me. So I tell people that I'm just a messenger. Let Jesus speak for himself from his word.

[14:27] This is not what Jesus is saying. Okay, what does he mean by judge? Jesus meant rigid, censorious kind of judging.

A judgment that scrutinizes people without a thought at all. A harsh, critical, negative spirit. You can never live up to this person's expectations and they make sure you know you will never live up to their expectations.

That's what Jesus is talking about. That's what he means by judgment. A person is not meeting your standards.

A standard is not from God's word but made up in your own head. Their preferences coupled with retributive, you're just an idiot kind of attitude.

That's what Jesus means by this. Rigid, censorious, harsh, critical, negative spirit.

[15:36] preference. It's just preferences that you have made or I have made law. It's nothing to do with the Bible.

We'll find out later how Jesus says you must do honest inspection. We must do honest inspection of our own hearts. This is totally necessary in order to have clear discernment with others.

And that evaluation of ourselves is done in reference to God's word. And notice verse 2 gives us the motivation for it says in an American standard in the way you judge literally in the judgment you judge you will be judged and in the measure you measure it will be measured to you.

So what's the motivation? As we do honest inspection of our own hearts what does Jesus say is a motivation for this? God will judge by standards that are not less than the way we judge.

If we judge and punish others harshly what makes us think God will spare us with such mercy? And it invited similar judgment in return.

[17:02] harsh effects will come back upon you. We demand that from God mercy but not from ourselves.

True Christians followers of our Messiah King Jesus we will do self-examination before we stand in critical harsh judgment upon others. And notice how you know we get really specific with brothers within a church but even Christians in general and even this may apply even to non-Christians as well.

What if somebody walks through that door with big long hair and what are you going to do Christian with tattoos and pierced up?

what happens if a homosexual comes in here two men they come in here holding hands what are you going to do? I'm not saying we don't necessarily judge but do we ostracize them or do we welcome them knowing that they need the gospel just as much as you do?

They need grace I've told people this I probably need grace more than you see what I mean?

Maybe we can apply it there too when we are harsh critical negative and judgmental God will be that to us now not in the sense of the final judgment I do not believe this is what Jesus means but throughout our lives in other words what goes around comes around God in his providence will make it so that if we are judgmental harsh and critical people will be harsh judgmental and critical of us yet maybe it is the final judgment it's a question are you really in submission to the

[19:07] Messiah King are you really in submission to your King notice how Jesus continues because it kind of makes you feel awkward right when he says this well Jesus makes a funny verse 3 and why do you look at the speck that is in your brother's eye but do not notice the beam of wood literally that is in your own eye he makes it funny he used a ridiculous crazy humor points illustration story to drive home his points I mean I'm thinking about it you're walking around the big old beam of wood and you're here let me take that eyelashes in your eye big old thing hanging out that's what he's talking about that's what he's saying or how can you say verse 4 to your brother notice brother let me take the speck out of your eye and look the beam of what is in your own eye you can kind of hear the chuckles from the people when Jesus is saying this we have the tendency to critique others harshly of their issues while we most gladly excuse ourselves for even greater sin in our lives the minor versus the major so just look gotta look yourself first and get that beam of what out of your eye look honestly at yourself deal with your issues and then be available to help your sister or brother with their speck the speck would be like a bit of straw a splinter of wood something annoying take first the beam of wood out of your own eye he says in verse 5 and then you will see clearly to take the speck out of your brother's eye

Jesus never says you don't take the speck out of your brother's eye he never says you don't do that the speck still needs to come out it's not unimportant but these are minor shortcomings compared to your blatant issues or your blatant sins the only way we can give good just sound graces judgment of each other is to first judge ourselves that's why Jesus gave verse 12 of chapter 7 do unto others as you would have them do unto you this is dealing with church members that's how we should deal with each other within a local church I need to go beyond that with non-Christians you can say that so let's go this way back in non-Christians sure with Christians definitely within a church yes remember this is gospel way of living this is gospel kingdom living

God is gracious to us merciful to us in Christ that's why we show that to each other should not God judge us should not God condemn us and yeah that's why Jesus excuse me Paul says that all bitterness wrath anger clamor slander be put away from you along with all malice but be kind to one another tender hearted forgiving each other that's the motivation just as God in Christ has what forgiven you the gospel motivates us to do this friends not because it's the right thing to do that's moralism what drives us is the gospel what drives us is our love for Jesus what drives us is what we just sang I will never cease to praise you right dealing with church members number two dealing with Jesus haters when I say why do you say Jesus haters you'll see why

I'm not as dumb as I look look at verse six do not give what is holy to dogs and do not throw your pearls before swine so notice what Jesus is doing here on the one side he says don't be harsh but on the flip side don't be so gullible lax or easy be mindful of people who are truly evil now the question comes what is the thing that is holy what is that thing well contextually it's giving good just judgment towards people gracious generous judging and yet notice how Jesus says dogs and pigs I know this is not politically correct but well it's just the way it is in the first century Jews were referred to dogs and pigs as Gentiles that's what they would think of them as dogs and pigs dogs because you didn't have dogs as a pet in the first century they were scavengers maybe they make a fine meal cats might be better no Susanna oh okay they were scavengers you didn't have dogs as pets and if you were if they had pigs the Jews didn't deal with pigs it was unclean so I think because of this it seems that Jesus referred to the message of the kingdom we handle the gospel kingdom message delicately mindful of people who may respond harshly and maliciously they reject this gospel truth then notice what he says lest they trample them under their feet and turn and tear you to pieces be discerning in other words he's saying one writer puts it like this what is precious is not to be given to people who have no appreciation for it end quote exercise discernment and this wisdom and discernment comes only from God's word how do you get discernment how do you get wisdom the fear of the Lord is the beginning of wisdom and knowledge of the Holy One is understanding

Proverbs 1.7 gospel kingdom living Jesus is saying verses 1-6 is not about being an inquisitor nor about being as one writer put it a simpleton we're not harsh but we're not gullible we're not censorious we're not lax true gospel kingdom living takes the beam of wood out of the eye so as to discern the minor problem of a fellow disciple what's driving us the gospel God should judge us remember what Jesus says in the judgment that you judge you will be judged but James says mercy triumphs over judgment right God has shown us mercy in Christ so that should be the thing that drives us to this so we are able to discern the minor problems of our fellow disciple here's another statement we'll move on in just a moment gospel kingdom living is also discerning of an enemy who may harm the kingdom and his messengers so to be mindful of our arrogance we must deal with our ignorance we must be humble and yet be strong humble strength okay so you can sum up verses 1 through 6 number 3 asking for help now this is odd because Jesus is talking about all these things and the sermon on the mountain and blah blah blah chapter 6 verse 19 verse 34 and then it's about judging don't give what is holy to dogs and he goes ask and it will be given to you seek and you'll find knock and the door will be opened to you you're like wait what how does that connect with everything else how does this part connect with the previous sections

[27 : 55] I mean obviously Jesus wanted to encourage the disciples that the father cares for them well maybe the connection is that prayer is a disciples resource as they deal with people with anxiety with materialism we have certain needs we bring before the father we're asking for help so in other words when you look at verses 7 through 11 of chapter 7 it's actually looking back not just in terms of judgment but looking back all the way back to chapter 5 verse 3 God I need help I need help for you to cultivate these things in my life how can I be someone who's God dependent how can I be someone who's peace loving how can I be someone how am I able to do this that's why Jesus says ask for help look at the three commands followed by the three promises verse 8 for the one who asks receives and the one who seeks finds and to the one who knocks it will be opened three commands ask seek knock followed by three promises and all these three commands these three commands have to do with prayer not the will of God but praying you're asking for help

Jesus emphasized that the father meets the needs of those he loves who emulates him as their father who submitted to the rule and reign of their Messiah King when we pray with the three right priorities let your name be hollow let your kingdom come let your will be done remember that chapter 6 verse 9 10 Jesus assured his followers that their prayers will be efficacious look at the promises that Jesus gives here and we pray we pray God's promises back to him because God is not a robot we have a personal relationship with our father through the Lord Jesus Christ Dr. Godfrey brought this up last Sunday in the adult Bible study pray God's promises back to him God's not gonna be like oh I already know that what are you telling me that for God's not gonna do that he wants to hear about that because it's a relationship with the father through the son if you think Christianity is just following rules my friend you are mistaken that is not Christianity that is religion or maybe we should put it this way that's religiosity a spiritual Holy Spirit relationship with the fathers through the Lord Jesus Christ that's Christianity so we pray Father I'm

asking you and you said you I will receive Father I'm seeking you and you'll say I'll find Father I'm knocking you will open this it's about prayer and he'll give us the help we need so that we can have gospel kingdom living he'll do it and look at what

Jesus makes his point drives his point home again by using these illustrations three almost comical rhetorical questions to show the absurdity that the father won't provide for their needs as they ask within the coming of his kingdom and the fulfillment of his will it's absurd I mean think about it's crazy if we are praying let your name be hallowed let your kingdom come let your will be done in my life so I'm going to pray these things in reference to that it's crazy to think that the father's not going to provide for us it's ridiculous notice what Jesus does verse 9 what man is there among you when his son asks him for bread will he give him a stone verse 10 or he asks him for fish will he give him a snake the lesser to the greater argument

Jesus used that in chapter 6 verse 26 with the birds remember if God provides for the birds he's going to provide for you with the lilies of the field if God provides the lilies and clothes them he's going to clothe you he does the same thing here I mean think about it human parents though they are evil won't do such a thing to their kids I mean even someone who doesn't know Christ who hates God wants nothing to do with God they're going to take care of their kids right I mean the little kid wants to go get some ice cream go get the kid ice cream or maybe he had ice cream last week so I don't know but still I mean they know how to meet the basic needs of their children they know how to give good things to them right of course Jesus says I mean if we do this with our own kids notice what he says how much more your father who is in heaven he will give good to those who ask him stop and think about this last week

[33:43] Daniel and I were talking after the service outside and something struck me as we were talking think of this Christian as Jesus was preaching the sermon on the mount he had each of you individually and personally in mind he was saying to you ward your heavenly father will hear you and answer you Travis your heavenly father will hear you and answer you I mean think about it he had every single person all his chosen ones in mind as he was preaching this sermon take that personally to heart he's thinking of you over 2,000 years ago what a welcome this part of Jesus sermon is our father is not unaware of our needs we don't need to persuade him to give us good things he promises to supply our needs as we humbly acknowledge our dependence upon him remember the beatitude blessed are the poor in spirit for theirs is a kingdom of heaven blessed are those who are

God dependent he'll answer prayers he does he had you in mind the father has you in mind won't our father answer our prayers from the depth of his great character of goodness grace and love for us his kids now we might not think his answer is good but we trust our father we brought this up last week right our father will meet our needs he doesn't mean our wants the things we'd like to have or what we think we may need nor does it mean we won't have trouble or suffering in this life God never said that because it's not about having these things in this life it's about having the Lord Jesus Christ remember what's the motivation all that we're talking about I have Jesus I worship Jesus what's the point of Matthew's gospel to bow down and worship Jesus the Messiah King of Israel that's what Matthew's trying to tell us that's what it means to be a Christian that's what it means to be a follower of Jesus so it's anything anything we trust him so here the question is this do we really believe God's word I mean do we really believe what it says do we really believe it says what it says about our father the one and only true God he is a good good father if so he is good and does good psalm 119 verse 68

I was reading that this past week it's been ingrained in my head if he is good and does good then he will only give us good gifts it just may not correspond to what we think is good right God is good and he does good always he just calls us to trust him last and notice how Jesus he's summing it all up when all said and done at the end of the day he says this conclusion not just for chapter 7 verses 1 through 11 friends this is a conclusion that goes all the way back to chapter 5 verse 17 even chapter 5 verse 3 this is how disciples of Jesus live their lives this is the way gospel kingdom living should be therefore however you want people to do unto you poeo from the

Greek do our practice in the same way you do to them notice the positive statement is much more demanding than the negative he doesn't just say don't do this to others you won't want them to do to you well that's easy I'm not going to punch you today because I don't want you to punch me today it goes beyond that positive statement treat other humans just as one would like to be treated by them this is true upright blameless living this is truly living out the law of Christ it's this and in light

of Jesus rule and reign chapter 3 verse 2 chapter 4 verse 17 we live out this command and look at what Jesus says at the end of verse 12 for this is the law and the prophets how do you sum up the 39 books of the Old Testament bam right there do unto others as you have them do unto you that's the law and the prophets because when it's all said and done followers of the

[39:41] Messiah King the Lord Jesus will treat all people the way they want to be treated now you've probably heard this many other religions of the world say something similar don't they but the difference with us within Christianity is this Jesus statement is the true goal of the law we are to be like Jesus he is the law authority these are his words and who is Jesus the Messiah King of Israel the Messiah King Son of God these are God's words it's not something that Confucius says or that you see within Buddhism or something that you do within Hinduism or Sikh or Taoism fine fine fine blah blah blah whatever this is different it's putting

Jesus words into practice and we obey these commands having submitted to Jesus rule and reign in our lives the gospel is the very thing that drives everything he is our Messiah King and we bow to him and worship how how do we do that we do unto others as we would want them to do to us an outflow of the gospel at work in us Jesus didn't come to abolish the law of the prophets he is the true ultimate interpreter of the law he's come to fulfill the law and for those of us who submit to his rule and reign we now live under him the law of our Messiah the law of our king friends this is true gospel kingdom living this is upright living this is living that emulates our father this is a God ruling life this 5 3 7 12 right there the gospel is taking shape so it all hinges on the gospel have you responded to the gospel today or do you think this is just type moralistic type living go ahead go do your moralistic living but realize that's nothing to God you cannot merit anything to God you are totally obligated to God to be perfect and yet you're not and he should condemn us and he will but our hope is in Jesus who lived he died as a substitute all of God's wrath was poured out on Jesus in the place of sinners so that you can face the grace mercy and love of God when you repent and put all your hope in your

Messiah King Jesus you are my king I bow come to Jesus respond to the gospel it all hinges on the gospel gospel kingdom living gives us practical ways we deal with people in everyday life specifically with church members and Jesus haters and all aspects of God gospel kingdom living we ask the father for help so we treat others as we want to be treated but it all hinges on the gospel the outflow of the gospel at work in our lives spirit of God we pray that you would enable us as your people enable us to live this out in our lives we are weak we admit that that's why we go all the way back to chapter 5 verse 3 we are poor in spirit we depend upon you oh God we depend upon you oh father we depend upon you oh spirit

Jesus we once again renew our devotion our love our delight in you you you are our king you are our master you are our lord be gracious to us please keep cultivating these things in our lives these truths these traits in our lives and thank you that you are a God that has saved us and you're a God who changes us more and more into the image of your son father keep doing that we pray and give us grace as we interact with each other the Christians those of the world give us your grace to treat the people in the world with grace to speak of your grace give us your grace to deal with other Christians in biblical godly ways but even more so with us as your people in your church here grow us intertwine us with each other with the gospel as the backing and as the trunk that we will be a firm tree planted in this small town that emulates the gospel beyond just cottonwood but throughout the Verde Valley and throughout Arizona that we would be one of those beacons of light that displays the gospel of Jesus that displays that you're a just God we are sinners but Jesus you died for us we repent and we trust you Messiah King if you would please take this few moments we will continue on in our service we'll do our time of giving this we'll sing a couple more songs we'll pray but just a few moments right now between you and the

[46:16] Lord let the words that we've looked at from Matthew let them penetrate your soul that you would ponder you would think you would let your mind dwell on these things again like I said after a few moments we'll do those other things but just a few moments let it penetrate your heart and be encouraged encourage yourself with the gospel if you have to say it out loud to yourself God you're just I'm a sinner Jesus thank you for dying for me I repent I trust you Messiah I trust you my king let your mind