

# HYPOCRISY

## INTRODUCTION

*Dallas Willard "Whatever our position in life, if our lives and works are to be of the kingdom of God, we must not have human approval as a primary or even major aim. We must lovingly allow people to think whatever they will."*

## DISCUSSION

What things cause you to get sidetracked from the mission God has called you to?

## EXPLANATION

How often and in what ways does the approval of people over shadow the approval of God in our lives?

Name the top 5 hypocrites you can think of?

If you were not in the top 5, why not?

## APPLICATION

Read Matthew 5:1-5 and 28-29.

How easy is it for anyone to become a hypocrite?

Why is it easier to point out someone else's hypocrisy rather than our own?

In what way have you tried to be outwardly righteous while neglecting what is on the inside?

## MISSION

How could a church, not living as hypocrites, change people's perception of the gospel?

What damage have you seen done by those claiming "Christ" yet living the opposite of their claim?

How can we show that "the story of Jesus is not just the story of someone who died at the hands of His enemies; it is the story of someone who died for the sake of His enemies?"

## Week 21

Family & Group Discussion



# HYPOCRISY

## Genesis 12

Matthew 7:5

Matthew 28:9

Matthew 12:1-20

Matthew 23:2-5, 23, 25-29

James 5:16

Matthew 5:43-45

Ephesians 5:1

## Week 21

Notes & Scripture



# HYPOCRISY

## Week 21 SERMON OUTLINE

**Matthew 7:5 “You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”**

Genesis 12 opens with Abraham living in a land full of pagans and being a pagan himself. He does not know the One True God, but God reveals Himself to him. Abraham’s story is one of ups and downs, of faith and lack of faith, of obedience and disobedience.

Today’s story is one of disobedience.

God called Abraham to go into a land He would show him, but Abraham gets sidetracked from his mission by fear of a wide spread famine. This famine “forced” Abraham to seek refuge in Egypt. Almost, as if to justify Abraham’s somewhat incongruous journey to Egypt, it is emphasized at the end of the verse that the “famine was severe.”

This narrative is important because it shows that, in the end, we must simply return to where God called us to mission in the first place. This is evidenced by the fact that in Genesis 13:4 Abraham returns to his point of departure and shows Abraham once again worshipping God at the altar that he had built between Bethel and Ai.

Throughout many of the subsequent narratives in Genesis, there is a constant theme: the threat to God’s promise to Abraham that God makes in Genesis 12:1-3. The promise of a “numerous seed,” “blessing to all peoples on earth,” or the “gift of the land” is placed in jeopardy by the actions of the characters of the narrative. The promise constantly looks as if it will fail. In the face of such a threat, however, the narratives show that God always remains faithful to His word and that He Himself enters the arena and safeguards the promise. The purpose of such a recurring narrative theme is to show that only God can bring about His promise. Man’s failure cannot stand in the way of God’s promise.

Abraham falls in and out of hypocrisy. In the New Testament the idea of hypocrisy is fleshed out in more detail, even giving the act its own word: *hypocrite*. The word *hypocrite* denotes someone acting out the part of a character in a play. In Greek drama the actors held over their faces oversized masks painted to represent the character they were portraying. In life, the hypocrite is a person who masks his real self while he plays a part for his audience.

In Matthew’s Gospel the religious hypocrite is characterized by 3 main things:

1. A hypocrite does not act spontaneously from the heart but with
2. calculation, to impress observers (Mt 6:1-3).
3. A hypocrite thinks only of the external trappings of religion, ignoring the central, heart issues of love for God and others (Mt 15:1-21).
4. A hypocrite uses spiritual talk to hide base motives (Mt 22:18-22).

Jesus gives a warning to the hypocrites of every age, He says, “Woe to you” (Mt 23:13, 15, 16, 23, 25, 27, 29).

It is also interesting that in the New Testament the word for sincere (*Anypokrites*) means “without hypocrisy.” It indicates that a person acts or speaks out of genuine motives, without deceit or wavering. (Rom 12:9; 2 Cor 6:6; 1 Ti 1:5; 2 Tim 1:5; Jas 3:17; 1 Pet 1:22).

1. Just because people don’t live up to a message does not mean the message itself is wrong.
2. Every belief system will attract people who do not live up to it.

*Eva Kittay, “It’s the New Testament usage that most shapes our thinking about hypocrisy because of the unique emphasis on the condition of the inner person as opposed to mere outer behavior.”*

*Dallas Willard “Whatever our position in life, if our lives and works are to be of the kingdom of God, we must not have human approval as a primary or even major aim. We must lovingly allow people to think whatever they will.”*

The story of Jesus is not just the story of someone who died at the hands of His enemies; it is the story of someone who died *for the sake of* His enemies. It is sinful human beings and a sinless Savior who took on the sins of the world and says to us, “*Now, you go love the human race I died to save.*” Stop living as a hypocrite.

By shaping the account of Abraham’s sojourn in Egypt to parallel the events of the Exodus, the author permits the reader to see the implications of God’s past deeds with his chosen people. The past is not allowed to remain in the past. Its lessons are drawn for the future. Behind it all stands a faithful and loving God. What he has done with Abraham, He will do for his people today and tomorrow.

**GOSPEL CLASS CHILDCARE**

Starts Wednesday, 6:30pm

Sign up at: <http://goo.gl/rpUkt>

