Crossroads International Church Dr. Rick Griffith

Title

14 Feb 2016 (Valentine’s Day!) Message 5 of 20

NLT 40 Minutes

**Relational Harmony**

***Matthew 5:21-26***

**Topic:** Relationships

**Subject:** How can you sustain great relationships?

**Complement:** Make God and people your highest priorities.

**Purpose:** The listeners will restore all hindered relationships.

**Meditation:** Psalm 133

**Reading:** Matthew 5:21-26

**Song:** “Bind Us Together”

# Introduction

### Interest: We often think that God cares more about our relationship with Him than how we relate to others. Is that true?

Sky

### Need: Which is more important to you—your vertical or horizontal relationships? Is your relationship with God or people more important in your life? In the next minutes, tell the person next to you your answer.

Vertical & Horizontal

#### You might say that you will get better along with people when you first get along with God. That makes sense, doesn’t it?

#### But others may say that it’s hypocrisy to say that God is most important when your human relationships are rotten. This also sounds true to me!

#### Of course, we all would agree that balance is important (Navigator wheel).

Wheel

#### We all want good relationships, right?

Coffee Friends

### Intro to MPI: How can you sustain great relationships?

Subject

#### What have I learned that has sustained me in 32 years of marriage?

Feet

#### What have I learned that has sustained me for 25 years of relationships at Singapore Bible College?

#### The principles we’ll see in God’s Word today have sustained me through marriage, and I’ve been married longer than anyone here.

Friends get along

Holding hands

#### They also have helped me get along with thousands of people over the years.

### Background: The Pharisees of Jesus’s time were thought righteous by the populace, yet they thought it good enough to care only for the vertical dimension with God in their lives.

Epitome

#### Series

##### Today we address the fifth message in our series on the Sermon on the Mount, which I’m entitling “When Jesus is King.”

• Blessing

Blessed

Jesus is King

##### In the first 19 verses, Jesus has told his audience what life looks like when he is King of their lives. This includes how they can get blessed, how they can bless others, and how Jesus came to set a standard higher than the external law observances of the Pharisees.

Read OT but Jesus

#### Purpose: Why today’s text?

##### We tend to think that since our relationship with God is most important in life, that it’s the *only* thing that’s important!

Wheel

##### Jesus corrects that misconception by sharing that relational harmony on the horizontal plane relates to our vertical fellowship with God.

Confronted Pharisees

##### Of course, this put him in direct confrontation with the religious leaders of his day who were “Torah observant” but missed the point of the Law.

Torah observant

#### General Context: What are the six illustrations of verses 21-48 all about?

##### Here we see how “Jesus rejected the traditions of the Pharisees (vv. 21-48) and their practices (6:1-7:6). Six times Jesus said, “You have heard that it was said. ... But I tell you” (5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44). These words make it clear that Jesus was presenting (a) what the Pharisees and teachers of the Law were saying to the people and, by contrast, (b) what God’s true intent of the Law was. This spelled out His statement (v. 20) that Pharisaic righteousness is not enough to gain entrance into the coming kingdom” (Barbieri, *BKC*, 2:30).

Back to Basics

5:20

##### “The Pharisees had a list of external actions that were sinful, but Jesus explained that sin came from the attitudes of the heart. Anger is murder in the heart; lust is adultery in the heart. The person who says that he ‘lives by the Sermon on the Mount’ may not realize that the Sermon on the Mount is *more difficult* to keep than the original Ten Commandments!” (Wiersbe, *Matthew*, Be Series, 50).

Walking Away

Masks

MP

Title

##### The contrast in these six issues is NOT between the OT and the NT. Jesus is not saying that people should throw out the OT and embrace what he says. Instead, he is saying not to follow the Pharisee *teaching or interpretation* of the OT as it merely addresses external issues. The real intent of the Law is to change our hearts internally. The person who will enter the kingdom is not someone who follows all the OT rules; rather, the one entering the kingdom follows the Law’s true meaning as this person knows the Lord.

### Text: Let’s read Matthew 5:21-26…

Reading  
(4 slides)

### Preview: Today we will see three ways to sustain great relationships with others.

3 ways

(How can you sustain great relationships?)

# I. Watch your anger (21-22).

[The one hurt through anger that leads to murder is *you*.]

## Murder is wrong (21).

21

### “Do not murder” was the sixth of the Ten Commandments.

### Where did people hear this statement about murder (21)?

#### We don’t have the actual original text quoted here, but Jesus noted that this was a longstanding tradition.

#### This likely was one of the traditions of the Pharisees. The effect is that it actually makes nearly all of us look pretty good—as long as you haven’t murdered anyone.

#### In other words, the bar is set quite low—so low that we can all feel confident that we have met God’s standard.

#### But Jesus raised the bar by getting to the *spirit* of the command—anger! Now we’re talking about something that relates to all of us—unless you one of those one-in-a-million folks who never struggles with anger or you have complete control of your tongue so you never utter anything that might make another person look foolish.

Anger in sand

## Anger that causes murder hurts you the most (22).

22

Angry Man 22a

### God will judge you for anger (22a).

#### Is Jesus saying that anger is just as bad as murder (22)?

##### “The Pharisees taught that murder consists of taking someone’s life. But the Lord said the commandment extended not only to the act itself but also to the internal attitude behind the act. Of course, murder is wrong, but the anger prompting the act is also as wrong as plunging in a knife” (Barbieri, “Matthew,” BKC, 2:30).

Couple arguing

##### Really? Did Jesus say that anger is just as bad as murder? No, he didn’t say that. He only said that both would be judged! Murder is worse than anger—but its source is in anger.

##### Wiersbe writes, “Jesus did not say that anger *leads* to murder; He said that anger *is* murder” (emphasis his).

##### Really? No, he didn’t say that. He only said that both would be judged! Murder is worse than anger—but its source is in anger (supported by Blomberg, 106).

Anger Sinful?

#### But is all anger sinful?

##### Righteous anger is against sin over God’s rights being violated.

• Righteous  
• God

##### Sinful anger is against people over personal rights being violated.

• Sinful  
• Personal

#### How are you doing with your anger?

Computer

##### Anger can get the best of us.

Punch

##### You suffer most from your anger.

You suffer

### Others will judge you for slander (22b).

Raca on couch

#### What kind of an expression of cursing is in verse 22c?

##### The Greek word *raca* is not translated in some versions (NIV, WEB, KJV, ASV).

##### The literal meaning is “empty,” probably referring to someone being “empty-headed.” It is derived from a root meaning “to spit” (Easton), so it was an expression of contempt.

##### This is translated “idiot” (NLT), “good-for-nothing” (NAU), or “fool” (NET). Maybe “you stupid jerk” or “you numbskull” gets the idea!

Pie Chart

#### How is your speech about others?

Good friends

### If you curse others, you deserve hell (22c).

“Fool!”

#### If you curse someone, will this cause you to lose your salvation (22c)?

##### Some read this as a sign that the person isn’t a believer anyway: “A person with such a sinful heart obviously is a sinner and therefore is headed for the fire of hell” (Barbieri, BKC).

##### Salvation is not through what you say or so not say to others.

##### The point is made clear in the NAS: “You shall be guilty enough to go into the fiery hell.” Actually, *any* sin makes a person worthy of hell!

##### The point here is if you curse others, you deserve hell. Whether you go there or not depends on whether you have been saved from hell through Christ.

Cursing?

#### Are you quietly cursing anyone—even in your heart?

MPI

Sub

(How else can you sustain great relationships?)

# II. Watch your worship (23-24).

MP

[The one hurt for not restoring a relationship before worshipping God is *you*.]

23-24

## You can try to worship God but then recall that you hurt someone (23).

Grab ties

Altar

Couple

### Take care of the horizontal before the vertical!

### Our first reaction when others hurt us is to want to hurt them back.

### Restoration must happen thousands of times in marriage—we need to assure that our relationship is in good order before approaching God.

### What would be the modern parallel to offering at the altar (23)?

23-24

#### Anytime we are approaching God in worship—corporately or privately—is a great time to evaluate your relationship with others.

Indian woman

#### We need to take the Lord’s Supper seriously.

Lord’s Supper

##### I noticed that some of us let the elements pass last time. I see this positively rather than negatively. It says that you were evaluating your walk with God and others and felt that you still had some business to do. I only pray that you *did do* that business with God and/or others.

##### Like Passover, the Lord’s Supper is a communal celebration.

Four Directions

## Reconciling with that person enables you to worship (24).

Two Men Praying

### Why is it so important to assure that our relationships with others are intact when worshipping God (23-24)?

#### One of the “problems” with God is that he is all knowing! He knows when we try to keep our lives in little “boxes” that supposedly do not overlap.

#### Sincerity in worship is not optional—it’s required!

### What if others reject your attempts to reconcile with them (24)?

Fail

#### God doesn’t hold you responsible for the actions of others. A few times that I can remember in my life I asked others to forgive me for offending them and they said “no.” One of those times was last November. God holds the other person with the unforgiving attitude responsible rather than you.

#### Romans 12:18 exhorts, “If possible, so far as it depends upon you, be at peace with all men” (NAU).

Rom 12:18

T  
3 slides)

(How else can you sustain great relationships?)

# III. Watch your money (25-26).

MP

[The one hurt for not resolving a financial relationship is *you*.]

25-26

## Pay your debts quickly before you go to court (25a).

### What kind of adversary who takes us to court is in verse 25?

#### The case here is when you have an honest debt to someone else.

Father & Son

Jeans Hands

Title

#### In such a case, it’s wrong just to take your time to pay.

### How do these verses about going to court relate to the context (25-26)?

#### The point they share in common is that hindered relationships have consequences—bad results, actually.

#### Jesus specifically gives two results of unresolved relations—loss of freedom and loss of money.

## If you don’t prioritize people, you can lose your freedom (25b).

#### “Anger is such a foolish thing. It makes us destroyers instead of builders. It robs us of freedom and makes us prisoners. To hate someone is to commit murder in our hearts (1 John 3:15)” (Wiersbe, 51).

#### “Sinful anger must be faced honestly and must be confessed to God as sin. We must go to our brother and get the matter settled, and we must do it quickly. The longer we wait, the worse the bondage becomes! We put ourselves into a terrible prison when we refuse to be reconciled. (See Matt. 18:15–20 for additional counsel.) It has well been said that the person who refuses to forgive his brother destroys the very bridge over which he himself must walk” (Wiersbe, 51).

Wiersbe quote

## If you don’t prioritize people, you can lose your money (26).

### One of my relatives is on his fifth marriage. He told me recently that his four divorces cost him so much money that he could have owned several houses instead!

### How much was a cent (26)?

#### This *kodrantes* “was 1/64 of the standard minimum daily wage (a denarius) and the second smallest Roman coin in first–century currency” (Blomberg, 108).

#### The point is that a lack of forgiveness and lack of concern for relational harmony can cost you all you have financially.

Subject

(How can you sustain great relationships?)

# Conclusion

MI

### Make God and people your highest priorities (MI).

MPs  
(3 slides)

### We’ll have great relationships when we manage our anger, worship, and money (MPs).

### Exhortation: How are your relationships?

How relations?

#### How’s your anger (21)?

#### How do you speak of others (22-23)?

#### How can you prioritize people in worship (24-25)?

#### How can you better manage your money (25-26)?

#### How is your relationship with Jesus?

Scarred Hand

### Prayer

Black

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Today we address the fourth message in our series on the Sermon on the Mount.

### In the first 19 verses, Jesus has told his audience what life looks like when he is King of their lives. This includes how they can get blessed, how they can bless others, and how Jesus came to set a standard higher than the external law observances of the Pharisees.

# Purpose: Why is this passage in the Bible?

### We tend to think that since our relationship with God is most important in life, that it’s the *only* thing that’s important!

### Jesus corrects that misconception by sharing that relational harmony on the horizontal plane relates to our vertical fellowship with God.

# Background: What historical context helps us understand this passage?

### His listeners had gone to the temple many times, so they were familiar with this entire system of worship. This was God’ prescribed place of corporate worship and sacrifices.

### However, by Christ’s time, the temple had become a den of thieves and needed replacement or at least a major overhaul.

# Questions

### General Context: What are the six illustrations of verses 21-48 all about?

#### “3. The Substantiation of His Message (5:21-7:6) • a. Rejection of Pharisaic traditions (5:21-48) • Jesus rejected the traditions of the Pharisees (vv. 21-48) and their practices (6:1-7:6). Six times Jesus said, “You have heard that it was said. ... But I tell you” (5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44). These words make it clear that Jesus was presenting (a) what the Pharisees and teachers of the Law were saying to the people and, by contrast, (b) what God’s true intent of the Law was. This spelled out His statement (v. 20) that Pharisaic righteousness is not enough to gain entrance into the coming kingdom” (Barbieri, *BKC*, 2:30).

#### “Jesus took six important Old Testament laws and interpreted them for His people in the light of the new life He came to give. He made a fundamental change without altering God’s standards: He dealt with the attitudes and intents of the heart and not simply with the external action. The Pharisees said that righteousness consisted of performing certain actions, but Jesus said it centered in the attitudes of the heart” (Wiersbe, *Matthew*, Be Series, 50).

#### “Likewise, with sin: The Pharisees had a list of external actions that were sinful, but Jesus explained that sin came from the attitudes of the heart. Anger is murder in the heart; lust is adultery in the heart. The person who says that he ‘lives by the Sermon on the Mount’ may not realize that the Sermon on the Mount is *more difficult* to keep than the original Ten Commandments!” (Wiersbe, *Matthew*, Be Series, 50).

#### The contrast in these six issues is NOT between the OT and the NT. Jesus is not saying that people should throw out the OT and embrace what he says. Instead, he is saying not to follow the Pharisee *teaching or interpretation* of the OT as it merely addresses external issues. The real intent of the Law is to change our hearts internally. The person who will enter the kingdom is not someone who follows all the OT rules; rather, the one entering the kingdom follows the Law’s true meaning as this person knows the Lord.

### Outline: What is the flow of verses 21-26?

#### What not to do in relationships (21-22)

#### What to do instead (23-25a)

#### What results when relationships sour (25b-26)

### Where did people hear this statement about murder (21)?

#### We don’t have the actual original text quoted here, but Jesus noted that this was a longstanding tradition.

#### This likely was one of the traditions of the Pharisees. The effect is that it actually makes nearly all of us look pretty good—as long as you haven’t murdered anyone.

#### In other words, the bar is set quite low—so low that we can all feel confident that we have met God’s standard.

#### But Jesus raised the bar by getting to the *spirit* of the command—anger! Now we’re talking about something that relates to all of us—unless you one of those one-in-a-million folks who never struggles with anger or you have complete control of your tongue so you never utter anything that might make another person look foolish.

### Is Jesus contradicting the OT dictates about murder (22)?

#### No, Jesus is telling us to be concerned about our relationships.

#### How do we treat and speak about others?

##### Anger doesn't help relationships (22a).

##### Calling others foolish will be judged (22b).

##### Cursing them is even worse (22c)!

### Is Jesus saying that anger is just as bad as murder (22)?

#### “The Pharisees taught that murder consists of taking someone’s life. But the Lord said the commandment extended not only to the act itself but also to the internal attitude behind the act. Of course, murder is wrong, but the anger prompting the act is also as wrong as plunging in a knife” (Barbieri, “Matthew,” BKC, 2:30).

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### But is all anger sinful?

#### Righteous anger is against sin over God’s rights being violated.

#### Sinful anger is against people over personal rights being violated.

### What kind of an expression of cursing is in verse 22c?

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### If you curse someone, will this cause you to lose your salvation (22c)?

#### Some read this as a sign that the person isn’t a believer anyway: “A person with such a sinful heart obviously is a sinner and therefore is headed for the fire of hell” (Barbieri, BKC).

#### Salvation is not through what you say or so not say to others.

#### The point is made clear in the NAS: “You shall be guilty enough to go into the fiery hell.” Actually, *any* sin makes a person worthy of hell!

#### The point here is if you curse others, you deserve hell. Whether you go there or not depends on whether you have been saved from hell through Christ.

### Why is it so important to assure that our relationships with others are intact when worshipping God (23-24)?

#### One of the “problems” with God is that he is all knowing! He knows when we try to keep our lives in little “boxes” that supposedly do not overlap.

#### Sincerity in worship is not optional—it’s required!

#### Is this true? “Reconciliation between brothers must be accomplished whether the ‘innocent’ (5:23-24) or the ‘offending’ (vv. 25-26) brother takes the first step. Without such reconciliation, gifts presented at the altar mean nothing” (BKC).

### What would be the modern parallel to offering our sacrifice (23)?

#### Anytime we are approaching God in worship—corporately or privately—is a great time to evaluate your relationship with others.

#### We need to take the Lord’s Supper seriously. I noticed that some of us let the elements pass last time. I see this positively rather than negatively. It says that you were evaluating your walk with God and others and felt that you still had some business to do. I only pray that you *did do* that business with God and/or others.

### What if others reject your attempts to reconcile with them (24)?

#### God doesn’t hold you responsible for the actions of others. A few times that I can remember in my life I asked others to forgive me for offending them and they said “no.” One of those times was last November. God holds the other person with the unforgiving attitude responsible rather than you.

#### Romans 12:18 exhorts, “If possible, so far as it depends upon you, be at peace with all men” (NAU).

#### Matthew 5:9 also promises God’s blessing when we prioritize relationships even if our efforts are not successful: “God blesses those who work for peace, for they will be called the children of God” (NLT).

### What kind of adversary who takes us to court is in verse 25?

#### The case here is when you have an honest debt to someone else.

#### In such a case, it’s wrong just to take your time to pay.

### How do these verses about going to court relate to the context (25-26)?

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##### “Sinful anger must be faced honestly and must be confessed to God as sin. We must go to our brother and get the matter settled, and we must do it quickly. The longer we wait, the worse the bondage becomes! We put ourselves into a terrible prison when we refuse to be reconciled. (See Matt. 18:15–20 for additional counsel.) It has well been said that the person who refuses to forgive his brother destroys the very bridge over which he himself must walk” (Wiersbe, 51).

##### One of my relatives is on his fifth marriage. He told me recently that his four divorces cost him so much money that he could have owned several houses instead!

### How much was a cent (26)?

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#### The point is that a lack of forgiveness and lack of concern for relational harmony can cost you all you have financially.

# Tentative Subject/Complement Statements

# I. The way to ruin a relationship is to show a superior attitude towards another person (21-22).

# II. The way to restore a relationship is to refuse to worship God until you make the relationship right (23-24).

# Possible Illustrations

### What have I learned that has sustained me in 32 years of marriage?

### What have I learned that has sustained me for 25 years of relationships at Singapore Bible College?

# Possible Applications

### Text

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The traits of those who trust Christ as King in the Sermon on the Mount are holiness and trust in Christ’s authority over the Law and oral tradition (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom should show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## The response a holy believer should have to the benefits and persecution related to trusting Christ as King is joy (Matt 5:1-12).

### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

#### Jesus saw the crowds and sat down on a mountainside (1a).

#### Jesus began teaching his disciples who showed initiative to listen (1b-2).

### The benefits of trusting Christ as King are many (Matt 5:3-11; Luke 6:20-26).

#### *Depending on God* leads to a **rich experience of life** (5:3).

#### *Admitting our needs* leads to **receiving God’s comfort** (5:4).

#### *Humility* now brings **honor in the millennial kingdom** (5:5).

#### *Holiness* gives a **deep satisfaction** in life (5:6).

#### *Showing mercy* to others leads to **receiving mercy from God** (5:7).

#### A *pure lifestyle* results in **seeing God in our lives** today (5:8).

#### *Making peace* with others enables us to **be God’s channel** (5:9).

#### *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

### The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

## The way believers should bless others is to direct them to God (Matt 5:13-16).

### The way believers should bless others is by helping them hunger for God (5:13).

#### Christians function like salt to create hunger for God in others (5:13a).

#### Christians who don’t create a hunger for God in others are useless (5:13b).

### The way believers should bless others is by helping them praise God by the good works they do (5:14-16).

#### Christians are lights to show people to God (5:14a).

#### A city on a hill and a lamp help others see the way to go (5:14b-15).

#### Be “light” through good deeds to help others praise God (5:16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17–7:6; Luke 6:27-42).

## The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament until all it says about Jesus comes true (5:17-20).

### The time the OT will disappear is when all it prophesies about Jesus comes true (5:17-18).

#### Jesus came to fulfill the OT rather than abolish it (5:17).

#### The OT won’t disappear until every prophecy about Christ is fulfilled in the eternal state (5:18).

### The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament (5:19-20).

#### Our level of millennial rewards depends on practicing and teaching the true spirit of Old Testament (5:19).

#### We won’t even enter the millennium apart from internal holiness in Christ rather than external piety of the Pharisees (5:20).

## Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law demanding proper conduct towards others should also be followed (Matt 5:21-48).

### **Murder**: One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and poor relationships that eventually lead to murder (Matt 5:21-26).

### **Adultery**: One surpassing Pharisaic righteousness will not only be faithful to his spouse but will shun the lust that causes adultery (Matt 5:27-30).

### **Divorce**: One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries (Matt 5:31-32).

### **Oaths**: One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary (Matt 5:33-37).

### **Retaliation**: One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness (Matt 5:38-42).

### **Love**: One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors (Matt 5:43-48; Luke 6:27-30, 32-36).

## Christ rejected six Pharisaic practices of the law that misconstrued its real intent to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness (Matt 6:1–7:6; Luke 6:37-42).

### Almsgiving: Public almsgiving of the Pharisees is repudiated for being performed to **demonstrate** piety rather than to demonstrate the love of God by meeting a need (Matt 6:1-4).

### **Prayer**: Public prayer of the Pharisees for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit (Matt 6:5-15).

### **Fasting**: Public fasting of the Pharisees is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him (Matt 6:16-18).

### **Eternal Investments**: Hoarding wealth as a sign of God's approval by the Pharisees is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost (Matt 6:19-24).

### **Worry**: Lack of faith by the Pharisees shown in trusting accumulated money is repudiated by an encouragement to replace worry about food and clothing with trust in God's daily provisions as one seeks the kingdom's arrival (Matt 6:25-34).

### **Judging**: Setting oneself up as judges and as the standard of judgment of the Pharisees is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified (Matt 7:1-6; Luke 6:37-42).

# III. Instruction to Those Who Would Enter the Kingdom § 56: Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas (Matt 7:7-29).

## **Persistent prayer** will be answered because of God's nature as a Father makes sure His children's needs are met, not because of the endless repetitions of the Pharisees (Matt 7:7-12; Luke 6:31, 43-45).

## **The invitation to receive Christ** and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction (Matt 7:13-14).

## **False prophets** like the Pharisees have unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King that was the requisite for entrance into the kingdom (Matt 7:15-23).

## **Another invitation** to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message (Matt 7:24–8:1; Luke 6:46-49).

**Relational Harmony**

***Matthew 5:21-26***

Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law demanding proper conduct towards others should also be followed (Matt 5:21-48).

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way to sustain great relationships is to prioritize both God and people (5:21-26).

# I. The way to sustain great relationships is to control the anger that leads to murder (21-22).

## Murder is wrong (21).

## Anger that causes murder hurts you the most (22).

### God will judge you for anger (22a).

### Others will judge you for slander (22b).

### If you curse others, you deserve hell (22c).

# II. The way to sustain great relationships is to refuse to worship God until you make a relationship right (23-24).

## You can try to worship God but then recall that you hurt someone (23).

## Reconciling with that person enables you to worship (24).

# III. The way to sustain great relationships is pay your debts quickly (25-26).

## Seek to resolve relationships quickly out of court (25a).

## If you don’t prioritize people, you can lose your freedom (25b).

## If you don’t prioritize people, you can lose your money (26).

**Purpose or Desired Listener Response (Step 4)**

The listeners will restore all hindered relationships.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: We often think that God cares more about our relationship with Him than how we relate to others. Is that true?

### Need: Which is more important to you—your vertical or horizontal relationships?

### Intro to MPI: How can you sustain great relationships?

### Background: The Pharisees thought it good enough to care only for the vertical dimension with God in their lives.

### Preview: Today we will see three ways to sustain great relationships with others.

### Text: Matthew 5:21-26

(How can you sustain great relationships?)

# I. Watch your anger (21-22).

## Murder is wrong (21).

## Anger that causes murder hurts you the most (22).

### God will judge you for anger (22a).

### Others will judge you for slander (22b).

### If you curse others, you deserve hell (22c).

## How are you doing with your anger?

# II. Watch your worship (23-24).

## You can try to worship God but then recall that you hurt someone (23).

## Reconciling with that person enables you to worship (24).

# III. Watch your money (25-26).

## Pay your debts quickly before you go to court (25a).

## If you don’t prioritize people, you can lose your freedom (25b).

## If you don’t prioritize people, you can lose your money (26).

(How can you sustain great relationships?)

# Conclusion

### Make God and people your highest priorities (MI).

### We’ll have great relationships when we manage our anger, worship, and money (MPs).

### Exhortation: How are your relationships?

#### How’s your anger (21)?

#### How do you speak of others (22-23)?

#### How can you prioritize people in worship (24-25)?

#### How can you better manage your money (25-26)?

#### How is your relationship with Jesus?

### Prayer

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**Rick Griffith**

14 February 2016

Message 5 of 20

**Relational Harmony**

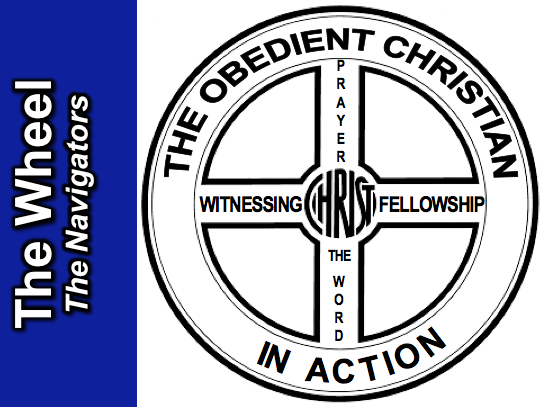
***Matthew 5:21-26***

# Introduction

### We often think that God cares more about our relationship with Him than how we relate to others. Is that true?

### Which is more important to you—your vertical or horizontal relationships?

### How can you sustain great \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?



### The Pharisees thought it good enough to care only for the vertical dimension with God in their lives.

# I. Watch your ­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (21-22).

## Murder is wrong (21).

## Anger that causes murder hurts you the most (22).

### God will judge you for anger (22a).

### Others will judge you for slander (22b).

### If you curse others, you deserve hell (22c).

## How are you doing with your anger?

# II. Watch your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (23-24).

## You can try to worship God but then recall that you hurt someone (23).

## Reconciling with that person enables you to worship (24).

# III. Watch your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (25-26).

## Pay your debts quickly before you go to court (25a).

## If you don’t prioritize people, you can lose your freedom (25b).

## If you don’t prioritize people, you can lose your money (26).

(How can you sustain great relationships?)

# Conclusion

### Make \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ your highest priorities (Main Idea).

### How are your relationships?

#### How’s your anger (21)?

#### How do you speak of others (22-23)?

#### How can you prioritize people in worship (24-25)?

#### How can you better manage your money (25-26)?

#### How is your relationship with Jesus?

**Thought Questions**

1. How does today’s passage differ from the secular world’s view of relationships?

|  |  |
| --- | --- |
| **A Worldly Perspective** | **The Teaching of Jesus** |
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1. What one new truth today can you apply to your own Christian experience?

Text

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/new-testament-preaching/