

# SMALL GROUP QUESTIONS

EXPOSED

PT. II

May 13, 2012



## ANNOUNCEMENTS

1. For all Rock Church events, please visit <http://www.sdrock.com/events/>.
2. Let your friends know that they can always live stream the Rock Church Sunday worship experience by visiting <http://www.sdrock.com/live/>.
3. Join other Rock Church small groups in serving San Diego by volunteering for the San Diego Food Bank in the month of May. Go to [www.sdrock.com/fooddrive](http://www.sdrock.com/fooddrive) for available volunteer times. You can also RSVP at [druiz@sandiegofoodbank.org](mailto:druiz@sandiegofoodbank.org). Look forward to seeing you there!

## MEMORY VERSE

“Then God said, ‘Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’”  
(Genesis 1:26 ESV)

“For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.” (Matthew 7:2 ESV)

## DISCUSSION STARTERS

(Use one or more of the following opening discussion starters)

1. Imagine somebody walked through the door right now and they were openly against your view of sexual orientation, differing with you in your political views, and even known in the community for saying and doing very controversial, maybe even perverse things, and of course they were not a follower of Jesus (this is all the information you have about this person). They wanted to join your small group and even participate in the discussion, what is your response?
2. Now imagine the same scenario, except the person is a follower of Jesus. What then would your response be? Is it different from the nonbeliever? Explain and discuss your view.



## SMALL GROUP QUESTIONS – EXPOSED

### Sermon Review and Introduction

Pastor Miles continues in our new series entitled Exposed, a series designed to introduce us to the secret sins we engage in as they relate to pop culture, politics, and much more. This week Pastor Miles looked at the subject of judgment. When we cross paths with specific people, or look at the pop star on television we build images of these people in our minds and judge them accordingly. We think we are being “righteous” in our defense of the truth, but in actuality we could be in sin and not even realize it. So in our group this week let’s further explore the topic of judgment from Matthew 7:1-5.

If there is one verse in the Bible that everybody in America (Christian or not) knows it is Matt. 7:1, “Judge not, that you be not judged.” Have you heard someone say this to you before? I’m sure we all have one way or another. Our response should be an important one. We can either shun that comment, or we can take into consideration the reason we are accused of false judgment. Sometimes judgment is actually necessary, and sometimes it is simply sin. How do we discern between the two and how do we use them in our daily lives?

Let’s explore this now...

1. If necessary briefly review the lesson plan from Sunday and any extra notes you may have taken with the group.

Acknowledge God’s **image** in all people. *Genesis 1:26*

Build meaningful **relationships**. *John 1:14*

**Model** servant leadership. *Mark 10:45*

Add’l Notes:

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2. Examine the context of Matthew together as a group. A few key things to consider before approaching this lesson:
  - Matthew is very clear that his main concern through the gospel is to show that Christianity is the true continuation of the Old Testament, or the true Judaism. He was Jewish with a Jewish audience in focus (15:1-9; 1:1-2; 15:24; 10:5-6).
  - This book greater emphasizes the prophetic fulfillment of Christ more than any other gospel account.
  - Jesus is seen clearly as the Messiah in this gospel. He uses the term “Christ” 17 times. He refers to Jesus as “the Son of David” 8 times. He uses “the kingdom of heaven” 32 times, “the kingdom of God” 6 times, and “the kingdom of the Son of man” 3 times; all expressing that the divine kingdom is now present in the person of Jesus. These terms made it clear and understandable to a Jewish audience.



- Many scholars believe that Mark was written first and that Matthew used Mark as a source for his gospel. This usually puts Matthew's gospel account in and around 70 AD.
- Matthew has many smaller focuses throughout his gospel, however one larger structure is that chapters 1-17 focuses on the Jewish culture pre-church, and 18-28 focuses on the coming of the establishment of the church. This makes clear sense with the Transfiguration in 17:1-13.

Matthew has so much great insight into the total fulfillment of the person and work of Christ. More than the other three gospels, Matthew uses great detail to display the majesty of Jesus as the long awaited Messiah. When we read Matthew it is important to keep that in mind. The recipients of the message will give us a great clue as to what the main idea is of each passage.

3. Examine the context of this lesson (7:1-5) together as a group. A few things to consider before approaching the application.
  - 7:1-5 parallels the warning in Matt. 5:20 and 48. The Pharisees constantly judged and condemned the Jewish people to bring about fear and control. Jesus saw this hypocrisy as total sin and a lack of reverence to the God they were supposedly serving. On the other hand we are commanded to be perfect as God is perfect so proper obedience is necessary to display our love for him.
  - Matthew is drawing a picture called "a pearl on a string" which links unrelated topics together. The following shows this "string" in first part of chapter 7:
    - 7:1-5 – Shows the danger of being like the Pharisees and not like God
    - 7:6 – Shows the danger of sentimental, nondiscerning love
    - 7:7-11 – Prayer is the believer's key to proper discernment
    - 7:12 – Is a summary of the truth that should characterize all "kingdom people."
  - Remember this is not a presentation of the gospel, but an ethical message about life in the Messianic kingdom. Its three major truths are:
    - The sin of religiosity
    - The supremacy of Jesus' teaching about God
    - Our response to Jesus and His teachings and God's judgment of our response.<sup>1</sup>
  - The verb in 7:1, "judge not" is in the present tense. The present tense means continuous ongoing action. So Jesus is explaining to his audience to stop continuously judging others. This is what the Pharisees do. This shows a consistency of character.
  - The word "hypocrite" in 7:5 essentially means the person is an actor. Their fault is great in nature, and they're confronting one that has a fault minor in nature.
  - Whether the intentions to correct your brother is well intended or not, v. 5 commands us to handle our priorities first.
  - "Judgment" in this context is better understood as a self-righteous and condescending correction. Proper Christian judgment involves patience and grace and truth. It starts with an understanding of the gospel. We will look at examples shortly.

There is a lot of context established for this passage so we can get a clear vision of the intention of Jesus' discourse. Now that we have this established we can effectively approach the depth of this command.

4. Who is Jesus warning his audience *not to* be like? And whom is he warning them *to be* like?  
Answer: Do not be like the Pharisees (cf. 5:20) and to be like God who is perfect (cf. 5:48).
5. Discuss the core themes mentioned in chapter 7. Remember the "pearl on a string" structure mentioned earlier. How does Matthew fit all of these different lessons together?



Answer: List your own observations. They will vary from person to person. A few options should include the following:

- 7:1-5 – Shows the danger of being like the Pharisees and not like God. Beware of being put in the same category of those that are perishing because of their sin and lack of repentance.
- 7:6 - Shows the danger of sentimental, nondiscerning love. Understand that our faith in Christ does not mean “soft” love, but it does mean that our love should be filled with wisdom.
- 7:7-11 – Prayer is the believer’s key to proper discernment. We are asking God to guide us in our dealing with all people. Withhold an unrighteous judgment, and also to not to be too soft in our love for others that they would take advantage of us.
- 7:12 – Summary of the first 11 verses. Discuss the progression in the text and how they build on each other.

### **Application**

Now let’s tie the background of the text together with the concept of exposing our judgments toward others.

1. How have you judged people in the past that made you look like a Pharisee? What were your intentions? What would you do differently?
2. If we are required to remove the “log from our own eye” before we remove the “speck from our brother’s eye” when do you suppose it is necessary to “judge” our brother (or sister)? What is the objective in our judgments? Give an example of when you did this? What was the outcome? How was it received?
3. Read Matt. 18:15-20 together as a group. Discuss what makes this passage different from Matt. 5:1-7. What are some similar themes, and what are the obvious differences?
4. Matt. 18:15-20 makes the claim that judgment of our brother in Christ’s sin is necessary for edification of the body. Discuss why this is important.
5. Discuss with the group a practical approach to how we should “judge” all people. What is the biblical protocol to these situations? Do we treat Christians and non-Christians the same way in all circumstances? Explain reasons and examples for your view.

### **Homework**

1. Who have you been judging that you shouldn’t have been? Approach that person and apologize for your sin.
2. Who is openly sinning that you feel you should lovingly approach so they can repent? Approach that person and explain to them biblically why it is necessary?
3. Do you still feel like you have “a log” in your eye, and are in no position to do either of these two things? If so, talk to a trusted Christian friend or Pastor to help work through these issues. Strive for a lifestyle that is holy and reflective of our God and Savior, Jesus.

