

Trinity Bible Church

~~May 8, 2012~~~~Lesson 41~~MAY 9
LESSON 42**Dispensational Transitions**

- I. From the Dispersion into Babylon to the close of the Old Testament
- II. Between the Testaments.
- III. The New Testament World.
 - 10. The Sermon on the Mount.
 - Q. No Parading of Good Deeds. Matt 6:1-18
 - 3. Example 2: Prayer. Matt 6:5-15 (The Lord's Prayer)

Matt 6:14-15 = Forgiveness is Essential.

L.T. = "For if you may forgive men of their transgressions, your heavenly Father will also forgive you. (15) But if you may not forgive men, then your Father will not forgive your transgressions.

Summary:

- 7. Forgiving others of their transgressions:
 - A. Demonstrates Christ's payment for sins shows the riches of His grace in our own lives. Eph 1:7-8
 - B. Reminds us that our transgressions put Jesus on the cross. Rom 4:25
 - C. Is the basis for our ministry as an Ambassador for Jesus Christ. 2 Cor 5:18-21; Rom 15:7
 - D. Establishes a pattern for "bearing one another's burdens." Gal 6:1-4
- 8. To not forgive others is a transgression which the Father doesn't forgive until we forgive them.
 - Q. No Parading of Good Deeds. Matt 6:1-18
 - 1. The Bottom Line. Matt 6:1
 - 2. Example 1: Giving. Matt 6:2-4
 - 3. Example 2: Prayer. Matt 6:5-15 (The Lord's Prayer)
 - 4. Example 3: Fasting. Matt 6:16-18

Matt 6:16 = Fasting: Not for Show

L.T. = "And whenever you may fast, do not become as the hypocrites, of a sad face, for they corrupt their faces in order that they may appear to fast to men. Truly, I say to you, they have their reward in full.

Summary:

- 1. The word "when," not "if" is used to show its validity.
- 2. It is not to be done to be seen or impress men with personal piety.
- 3. Attitude coupled with the Action that makes for True spiritual fasting.

Principle: Life is too short to spend time trying to gain the approbation of men for worldly actions. Jas 4:14

Matt 6:17 = Fasting: Where Is the Heart?

L.T. = "But you, when you are fasting, anoint your head and wash your face

Summary:

1. Disciples are called to do the opposite of the Pharisees.
 - A. Don't seek the approbation of men.
 - B. Examine yourself instead of others.
2. Hypocrites frequently label true disciples as sinners or heretics.

Principle: After prayer and an adjustment to love, disciples can counter the current cultural religious actions quietly by non-compliance and the right attitude.

Matt 6:18 = Fasting: Who Is at the Heart?

L.T. = that you may not appear to men to fast, but on the contrary by your Father who is seeing you in secret, and your Father who is seeing you in secret will reward you.

Summary:

1. Fasting was designed to focus on one's relationship with God, not to impress men.
2. Simply going without a meal does not count, unless it is for spiritual reasons.
3. True fasting is a rewarding activity.
4. Fasting means to voluntarily go without food or drink.
 - A. Fasting is sometimes done for health reasons.
 - B. It can be done for spiritual reasons.
 - C. Sometimes it was a sign of distress, grief, or repentance.
5. The Mosaic Law specifically required fasting for only one occasion-- the Day of Atonement. This is recorded as "humbling (afflict, bow) one's soul" in Lev 16:29; 23:32 and Num 29:7, so the original intent of fasting was an issue of attitude. This custom resulted in calling this day "the day of fasting." Jer 36:6 or "the Fast" (Acts 27:9).
6. The first recorded fast was when Moses did not eat bread or drink water during the 40 days and 40 nights he was on Mount Sinai receiving the law. Exo 34:28
7. There were voluntary group fasts during time of war:
 - A. Between the Benjaminites and other Israelites. (Jdg 20:26)
 - B. When Samuel gathered the people to Mizpah during the Philistine wars. 1 Sam 7:6
 - C. Jehoshaphat called for a fast in all Israel when opposed by the Moabites and Ammonites. 2 Chr 20:3
8. Fasting occurred when with faced with danger or destruction:
 - A. Those about to return with Ezra from the Captivity fasted at the river of Ahava in the face of the dangers faced on the journey. Ezra 8:21,23
 - B. Esther and the Jews of Shushan (or Susa) fasted when faced with the destruction planned by Haman. Esth 4:3,16; 9:31
9. Fasting occurred during times of distress or grief:
 - A. A seven-day fast was held when the bones of Saul and his sons were buried. 1 Sam 31:13; 1 Chr 10:12
 - B. David fasted after hearing Saul and Jonathan were dead. 2 Sam 1:12
 - C. Nehemiah fasted and prayed upon learning that Jerusalem had remained in ruins since its destruction. Neh 1:4

- D. Darius, the king of Persia, fasted all night after placing Daniel in the lions' den. Dan 6:18
 - E. Fasting was also used to commemorate special dates such as during the 70 years of the exilic period on the fifth and the seventh months, the date the siege of Jerusalem began and the date when Jerusalem fell to the Babylonians Zech 7:5
 - F. Fasting was used to evaluate and repent from sinful ways. Jon 3:5
 - G. Fasting was not a ritual which guaranteed the desires of those who fasted. Isa 58:1-11
10. Except for the Day of Atonement, fasting was always a voluntary matter prior to the Church Age.
11. Uses of fasting in the New Testament.
- A. Waiting for the coming Messiah. Luke 2:36-38
 - B. Praying for national repentance. Mark 2:18 (John's fast)
 - C. Preparation for spiritual battle. Matt. 4:2
 - D. Seeking Divine Guidance. Acts 10:30; 13:2,3
 - E. Appointing spiritual offices. Acts 14:21-23
 - F. Jesus saw "fasting" primarily as a time of "mourning." Matt 9:14-15
 - G. Fasting and prayer may at times be more important than sexual intercourse between husband and wife. 1 Cor. 7:5
 - H. Ritualistic acts do not impress the Lord. Luke 18:11-13
 - I. Involuntary fasts undergone for the cause of Christ are viewed as undeserved suffering and will be eternally rewarded. 2 Cor 6:1-12; 11:26-28
 - J. There is no commanded fast for the Church Age.

Three Major Points of this Section:

1. He is not looking at the amount given but the generosity of the heart.
2. He is not swayed by the words used but the love in the heart.
3. He is not impressed with the face put on but with the humility of the heart.