

A Follow Up Bible Study

Building on the Messages of the Lessons from the 4th Sunday of Easter

Peace Ev. Lutheran Church

June 17, 2020

Sermon for June 14, 2020

Text: **Matthew 7:15-29**

Theme: Judge with Jesus' authoritative word to avoid deadly deceptions.

Warm Up

Share: When you think of the Sermon on the Mount, what comes to mind? Name some favorite passages of teachings from Jesus' Sermon on the Mount.

1. Gospel Lesson: Matthew 7:15-29

Share your *takeaways* from last Sunday's sermon.

- ❖ Insights you gained. - Something you want to remember. - Questions you have.
- ❖ Tangential thoughts that occurred to you.

2. There are 3 paragraphs of our text. Each could provide a stand alone study. As a set they might seem disjointed, until you look at their placement in Matthew 7.

1-5 Stop judging by your own standards of right and wrong. First judge yourself - see your sin first (beam in your own eye) before focusing on the sins of other people.

6 Exercise care when offering God's word to others. Stop dispensing it to a hostile audience.

7-11 Confident your Father in heaven loves you, pray with confidence and persistence.

12 The Golden Rule - a summary of the Old Testament - God's revealed will

13-14 Realize the gate to life (now & forever) is narrow and not popular. The gate to destruction (now and forever) is very wide, popular, and crowded.

How does the warning against false prophets fit the flow of Jesus' teachings before v. 15?

Apply the story of building on bedrock vs. sand to 7:13.

3. ...*ravenous wolves* - What image comes to your mind with the word *ravenous*?

The NIV: *ferocious wolves* - What image do you get with the word *ferocious*?

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4. *Recognize* - Greek: *know by experience* - intensified with a prefix *upon*. What kinds of fruit would be known by experience that exposes the sheepskin disguise?

5. Matthew doesn't use the same Greek words for *good* and *bad* in recording Jesus' message. (Remember Jesus preached in Aramaic, not Greek.)

¹⁷ So then, every good (*agathon*) tree produces good (*kalous*) fruit, but a bad (*sapron*) tree produces bad (*poneros*) fruit. ¹⁸ A good (*agathon*) tree cannot produce bad (*poneros*) fruit, and a bad (*sapron*) tree cannot produce good (*kalous*) fruit. ¹⁹ Every tree that does not produce good (*kalous*) fruit is cut down and thrown into the fire.

agathon - desirable qualities, specially suitable for a purpose, good, fertile, sound

kalous - beautiful, having desirable or positive qualities, suitable

sapron - not in good condition (damage/decay); unsound, useless, unwholesome

poneros - (morally: evil, wicked), in poor condition, sick spoiled

Jesus draws on everyday experience and knowledge to point out that this is obvious.

What makes a tree *good*? What makes a tree *bad*? What makes the fruit *good* vs. *bad*?

6. In v. 18 - *cannot* - *is not able to*. Why?

7. Jesus' words seem *black and white* - all one or all the other. How are we supposed to understand these words when even as believers we daily sin much, as we confess every Sunday?

8. Verses 20-21 seems to speak to both false prophets (people who claimed to do all these things in Jesus' name) and those who followed the false prophets, addressing Jesus as Lord.

These things would seem to be *good fruit*. From Jesus' pronouncement what was missing?

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9. Jesus said, **Many** will say... Now go back and read v. 13. What red flags does that raise for ministries drawing large crowds. Many is a *red flag*, but not the conclusion. How do you test?

10. What sober warning do we find in Jesus' words of vs. 20-21?

11. Jesus will declare very *nice* people, even *good Christian people*, to be *evildoers*. What does Jesus see that people don't see? What makes all their *kindness* so evil?

12. *Many will say to me on that day, Lord, Lord... Then I will tell them ... Depart from me...*

With these words who is Jesus claiming to be in person and in office?

13. *“Everyone who hears these words of mine and does them will be like a wise man ...Everyone who hears these words of mine but does not do them will be like a foolish man...*

Note in both cases these people **hear these words of mine**. Who is he talking about?

So what makes the *wise* people *wise*?

What makes the *foolish* people *foolish*?

14. Why does the house built on the rock withstand the storm, but the one on the sand doesn't?

15. Jesus spoke with authority. They were utterly amazed to the point they nearly lost their mental composure. Dumbfounded. What a contrast to the endless back and forth speculation of their teachers. Some considered him an arrogant young man. Who was Jesus claiming to be?

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16. When we quote the Scripture as the authority and insist anything that contradicts it is not just wrong, but wicked and deadly, some charge us with having *set up a paper Pope* - referring to the Bible as our *paper Pope*.

What is their real objection?

Others say, *You follow the Bible. I follow Jesus*. What logical error are they making?

First Lesson: Deuteronomy 11:18-21, 26-28

17. Moses teaches Israel to *hear and do* God's Word. Not just know about it. But to live in, on, with, and through it. Make it your dwelling wherever you go.

Why don't we practice these commands of Moses?

18. We know that by disobedience we do indeed earn the curses of God. But we also know that even by our obedience we cannot earn God's blessings. Explain the connection between *obeying God's Word* and *blessings*, and *disobedience* and *curses*.

2nd Lesson: Romans 3:21-25a, 27-28

19. Paul, the ex-Pharisee Bible expert, points out that there is a righteousness that has nothing to do with obedience to the Law. And that this righteousness was revealed throughout the Old Testament. (So much for the claim that the God of the NT is not like the God of the OT!)

The righteousness according to the Law is our doing - from us. What makes this righteousness so different?

20. In vs. 22-25, what 2 things does Paul reveal is true for *all* people?

21. Since boasting is eliminated, contrast *boasting: I believe* vs. confessing: I believe?