

## Luke 6E

- This is the fifth week in Luke chapter 6, and it will be our last
  - We've been working through a Christian disciple 101 training program
  - A program Jesus first laid out for his 12 apostles as He began their preparation for service to the Gospel
- In the first four weeks in this chapter, we've listened to Jesus teaching the disciples how they will be different from the world around them
  - First, we had the beatitudes, the lessons on how true faith brings sorrow and repentance in this life along with a hopeful expectation for restoration and for our rewards in eternity
  - Then, Jesus told them that this difference created by their faith would alienate them from the unbelieving world, which would persecute them for the sake of Christ's name
  - But Jesus adds that the fact that persecution will come is not to dissuade them to press on with the Gospel message
    - They will be targets yet they must accept this outcome
    - And furthermore, they must respond not in kind, as the world would do, but in love and generosity and forgiveness toward them
  - And finally, Jesus reminded the disciples that when they show mercy to those who hate them, they are merely following in Christ's footsteps
    - For the Father were willing to overlook our hatred of Him and give His Son over to death at our hands
      - So that He might giving the incomparable gift of salvation
      - So now we become little Christ's (Christians) in that we too will suffer at the hands of men at times so that the Father may deliver a message of mercy and grace to evil men – just as Christ did first
      - In fact, if an enemy were to take something from us, Christ says let it go and give them more – maybe an opportunity to spread the gospel – sovereignty

- Now we're beginning to see better how Jesus is working to reset the disciples expectations for what righteousness looks like
  - This was radical stuff
  - There was nothing like this to be found in the teaching from the Pharisees of that day
- And now it's about to get even more radical...

[Luke 6:36](#) "Be merciful, just as your Father is merciful.

[Luke 6:37](#) ¶ "Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

[Luke 6:38](#) "Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, *and* running over. For by your standard of measure it will be measured to you in return."

- You may have noticed I began in a verse we read last week
  - I did that because this is an important bridge verse in the discourse
  - It bridges two ideas
    - First, it helps explain the instructions immediately before it
    - Jesus says show kindness and compassion to your enemies because God was once merciful to you,
    - So be merciful just as your Father is
  - But it also explains the meaning of the next series of verse
    - When confronting an enemy who hates you for your belief in Jesus, be merciful and do not judge him
    - And that's the first thing you need to notice in these verses...
      - The term judge here is being applied in a specific sense
- It begins with the audience – your enemies
  - These verses all refer back to a group mentioned earlier – notice the reference to "they" in verse 38

- “They” are the enemies mentioned in verse 35
- So we’re talking here about how we might view our enemies
- And who are our enemies again?
  - Remember from last few weeks, we’ve watched as Christ has carefully built His teaching around a discussion of two kinds of people
    - There are the believers who by faith in Christ are changed and become adopted sons of God
    - Then there is the rest of the world, the sons of disobedience, enemies of God, a group we were once a part of
    - And once we changed sides, when we joined with Christ, we too are now considered enemies of the world
    - Because they hated Christ first, now they will despise us as well
  - So our enemies, spiritually speaking, are the world of unbelievers
    - And Christ says we should not judge that group
    - But what does He mean by judging and pardoning?
    - Does Jesus mean it in the eternal spiritual sense or in the temporal, human sense? The answer is yes...both
- Begin by looking at the entirety of verse 37
  - Jesus says don’t judge, but He also says don’t condemn
  - Then He adds that we should be prepared to pardon our enemies
    - Judging, condemning, pardoning...for what?
      - Well, what did Jesus say they were likely to do to you...what made them enemies?
      - Their attack on you for your faith, of course
    - How are we likely to judge someone who attacks our faith? How are we likely to condemn them? Why do they need pardon from us?

- Because these are the apostle Jesus is talking to...His witnesses...the men who would bring the Good news to the world
  - Should they only bring it to those who are nice to them? Only those who are already righteous?
- If we were take offense at our rough treatment at the hands of our enemies,
  - If in our anger, we were to make judgments about them and essentially condemn them in our own minds by refusing to bring them the gospel
  - We have in sense made ourselves to be their judges
- We may feel justified and just plain scared or embarrassed at the ridicule, but if we ever assume that God has no intentions of bringing them to faith
  - Then we've come to a judgment about their eternal destiny...we've condemned them – and that's simply not our right – God alone is the judge
    - We never have the opportunity to consider someone “unsavable” – because everyone is unsavable apart from God's grace and the power of the HS
    - You yourself were once unsavable, but if you are a believer now, it is proof that God sent His HS to you to prepare you to receive the Gospel message – amazing!
    - How can we ever say that He won't do the same thing to another person? Even on their deathbed
  - Thief on the cross example
- So Jesus tells the disciples to pardon their enemies for their persecution
- Are you surprised by what the text is saying?
  - Well, if you are like most people, you've heard these verses misused in so many countless ways you may be surprised to hear the correct usage
  - Here are the two most common ways they get misused
    - When we correct or rebuke a fellow believer, we get hit with the response, “Jesus said not to judge, therefore you can't judge me.”
- This is simply bad use of scripture

- First, we've already established that Jesus is talking about believers treat unbelievers, not each other
- Secondly, from the context its clear that Jesus is not talking about making discernments, assessments, or - judgments if you will - about appropriate or inappropriate behavior among believers
  - The NT is filled with very specific direction for how believers should conduct themselves and for how the Body should respond to those who stray outside these requirements
  - So, when someone responds to correction from another believer with comments about not judging them, it's simply a smokescreen to avoid dealing with the truth of the matter – with their sin
- But we all know that this area brings with it tremendous room for error and abuse
  - There is a thin line between rightfully calling a brother out for sin and incorrectly applying legalistic rules that are not intended to be measures of righteousness
    - Legalism is the cancer in many churches throughout the ages
    - It starts simply enough, with rules for good order and discipline
    - But soon those rules become yokes around the necks of the members of the church, rules that define righteousness rather than guidelines to promote it
  - In fact, if you find yourself spending significant amount of time thinking about what other Christians are doing wrong, then you've got a problem
    - Either you're in the wrong place for fellowship
    - Or you are investing way too much time worrying about other people's problems
    - But maybe you say that's not a problem for you...well Jesus knew better
      - Even the way he begins verse 37...Do not judge
      - In the Greek language it is two words krino me, and it is the present imperative tense of the word judge...as in stop judging

- Jesus knew men do this,...all the time
- He's not saying if you should ever think about judging, don't. He's saying Stop it...
- And there is a second way these verses are misused
  - Ironically, when an unbeliever says it to a Christian in response to some standard or expectation the Christian wishes to apply to the unbeliever
    - When we have an unbeliever throw your lifestyle back in their face – do they have any right to talk about judging?
    - Perhaps your unsaved buddy at work mentions that he's having an affair, and you respond in surprise and tell him that he should be loyal to his spouse
    - Or your unchristian neighbor mentions that he wants to hook into your cable connection to share your signal, and you tell him that would be stealing
    - Or an unbeliever you know at school asks to look at your homework before class and you say that would be cheating
    - In each case, the other person says what to you? Who are you to judge?
- And frankly, though their statement misunderstands Jesus teaching just as much as the first example, part of the mistake is also ours
- Even though your observations about their sin may have been correct, is that really the problem here? And are your comments really going to correct the real issue?
  - They are sinning, yes, and their sin is bad and it will hurt them...but folks, that's what sinners do. They sin.
  - That's the only thing they know how to do
  - They can't work their way to heaven, no more than you did
  - So giving them things to do differently won't help them in the long run
    - Lipstick on a pig
    - In fact, if you succeed, then you've really made things hard for them

- What they need is the Gospel message. To know that sin will lead to spiritual death
  - But Jesus paid that price for them already, and if they believe in Him, then the Holy Spirit brings them the power to turn from a sinful life
- In fact, this change in the disciples is why Jesus can say that if they don't judge or condemn they won't find themselves condemned or judged
  - Because the only kind of person who would act this way toward their enemies because of the sake of Christ are people who have themselves already had their hearts change
  - These are the kind of people who by their willingness to forgive their enemies make known their own changed hearts – and give witness to their salvation by faith
    - Because they are willing to be merciful as their father in heaven is merciful
- As we move on, it's worth taking note of verse 38...
  - When left in context, connected to verse 37 and the discussion of forgiveness and then verse 39 and beyond which also discusses judgment...
    - Then it's clear the issue in view in verse 38 is forgiveness, not wealth
    - But unscrupulous teachers have taken this one verse out of context and used it to support teaching that says if you want to be rich, give a lot of money to the church
    - Some even turn it around and say that God will not bless us financially unless we are tithing properly
  - Putting aside the issue of tithing, let me just emphasize, that those principles are not Biblical, at least not as they are usually stated
    - And the only way you can find some form of Biblical support is to grab verse like this one out of context and distort their true meaning
    - This is a good example of why we prefer to study scripture verse-by-verse in context

- But now Jesus begins to end His discourse by going back to where he started...to the false religious leaders of the day

[Luke 6:39](#) ¶ And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit?"

[Luke 6:40](#) "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.

[Luke 6:41](#) "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

[Luke 6:42](#) "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

[Luke 6:43](#) "For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit.

[Luke 6:44](#) "For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.

[Luke 6:45](#) "The good man out of the good treasure of his heart brings forth what is good; and the evil *man* out of the evil *treasure* brings forth what is evil; for his mouth speaks from that which fills his heart.

- Now Jesus returns to wedge He's been driving between the apostles and the religious leaders of the day
- He offers a short one verse parable...that a blind man cannot guide the blind
  - He's begun again to talk about the Pharisees and other leaders of their day
  - These men were spiritually blind – not knowing the truth nor seeking it
    - Yet they were telling others that they should follow them to know the truth
    - But if they themselves are blind, then other spiritually lost men who choose to follow them will perish with them...into the pit of hell
- Christ follows that with an equally short statement of fact...that pupils can only learn as much as their teachers know



- More than that, a pupil will be molded after the teacher, learning what they know and following after their behavior until they look like their teacher
- Why did Jesus interrupt his discourse on forgiveness and judgment with those two verses?
  - Jesus is not only tearing down generations of false teaching on righteousness,
    - He's also needs to tear down the authority of the religious teachers on his day –
    - so the disciples will have no confusions about which teachings are true
- To do that, he begins by illustrating the dangers of judging others
  - The real danger in judging others is not in how you treat them...it's in how you see yourself
  - As we become more and more comfortable judging others
    - As we feel more comfortable deciding who is righteous and who is not up to the standard, the more comfortable we feel about our own situation
    - No one stands in judgment over others while at the same time thinking themselves guilty of the same crime
    - The more we judge others, the more we naturally see ourselves as righteous
    - And this was the calling card of the religious leaders of the day
- They had become so consumed with their roles as judges of society and men, that they were virtually sinless in their own eyes – and therefore they had no need for a savior
  - Jesus says, while you're busy working to remove the speck out of your brother's eye (karphos – literally a small dried stalk of a plant) A thin wisp of vegetation
  - First, why don't you take out that gianormous log out of your own eye (dokos) or beam of lumber, like an unfinished tree

- It's like being a blind eye surgeon doing eye surgery...the height of irony
- We should be so careful to consider that effect in ourselves as well
  - There's no difficulty in become someone's judge...but there's little value – for them or for us
  - If you have a heart to root out sin and expose it and do away with it, you have the perfect opportunity in yourself...and you'll never run out of material
  - And then only if you should achieve perfection – a day when there is no log in your eye – then you'll be so qualified at log removal, you'll be in a perfect place to remove the speck from another's eye
- And then Jesus gives the parable of the two trees
  - This parable has really two issues in view
  - First Jesus is warning the disciples to judge teachers by their works
    - Are they hypocritical as was the case for the one removing a speck while sporting a log
    - If so, then stay away from their teaching as well, for it is coming from a fountain of unbelief
    - Matt in both the 7<sup>th</sup> and 12<sup>th</sup> chapters records Jesus saying similar things when addressing the Pharisees – accusing them of having false motives
- But Jesus is also reminding us of what should be our real goal for those people – the people with the log in their own eye
  - If we want them to produce good fruit, to live a life free from the corruption of sin and its negative influences...
  - Then they are going to need a heart that can produce such treasures
  - Because as long as they have an evil, unbelieving heart, they have no hope to produce anything other than bad, evil fruit
  - And so a heart transplant is the only cure for the disease that produces sin
  - Which again leads us back to the gospel message...you see how it all fits for Jesus here?

- He wants us to be His disciples, his messengers
- But He isn't sending us to His friends, but rather to His enemies
- And though they hate us, love them
- And though they reject you, don't condemn them
- And though you may want to help them lead a life of joy, you can't bring them that joy merely from outward change
- You must bring them the Gospel and pray God brings an inward change

[Luke 6:46](#) ¶ “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?

[Luke 6:47](#) “Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:

[Luke 6:48](#) he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.

[Luke 6:49](#) “But the one who has heard and has not acted *accordingly*, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.”

- Finally, Jesus ends this discourse with some of the most sobering verses in the chapter
  - He asks why would someone call Him Lord, Lord but not do as He says?
    - In Jesus day, the title Lord was actually common in Judaism
    - Disciples often called their teacher Lord, or any man of authority was often called Lord out of respect
    - Not everyone who called Jesus Lord meant it as we do today...some simple used it as a title of respect
- This was to be a central problem for the disciples in Jesus day
  - As they began to go out and plant the early church, they would often be confronted with men who were much like the Pharisees
    - Just as the Pharisees approached Jesus at times and called him Rabbi or even Lord, they didn't mean it the way they should

- And just as with the false teachers, Jesus says those who are truly his followers can be known by their actions
  - There are two kinds of people in the world
    - There are those who hear the words of the Gospel – the words of Jesus – and they base all their hope and trust for eternity in those words
    - And that trust, having been placed in the right thing, it's unshakable
    - There is nothing that can undo the work of trust God has done in the heart of a true believer
    - And shaken, their faith will be
      - These disciples will go through tremendous trials before the end of their lives, and yet their faith having been secured to the rock, Christ, will not be shaken
      - Still others will not trust in what they hear
      - They will not follow Jesus words
      - Though they call Him Lord, they are not truly His
      - And when persecution comes, they will fall away, proving that they were not genuine in the first place
- In talking about these same people, Matt adds these interesting verses:

[Matt. 7:21](#) ¶ “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*.”

[Matt. 7:22](#) “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’

[Matt. 7:23](#) “And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’”

- The thing that strikes me here about these verses is the sincerity of those who are perishing
  - They are sure they were going to be saved
  - They were able to perform miracles in His name to some degree – perhaps with supernatural power made possible by the demonic realm

- And they also claim to have had prophecy
- But they are found to be unbelievers in the end...
- And once again, what does Jesus point to as evidence of the fact that they never knew him
  - That word for knew is the same word used to describe the kind intimate knowledge a husband has of his wife
  - This is not merely knowledge of someone in the sense of having heard of them or studied them,
  - It means a close personal relationship
- Folks, there will be people surprised to learn that they are not Christians
  - And they can be known now for they will be those who say Lord, Lord and do not follow what Christ says
  - They are those who never knew Him
  - And Jesus wanted his disciples to understand that these people would exist just as surely as those who might teach in God's name but in fact teach falsely
  - And in both cases, they can be known by their fruit, that they practiced lawlessness and were hypocrites
- Where are you today? Can you say that your life is a picture of Jesus teaching?
  - Do we call him Lord on Sunday, and live a life that looks like the unbelieving world the rest of the week?
  - It's not our actions that save us, that we know, but Jesus says it is our behavior that reveals our hearts. What is your behavior saying about your heart this morning?