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As you know, we're working on Luke's version of The Sermon on the Mountain. And what we have recognized is that Luke is acutely aware of how JESUS CONFRONTING those who are in the crowd, especially those who can be seen on the fence against Jesus. We called them Curious It would be the people mentioned in the verses of chapter 17 and 18. Luke 6:17-18 Jesus came down with them and stood in one place; and there was a large crowd of His disciples, and a large crowd of people from all over Judea and Jerusalem and the coastal region of Tyre and Sion, who came to hear him and heal from their illnesses; and those who were concerned about unclean spirits were cured. No doubt because they had diseases that they wanted to heal. And of course we're not to blame for it, as I'm sure many of us would have done the same. It is also obvious that Jesus does not feel that against them either since he actually healed everyone in the crowd that day. But once everyone was healed Jesus then began to teach AND the focus of the sermon was on NECESSITY OF THE FOLLOWING CHRIST. The first group he addressed was those we named: THE COMMITTED. They were the ones who left everything to follow Jesus. They were at first poor in spirit, and then eventually actually poor. And Jesus said that their decision to leave the world to find Christ was the best decision they had ever made. The 2nd group to which He addressed are those we have named: THE COMFORTABLE. No doubt they wanted the healing of Jesus and miraculous power, but they were otherwise unwilling to leave this world to follow Christ. Their god was their consolation, and Jesus said that their decision to keep peace over Christ was the most stupid decision they had ever made. And then we realized that while these statements were definitely applied directly to the groups that they had addressed, those statements were also intended to draw the attention of this new mob, and Jesus wanted these curious seekers to understand that the decision to follow Christ was not a small decision. Your whole eternity depends on what you do with Christ. And because of that, Jesus began addressing this crowd. HIS GOAL? To condemn them, to expose them, to hold the mirror, to put them next to His perfect righteous standard so that they can see their debauchery and their full need for Him. In short, he shows them why they need it. And you can remember that he started to face them with the concept of MERCY. His goal was to show them that they are in fact nothing like God, and therefore they are far from God's righteous expectations. While God is merciful to sinful people who do not deserve it, these people do not like their enemies. God's demand to receive the treasure in heaven and be considered His child. They need the righteousness of Christ applied to their lives. Continuing this thought OF LAST WEEK We have heard, Jesus continue to expose their lack of mercy. This time their LACK OF MERCY was revealed by their FIRST COURT. It is true that people have hurt them - it is true that people treated them badly - it is true that people have slapped them on the cheek and taken their coats But Jesus' point is that when these people come back to you, wanting forgiveness and mercy, then you must give them. Do you really want to live by the standard where everyone just gets what they deserve? Obviously not. Jesus again taught that mercy was necessary. Well THIS MORNING He continues to expose this crowd. And this time he addresses a little more the inclination of this crowd to offer a solution rather than mercy. As we say, this crowd didn't want to be pardoned. THEY LIKED TO JUDGE. When someone made a mistake and then came for mercy, they would rather give them a lecture than mercy. When someone has abated them in some way and then has come for mercy, they would rather make them suffer than mercy. In short, these people would rather be judges than merciful. And so, turning to their lack of mercy, Jesus now begins to consider their erroneous judgments. It would be one thing to offer a solution, if at least that decision was accurate. But these people don't even give an accurate judgment, and it also condemns them. In short, Jesus is about to show them that they are guilty on two counts. 1) They show no mercy when they have to 2) The decision they offer is a bad judgment Let's look at the 3 points here. #1 PARABLE Luke 6:39-40 Jesus actually gives 2 parables here. 1) The parable of an ambitious blind man 2) A parable about an arrogant pupil Let's first look at this ambitious blind man (39) And he also spoke a parable with them: a blind man can't guide a blind man, right? Will they both fall into a pit? The area is unknown to him and is filled with danger. Namely, there is a pit that he can actually get into. But what's going on here is that ANOTHER BLIND MAN, who also doesn't know the terrain, comes up to the first blind man and says, Here, I'll lead you to the end. And he grabs his hand and starts walking around the country. And they both fall into the pit. The emphasis here is on the audacity of the second blind, to not only have the arrogance to think that he can cross the earth, but also to be ready to drag the first blind with him. Who would do that? Everyone knows that a blind man doesn't have To be a tour guide to a dangerous country. And yet, this is how Jesus described the judgment this crowd was giving. You quickly offer your judgment to people about what they should do, but the reality is that you don't know better than them. We've been talking to our young people for the last couple of weeks about the dangers of language. We have seen how language is defiant and cannot be controlled. And we talked about how much damage it could actually do. To that end, James gave a very stern warning. Iacota 3:1 May not many of you become teachers, my brothers, knowing that as such we will be more rigorous. And of course this will include a teacher post here, but even more than that, it's someone who feels right to step up and give advice or judgment to someone else. It's a pretty ambitious role to step in to say that you'll be giving someone else advice on how to live. (but that's what teachers do) to find out if we are qualified for such an enterprise James finishes his section by asking us to test our wisdom. Are you qualified to give advice or judgment to other people? Here's what Iain said: Iakot 3:13 Which of you is wise and understands? May he show his actions in the softness of wisdom with his good behavior. FIRST CRITERIA YOU should POSSESS be counted as one qualified teaching or advising or leading or judging another wisdom person. And wisdom is proven by your deeds. James asks: Do you have any good behavior? Do you even have a good 1,000-something thing to do? Can you demonstrate the wisdom you are willing to offer? And that's the problem with the blind Jesus mentions. He can't even cross this area on his own, so why would he feel qualified to lead someone else through it? The second parable - ARROGANT PUPIL (40) The pupil is not higher than his teacher; but everything, after he has been fully trained, will be like his teacher. Here we have a student who does not understand the meaning of being a student. He walks into the classroom and instead of sitting to learn, trying to stand and teach. Why is this a problem? Because until you are a successful student you are not qualified to be a teacher. I heard Kermit Woolley talking about when he taught Ag. I know some of you here are smarter than me, but none of you know more than me. It's like telling people all the time who will preach or who is going to start teaching in some order. The secret to preaching/learning is learning. You can't teach what you don't know. One thing I'm supremely certain is that if I don't know what I'm saying, you won't either. But this pupil didn't want to take the time to learn, he just wanted to teach and what it's so DANGEROUS! In fact, the false prophets in the Bible are described as: Jeremiah 23:21-22 I did not send these prophets, but they fled. I didn't speak to them, but they prophesied. But if they stood in My Council, they would have declared My words to my people, and they turned them away from their evil path and from the evil of their actions. These were people who offered knowledge they had never received, and so their advice was terrible. In fact Jeremiah would say: Jeremiah 23:32 Here, I am against those who prophesied false dreams, proclaimed the Lord, and connected with them, and misled my people with their lies and reckless boasting; but I did not send them or command them, and they do not bring the slightest benefit to these people, the Lord declares. Their sermon is of no use. Jeremiah also testified that God was against prophets who repeat what Jacob said that he did not want to teach and did not have more strict judgments. But you see the meaning of the parable. In both cases, we have people who are unqualified teachers, unqualified guides and unqualified judges. It's a parable. #2 problem Luke 6:41-42 Here Jesus is going to explain where this parable fits into this crowd He is addressing. (41) Why are you looking at a speck that is in your brother's eyes but doesn't notice a magazine that is in your own eye? This is a scenario that speaks of blind judgment. Here you have a guy walking around with a 2x4 sticking out of his eyes and he has the audacity to come up to his brother and say, hey, let me operate on that shard in his eyes. It's so absurd that it's actually funny, and it may be the intention of Jesus. This is problematic on a number of levels. 1) Do you really want to trust the insight of a person who says you have a speck in your eye when he can't even recognize the magazine in it? The point here is that you may or even may not have a speck in your eyes. Whether you do or not, this guy is the last guy who will be qualified to identify him. I think it's clear that he's sorely lacking in the discernment department. He obviously doesn't even know what a speck is. It would be like a man who walks around accusing other people of sin who obviously have no idea what sin is at all. When I was in high school (before I was saved) me and my buddy loved it when we would catch other classmates with car problems. None of us knew anything about cars, but we didn't mind pretending. We looked under the hood, everyone went round and shouted, OK, take her away! The same time they tried, we shouted, Wow! Hey! Kill him! Kill him! and of course they'd immediately stop. Then we'll do it all again 3 or 4 times. In the end we just tell them: We know nothing about cars you would like to drive? We would have made a good illustration to the point Jesus is doing here. Even if there's something wrong with your brother, you don't know it because you don't know anything about what God does or doesn't please. And yet, even if you have no idea what God desires and have no discernment what it is, it hasn't stopped you from dealing with this issue with your head. This is a case of spiritual negligence. And can I tell you our world is full of I cringe most of the time when I see the various forms of spiritual advice that are handed out on social media. Most of the time I just want to challenge people who make their judgments: Have you ever even read the Bible? Mark Twain once said: It took only two characteristics to be a preacher: ignorance and confidence. Unfortunately, this is the same type of person that Jesus is addressing here. Their ignorance did not affect their trust. This is what Jesus is considering here. People who offer judgment and they are completely unqualified to do so because they don't have discernment. But that's not the only glaring problem here. THE OTHER IS THEIR AUDACITY. We tend to think they don't have discernment. But if they have insight, then they have a lot of bile. If they are able to recognize sin and yet are willing to ignore their brother's little sin, then it is quite brave. Jesus is appalled by what he asks: Why would you do it? Why do you offer judgment as a blind person? Why do you offer judgment as an arrogant person? The second question asked by Jesus here is: HOW (42a) Or how can you say to your brother, 'Brother, let me pull out a speck that is in your eye,' when you yourself do not see a journal that is in your own eye? Here we are talking not only about arrogance, but also about ABILITY. I would like to know, how do you think you are going to be able to perform this operation with this big old beam in your own eye? HE SMELLS OF ARROGANCE AGAIN. Just like a blind guide and an arrogant student. So Jesus addresses this crowd with his head. (42b) You are a hypocrite, first take the magazine out of your own eye and then you will see clearly to pull out a speck that is in your brother's eyes. Now again we point out Jesus did not speak to leave the speck alone. If my brother had a speck, it really had to be removed. But the priority is clear. You must be prepared to deal with your own sin before you can cope with your brother's sin. And if you don't see your own sin, what makes you think you can see your brother's sin? And if you can't remove your own sin, what makes you think you can remove your brother's? NOW PUT IT IN CONTEXT. We have people here whom Jesus asks to show mercy, not judgment. But these people prefer to offer judgment rather than mercy, and Jesus exposes them. FIRST, showing that their lack of mercy is not a God-like characteristic - second, showing that the judgment they love is not a God-like court either. Their judgments are not even true. They talk blind as they are blind, how to walk. They are like students trying to teach a subject they obviously don't know anything about. BUT PROVE you are a qualified teacher and then we will PROVE you are a qualified judge and then we will pay attention. And prove it by showing us your ability to deal with your own sin. Isn't that what James said? Iacot 3:13 Which of you is wise and understanding? Let him show the show good conduct of his affairs in the softness of wisdom. So, you have a parable, and you have a problem #3 POINT Luke 6:43-45 Now if you read this passage in Matthew's Gospel It is clear that Jesus is talking about FALSE TEACHERS. Jesus had just mentioned the truth about the wide and narrow gates. And as most people think they are heading to heaven, but they are not. They actually just went through the wide gates, traveled the wide path with everyone else, and ended up in destruction. And then to explain why so many are so willing to go down the wrong path Jesus warns them of false teachers. Matthew 7:15-19 Beware of false prophets who come to you in sheep's clothing, but internally are predatory wolves. You will know them from their fruits. Grapes aren't harvested from spiky bushes, nor figs from thistles, do they? So every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot produce bad fruit, and a bad tree cannot produce good fruit. Every tree that does not carry good fruit is cut down and thrown into the fire. Luke refers to the same statement of Jesus, only Luke does not limit the application only to false teachers. Luke seems to be spreading the app to anyone in this crowd who offers bad advice or judgment. From Luke's point of view, anyone who will give bad judgments is a wolf in sheep's clothing. Luke hears Jesus' rebuke and applies it to the entire crowd. He hears Jesus decide their arrogant trust and lack of discernment and inclination to offer bad judgments and does not say: For there is no good tree that produces bad fruit, nor, on the other hand, a bad tree that produces good fruit. For each tree is known for its fruits. For men do not collect figs from thorns, and they do not collect grapes from the briar bush. What's the big idea? You're here claiming to be a good discerning judge, but you're offering bad judgment. Something has to give. If you were a good judge, what judgment would you make? Good. If you were a bad judge, what judgment would you make? Bad. So the fact that you make bad judgments tells me what about you? YOU GOOD The only way to APPRECIATE the tree is by the quality of the fruit it produces. The only way to identify the tree is by the type of fruit it produces. So if I were to look at you as a kind of spiritual tree. And all I saw was bad judgment combined with bad fruit, WHAT TYPE TREE I LABEL YOU? Do you get the point? Their lack of mercy is indicative against them - and their lack of good judgment is indicative against them, and that's the point Jesus makes next, only he DROPS ALL THE FREE. (45) A good man from the good treasure of his heart gives birth to what is good; and an evil man from an evil treasure gives birth to what is evil; for his mouth speaks from what fills his heart. Jesus removes any doubt or confusion. Get principle that Jesus had just discovered. For mouth speaks from what fills his heart. Adrian Rogers gave the best comment on this verse when he said: What's down well comes in the bucket. YOUR LANGUAGE IS AN INDICATOR OF YOUR HEART. What's more, James reminds us that language cannot be manipulated or coerced, it is always THE ONLY INDICATOR. James 3:7-8 For every species of beasts and birds, reptiles and sea creatures, tamed and tamed by the human race. But no one can tame the language; it is a restless evil and full of deadly poison. Language is always accurate. He opens his heart. If false judgments come out of your mouth, you have a false heart. If indistinguishable judgments come out of your mouth, you have an indistinguishable heart. If you have no mercy in your words, then you have no mercy in your heart. Do you understand? There are people here who don't want to spare people. Instead, when people want everything they offer is a solution. Worse still, their judgments are distorted and hypocritical and false. And Jesus says that your fruit is your words, and your words show your heart, so WHAT TYPE OF YOU? If you were a good person, then you would bring a good treasure from your good heart. And look, it was the same thing James said in his messages. Iachi 3:8-12 But no one can tame the language; it is a restless evil and full of deadly poison. With his help, we bless our Lord and Father, and with him we curse the people who were created by God's joy; both a blessing and a curse come from one mouth. My brothers, it shouldn't be like this. The fountain sends both fresh and bitter water from the same discovery? Can figs, my brothers, produce olives, or vines produce figs? In addition, salt water cannot produce fresh water. You may think you have a good heart. You may think you have a merciful heart. You may think that you have a heart for God. BUT WHAT'S COMING OUT OF YOUR MOUTH? Again, you see why we say that Jesus intended to condemn this crowd. His main goal was NOT to convince them to be merciful - His main goal was NOT to convince them not to stop judging - His main goal was to show them that their heart was in a deplorable state because of lack of mercy and because of the presence of their judgment. His point was to show them that they needed him. When He urged people to follow him so that they could be forgiven, he also showed people why they needed it so badly. AND THAT'S US. And that's also what we remember this morning. Oh friend, I would like to tell you that anything that ever comes out of my mouth is mercy. I would like to tell you that I am merciful as God is merciful. I would like to tell you that I never look a speck in my brother's eyes until I have a beam in the mine. I would like to tell you that you will never find a piece of rotten fruit on my tree. Besides you You know, it's just not true. I need CHRIST, and I need Christ, even if it costs me all sorts of peaceful comforts. I need Christ, even if following Him leads to poverty. I need Christ, even if following Him leads to hunger. I need Christ, even if following Him leads to contempt and persecution. I need him, because I cannot stand before God with an evil heart like mine. THAT'S THE POINT OF THE SERMON. Celebration for us as we look at this Lord's dinner we are about to accept in that Jesus bought our forgiveness. He bore the sin of my evil heart on the cross. God treated him as if He judged people as much as I did. This morning we will also participate in this Lord's evening by faith. It's not belief in this cracker, and it's not belief in that juice. These are symbols, Christ is substance. We will participate as an outward recognition of our need for His sacrifice. We will participate as an outward recognition that my sinful heart needs this righteous sacrifice. And so we do not participate in arrogance, we do not become part of hypocrisy, we become part of faith and total submission to Christ. 1 Corinthians 11:23-32 For I received from the Lord what I also gave you, that the Lord Jesus, on the night in which He was betrayed, took bread; and when He thanks, He broke it and said, This is my body, which is for you; do it in memory of me. In the same way He took the cup after dinner, saying, This cup is a new covenant in My blood; do it, as often as you drink it, in memory of me. For as often as you eat this bread and drink a cup, you proclaim the death of the Lord until He comes. Therefore, whoever eats bread or drinks a cup of the Lord in an unworthy manner must be guilty of the body and blood of the Lord. But man must study himself, and in doing so he must eat bread and drink cups. For the one who eats and drinks, eats and drinks judgments to himself, if he does not judge the body correctly. For this reason, many of you are weak and sick and sleep.50. But if we judged ourselves correctly, we wouldn't be judged. But when we are judged, the Lord has disciplined us so that we will not be judged together with the world. There were people who took part in an unworthy manner. So they didn't judge themselves properly. Paul said: For one who eats and drinks, eats and drinks judgments to himself, if he does not judge the body correctly. That's exactly what Jesus was talking about. You have people who want to participate in the Lord's Supper, and they do not want to admit that they have a beam in their eyes. Don't admit that only demonstrates a huge lack of insight. But for those who come with humility and confession and faith find here communion with Christ and the blessing of confidence as we once again focus on the Savior who carried my wrath. now the case is, this morning, as we always do, we will have time to prepare. It's time for you to sit and explore your own heart. It's time for you to sit and learn your own fruit. It is time for you to make a confession before God. And then it is time for us to participate in the Lord's evening and celebrate redemption that comes only through Christ. Pray Pray luke 6 39-45. luke 6 39-45 reflection. luke 6 39 45 gospel reflection. luke 6 39-45 meaning. luke 6 39-45 commentary. luke 6 39-45 lesson. homily luke 6 39-45

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