

Treasuring Sanctification with Other Saints

2024.04.14 Morning Sermon in Matthew 7:1–6

¹Judge not, that you be not judged. ²For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. ³And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? ⁴Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? ⁵Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. ⁶Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Main idea: Treasuring heaven trains us to treasure holiness and God's holy ones.

Introduction: the context is recognizing sanctification as heavenly treasure, which now trains us to treasure saints—and their sanctification for their own sake. The kingdom is especially about the King, but it is not the kingdom without His people. Heaven is especially about Christ, but He does not consider it complete (and neither should we) without His Bride.

1. Don't be self-deceived about what you are treasuring, v1–2.

1. Despising the saints is a symptom of not actually being saved. (v1)
 1. Remember the profile in 5:3–9. These are they who have the kingdom already, and are looking forward to its fullness.
 2. There are those who think they are pursuing holiness, but do so from a standpoint of self-assurance. They are helpfully exposed by the judgmentalism in their own hearts. Remember the warning from Rom 2:17–24.
2. There is both promise and warning here. (v2)
 1. The same promise as in 5:7, 6:14. Spirit-produced graciousness is symptom of being in the Son and adopted by the Father. We do not treat our love for God or graciousness with others as meritorious, but because we see it as a work of His grace, we do take encouragement from His working in us.
 2. The same warning as in 6:15. Judgmentalism in the church is an indication not only that we think others to be poor, but that we do so on the basis of thinking ourselves to be spiritually superior in ourselves.

2. Discover (“see clearly”!) sin, sanctification, and saints, v3–5.

1. Sin: like foreign objects in your eye. (v3–4)
2. Sanctification: like being freed from them. (v5a)
 1. Relief and gratitude and hope give the clear vision to be helpful to others.

2. Someone who does not feel the relief / gratitude / hope of plank-removal is in the place of the scribe and Pharisee (cf. 6:2, 5, 16; 23:13, 15, 23, 25, 27, 29), and doesn't even get the nature of sin (cf. 5:20–48), let alone grace. How can he help others?
3. Saints: to be treasured
 1. To be helped like helping someone who has a foreign object in his eye. (v5b) Gentleness, tenderness, care, compassion, precision, undemanding.
 2. To be considered holy (as opposed to dogs or swine), and the opportunity to help them is also to be considered holy.
3. **Discern whether your helping is helpful, v6.**
 1. Hypocrites, dogs, swine will respond the same way. They will tear your helping them apart, and they will tear you apart. Every faithful Christian who has felt the relief and gratitude and hope, and who has been eager for others to know the same, has sometimes received this shocking response.
 2. So give to such responders not holy things (brotherhood in sanctification) but evangelism (law for knowledge of sin, but especially Christ for justification—His righteousness, His sacrifice, His person, His power).
 3. Church discipline necessary so that the church remains saints pursuing sanctification together sweetly. Confusion hinders them both in ministering to the saints and in knowing whom to evangelize.

Conclusion: the compassion and kindness of the God Who sanctifies us unto coming into our inheritance. Knowing His goodness and power that we may have relief and gratitude and hope.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 7 verses one through six. Let us take heed to hear these words read as an act of worship. For they are the words of God. Judge not. That you be not judged. For with what judgment you judge, you will be judged. And with the measure you use, it will be measured back to you.

And why do you look at the spec in your brother's eye? But do not consider the plank. Your own eye. Or how can you say to your brother? Let me remove the spec, from your eye. And look, a plank is in your own eye. Hypocrite. First, remove the plank from your own eye.

And then, You will see clearly. To remove the spec. From your brother's eye. Do not give what is Holy to the dogs? Nor cast your pearls. Before swine. Bless. They trample them under their feet. And turn. And tear you in pieces. Amen. A sense this reading of God's inspired.

And aren't authoritative, sufficient effective sanctifying We bless his name that he does, all of these things for us and in us, especially Through his spirit's use of the preaching. Please be seated.

This is a Favorite text. Well, not the whole thing. Um, about two words worth of it. Or a favorite text of many who do not know the Bible and would rather that no one else knew the Bible either. Uh, for if you try to tell someone what the Bible says, About the way that he thinks or the way that he lives.

Um, you will often hear the response judge not. Uh, and like Uh, the Um, sophomoric. Over. Uh, proud. Haters of God and his word, who think that they have either found contradictions in his word, which of course they have not But who loved to play gotcha with the religionists?

Because in their blindness and their ignorance of Of God upon, which they have spent much effort. To push down on the knowledge of God. They think that Christians Are silly and foolish religious crutch at best cultic monsters at worst and they think, haha, judge not, we got you. Um, of course.

Uh, under rubbish. We are. Instructed, just a couple verses later with respect to a brother. That the whole point of the plank removal process that is being commanded in. This passage is so that we can actually help our brother. With his sin. So that we may be useful to a brother for the spec removal processes that remain for him.

Uh, and indeed, the Lord Jesus spent a great portion of this sermon in chapter five telling us how to exercise good judgment about Sin. Uh, and even better judgment than they had heard so far in their churches, more exacting, more demanding, more precise, uh, Judgment about Sin. That takes it far more, seriously.

Than anything that they had previously heard. About the law of God about the sinfulness of man and the sinfulness of sin and what it deserves before God. Uh and so it is really utter. Rubbish, that judge not means that you mustn't exercise, judgment about Sin or sinfulness or even who a sinner is or The sins that other people.

Uh, now commit Uh, what is for being forbidden? Here is a judgmentalism. A judgmentalism that has not learned to lay up treasure in heaven. A judgmentalism that is not seeking from God. To be holy, like, our father in heaven is Holy because unless our Holiness, unless our righteousness exceeds that of the scribes and the Pharisees, we will not enter the Kingdom of heaven.

And so in the context as he is closed out chapter six, urging To lay up. Treasure in heaven. A great part of that treasure has been the pursuit of sanctification. The pursuit of peace with all men and that Holiness without which we will not see the Lord a pursuit of what our heavenly father knows that we need.

Before we ask. And therefore who has taught us to pray in the way of the Lord's Prayer and therefore, who, as a good father disciplines us. However, necessary in order to produce in us the peaceful fruit of righteousness as Hebrews, 12 tells us opening to us the mind of our heavenly father, who knows what we need the mind to, which we are to be conformed in part by praying.

What? We now, call the Lord's Prayer. A prayer that concluded. With for if you forgive men, their trespasses Your father in Heaven will forgive you. But if you do not Forgive men, their trespasses. Neither will your father. Forgive your trespasses. Reminding us that there are people who have learned to call God.

Father just like, as we heard in first John, chapter 2, there are people who have been in the church. But although they were in the church and among the church, they were not of the church. The visible invisible Church distinction was not something that Presbyterians invented to justify. Covenant baptism.

It is something that we learn. From First Corinthians 11, which we will hear again at the table. Not too long from now. About those who are not approved from within the church. We hear about in first, John 2, those who are in the church but who are not of the church, and is because they are not of us.

That they went out. From us. And other places. And so this, A warning. This is a warning that if you are not, Treasuring, treasuring, Heavenly treasure for yourself. If you are not treasuring, God making you, holy if you think that the difference between your you and your brother is that you have arrived and what he needs is to be made like you

You are going to be judged. For thinking that you are the measure. Of what is Holy? And what is righteous? Instead of Father in heaven, instead of the Glorious and Everlasting Triune God. Being the measure. Of what is Holy? And righteous. And you'll perish. Because you may come as he's going to say, A couple sermons worth of texts from now just another 6 15 verses or so, from the end of our passage this morning, you may say, in your name, did we not in your name?

Did we not in your name? Did we not? You know, casting out demons and doing Mighty Works and Your side, apart from me. I never knew you. You workers without the law, you workers of lawlessness. And so, this is not a passage about not exercising, judgment. About, what is righteous and what is Holy?

This is a passage about realizing the greatness. Of God's righteousness, the greatness. Of God's holiness. And the greatness of God's grace. Not only to forgive us. For. For our sins, through the righteousness, and sacrifice of Jesus Christ alone. But to cleanse us of all unrighteousness. By the application of Christ to Us, by his Spirit, the removal of planks, and even the removal of specks, so that we will be plankless and speckless and spotless, and without blemish, sanctification unto, a certain and completed perfected Holiness, in the last day, that father knows that we must have in order to see him and the father is determined to give us

Even here in the following passage, Because when he gets to ask and seek and knock and your father in Heaven knows how to give good things to those who ask him, he's not talking about the private jets and six-figure cars of the false preachers.

Is talking about God himself as your blessedness and pleasure forever, for which you must have Holiness. Which is why in the parallel teaching and surely Jesus didn't teach this just the once. And the parallel teaching, he says, how much more does your father in Heaven, know to give the Holy Spirit?

Or how much more will he give the Holy? To those who ask. And so this is a passage about treasuring, our sanctification and therefore treasuring, other Saints. Whom God, Treasures as well. And whom God is sanctifying. And counting it an honor and a privilege and a joy that as those who have received the, the Liberation of some plank removal and perhaps some spec removal, God is not only giving us to to receive that Mercy from him that that we increasingly know and sanctification throughout our lives.

He even gives us to participate in his work in his doing that and our brothers. Which is a very different attitude. Then the Scribe or the Pharisee comes to. Uh, with then that would, which describe of the Pharisee comes? And tells others that they must be. Holy. And so, what we will be Uh, seeing in this passage is first of all, don't be self-deceived.

About what you are, treasuring. Verses one, and Don't be self-deceived. About what you are, treasuring. And surely the scribes and Pharisees that they heard. A sermon on treasuring Holiness, apart from the Holy Spirit, helping them Uh, they would have said. Nobody Treasures Holiness, like we do. Don't be self-deceived.

About what you are, treasuring. And in the second place, we'll Discover. Rather seek from God. Uh Grace that you might see clearly but in order to alliterate as preachers do seeing clearly we say discover see clearly Sin and sanctification. And, And then in the third that's in verses three through five.

And then the third place. Um, Discern. Whether you're helping is helpful. Or perhaps better put Discern. What kind of help? Each one needs. Uh God teaches us to make distinctions. He there's a God who makes distinctions Um, Dogs and Swine. Are not just are not childish. Epithets name calling in the passage the reminders that God has been teaching his people about clean and unclean and holy and common for as long as he has gathered to himself a church on Earth.

Uh and that different people require different treatment in the work of God and in the wisdom that he gives us in his word. So first don't be self-deceived about what you are, treasuring second to discover sin, sanctification and Saints. And third discern, whether you're helping is helpful or discern what sort of help the person in front of you needs or requires First then.

Don't be self-deceived about what you are. Treasuring judge, not That you be not judged. For with what judgment you judge, you will be judged. And with the measure you use. It will be. Measured. Back to you. And what he's saying here is that despising, the Saints, considering yourself to be better than your brother.

Rather than considering yourself to be the grateful, recipients of a as of yet, partial sanctification. In which you still fall infinitely short. Of what you ought to be and what you must be to enter the kingdom. So these are two very different views of ourselves, aren't they? Uh, and one of the difficulties is, it's sometimes hard to tell.

Uh, what our view of ourselves is. And one of the ways that we can more easily tell whether I am treating myself as the standard or whether I am treating God as the standard because you can very easily. Uh you can very easily stir up feelings of self-loathing and think that A feeling of self-loathing is the same thing as treasuring Holiness.

Uh, by feeling Uh, trashy about your sin. And then and there are those who go around calling those who are actually pursuing Holiness legalists. Because they are not pursuing Holiness. Because they think feeling self-loathing is somehow of the essence of Christianity and you know, what they're doing with others who are pursuing Holiness, and talking about Holiness and God's commands and loving God's commands.

They're judging It is very difficult to recognize it. Just within ourselves. And so whether you are despising those who Are not where you are theologically or not, where you are experientially in your walk with the Lord or not where you are morally in. In putting external sins to death, one of the signature symptoms of being unconverted of being unsaved.

Is a judgmental. Towards others in the church. Because that just shows you have not understood how much you have been forgiven. You have you, you may have a Year's worth of wages debt. Um, someone may have A Year's worth of wages debt against you. You have 300 denari as the Lord Jesus teaches in that Parable.

And you are not realizing the many lifetimes worth of debt that you have against God. The Thousand talents of silver. Worth of debt and so judgmentalism. Is a symptom of being unsafe. Remember the the profile in chapter 5 verses 3 through 9 as Jesus was doing the opposite in that place.

And here in the first two verses he's giving us a symptom of being unconverted, he's giving us a symptom of thinking that we are, uh, that we are saved because we're in the church thinking that we are saved because we're among the disciples. Remember, it's to his, it's to his disciples.

It's the ones who gathered up to him on the mountain, when he sat down to preach that, he's giving this, he's made a visible distinction between them on the mountain and, uh, the the Even religious at that point but religious World links who are beneath the mountain. But it's to this group that he gives Matthew 7 1-2.

It's this to this group that he gives Matthew 7, 20, 21, 22. In a few weeks time. And so he's made this visible distinction between them, but but we need to know that there is the invisible distinction. The the work of Grace that God has begun and he who has begun, the work will bring it to completion and we have hope in him as grateful recipients.

Of that, which has been given to us, not as something old, for effort, put in. But as something that could never be deserved could never be earned. And although we are to make effort and sanctification, We realize that as God gives sanctification, It is never accomplished by our effort.

It has never earned by our effort. The effort that is commanded by God in sanctification is granted by God. It is a work. Of God's free grace. As we confess it to be. And so it's not effortless. But is not effort obtained. The Lord blesses our effort out of Mercy.

To give us sanctification. And so you remember at the beginning of chapter five the profile where in instead of giving us symptoms of those who are accursed judgmentalism primarily in our two verses before us, right now that we're thinking about he gave us these symptoms of those who are blessed.

Blessed are the poor in spirit. Oh thank you. Lord. What I have is from you and it is a down payment, it is earnest money. The Heavenly Mansions worth of Holiness. Knowing myself poor and knowing myself needy. And that I must come in to To the rest of Holiness, if I am to come into the Kingdom of And if you are poor in spirit, been convinced that way as tempting to preach the whole rest of I'll just read verses 3 through 9, and you'll have to import from memory, but see how different this mindset is from the mindset.

Of the false believer in our passage blessed are the poor in spirit. For theirs as the Kingdom of Heaven. Blessed are those who mourn? Who mourned for the right reason. Over our sin. For they shall be comforted. Not just for given, but cleansed blessed are the meek. Those who know themselves to be lowly and are humiliated before God.

For they shall inherit the earth. For the God who gave them to know that. Is not just for giving them but cleansing them not just justifying them but sanctifying them that he may glorify them and bring them into their inheritance. That at the last day, Jesus is the firstborn.

And that doesn't just mean first in order, that means the air capital H. Among many Brethren who are joint inheritors with him which comes a few verses earlier. In Romans 8. To verse 29. Which we were just quoting blessed are those who hunger and thirst for righteousness. Not those who are self-satisfied with their partial progress in sanctification.

And those who would not wish upon their brother. To be made like themselves because they're not wishing upon themselves to be made like themselves. They're wishing upon themselves to be made like father. Like our father in Heaven is Holy, like, our father in Heaven is perfect. And that's what we wish upon our brother as well.

Blessed, are the merciful? For they shall obtain Mercy. This one is particularly close, isn't it? To this language of The Judgment with which you judge and the measure with which you measure. Said oh if you know yourself to have been shown Mercy, then you will be one of these merciful people And if God in has begun showing you mercy and making you to know him as merciful to you and has given you even the mercy of becoming more and more merciful Then, you know that the mercy will be complete.

And you will be obtained. Mercy, especially in that last day. Blessed are the pure in heart the single-minded those who lay up treasure in heaven. For they shall see God. They shall have him. That treasure, which cannot be taken. Blessed are the peacemakers. For they shall be called sons of God.

They're sinned against the way Matthew, 18, describes being sinned against But, Goal is not restitution of what they lost, but recovery of the brother. They're not trying to recover the Damage Done to my name, they're not dying to recover. The wound done to my uh, my mind or my heart, or my property.

Matthew 18 and says, if your brother sins against you, go tell him his sin. If he repents, if he admits his fault, you've recovered your Pro, that's what they're recovering. Are peacemakers. And it's especially on the the Peacemaker point that they are exposed displayed, especially as sons of God, right?

You remember that, Crescendo of Jesus's lesson on Christian morality at the end of chapter five. He says this is what distinguishes you from the rest of the world. This is what identifies you as the Son of God you love and bless. Even your enemies. You seek for them to be reconciled to God, you seek for them to be reconciled to you through that one through that.

One Lord Jesus who has reconciled each to the other which In culture and even a church culture, which gives lip service to racial reconciliation and class reconciliation. Oh, if only we would use the language of God, blessed are the peacemakers. And so just don't be self-deceived about what you're treasuring seek from God, the grace to find yourself in the profile of chapter 5 and verses 3 through 9.

Ask for God. As the psalmist asks, try. My heart know my ways discern to me if there's any right, unrighteousness in me, cleanse me from hidden sins. Grant that. Words of my mouth and the meditations of my heart. Would be pleasing to you. So, don't be self-deceived. About what you are charging because certainly there are those who think that they are pursuing Holiness but they do so not as those who are amazed that they have been forgiven and amazed that they have begun to be Sanctified and amazed that the sanctification that has begun shall surely be completed.

There are those who think that they are pursuing Holiness, but they do so from a standpoint of self-assurance, And the self-assurance is especially exposed by how they think of others. Now,

if you have been listening to the Romans preaching, or Uh, if you were there in the midweek meetings early on in Romans, I hope you remember chapter 2 verses 17 through 24.

And of course, you can turn in your copy of the word of God to read it now. And you can meditate upon it later and even in this age of Technology, you can go download or stream the, The Sermon on it. Uh, At some point. But he says, indeed, you were called you who are called a Jew and rest on the law and make your boast in God.

You who are called a Jew, you're a church member. He's talking now to Jewish Believers who Have pride in their covenantal status. There's a difference. Between pride and your covenantal status and gratitude. For your covenantal status. And rest on the law. A lot of. Quoting from the law in Matthew chapter 5.

Remember. But it was externals that we can feel Justified in ourselves about and make your boast in God. Okay, so they know pride is wrong then. They think they are boasting in God and know his will and approve things that are excellent being instructed out of the law. These are not bad things if they're true.

And are confident. Here we go. That you yourself are a guide to the blind. A light to those who are in darkness. An instructor of the foolish. A teacher of babies. Having the form of knowledge and truth in the law. You therefore, who teach another Do you not teach yourself?

You who preach that? A man should not steal. Do you? You who say do not commit adultery. Do you commit adultery? You, who abhor Idols? Do you Rob? Temples. You who make your boast in the law. Do you dishonor God through breaking the law? Describing the Pharisee would have given himself.

A pass with flying colors on all those questions, wouldn't he? But the Apostle here is referring to the law in the same way that the Lord Jesus. Has referred to and handled and opened the law in Matthew chapter 5. And so spiritual. Which is a symptom. Of unbelief or immature faith and remember, Those can look enough alike that.

Tears. Weeds, which are about to be burned. And fledgling wheat or grain. Look enough alike that. That the Lord says don't try to hunt down. All of the tares. Because you'll pull up wheat with them. Uh, church discipline does not have to seek out.

Uh, the tares. It just has to be. Exercised, consistently and Faithfully. From fledgling, wheat will come to repentance and rejoice at being. Instructed, and managed tears. Will be unrepentant and hard and resistant. And sometimes wheat will be too, but they must be put out to the church so that they Can be recovered.

By the discipline taking that effect. So despising the Saints, as a symptom of not actually being saved, but praise God. There's not just warning here, but there's promise. The same promise as in chapter 5, verse 7. Blessed are the merciful for they shall receive. Mercy is in chapter 6, verse 14, for if you forgive men, their trespasses, your heavenly father will also forgive you.

Listen to verse 2 in the context of thinking about those in whom the work of Grace has begun those who have been made alive and brought to Faith in Jesus Christ. And have made a beginning in sanctification and are grateful for God's mercy and still mourn over their sin and are still hungry and thirsty for righteousness.

He says with the measure with the Judgment you judge, you will be judged. And with the measure you use, it will be measured back to you. You can judge about someone who's called

brother. Since he professes Christ with you. And professors. Belief with you and he is. He is a member of the church.

In good standing. At the time, you give him What's called the Judgment of Charity. You don't expect him to be perfect. You you you think of him as one who has received a work of Grace begun but not yet completed? And and so, you in love, you cover over a multitude of sins.

And you endure many wounds. You take as little offense as possible. Uh, hoping that he's giving as little offense as possible. And when you, when he has sinned against you, as we just quoted from Matthew 18, you seek to recover him. And if it isn't even against you, if he's caught in, in some sin, you seek those who, uh, have, uh, born, as especially mature, evidence of the fruit of the spirit, and the last part of Galatians 5, Spiritual one, in the first verse of Galatians 6, to restore to recover the brother.

The best of whom. To someone if the church is being conducted biblically. First Timothy 3 Titus 1 your your elders. To help you recover the brother. But for the merciful, Uh, five or seven and for the forgiving. 6 14. With the Judgment you judge, you will be judged. If you forgive your brothers.

If you forgive men, their trespasses, your heavenly father. Will also forgive you. Because he's the one who gives. Not just forgiveness, but Genuine Christian from the heart forgivingness. Like many of our one of our favorite verses, many of us. All things work together for, for good, for those who love God, because he gave the loving of God.

They were called according to his purpose. That's how they came to love God. And so, there's encouragement here. Spirit produced graciousness towards others Spirits, produced Mercy towards others is a symptom of being in the Sun. Come from Adam, didn't come from, you didn't come from your original nature. It came from the last Adam.

It came from the resurrected you in Christ, your new nature. And so, we do not treat either our love for God or our Mercy, our graciousness towards others as meritorious. But, We take encouragement from being merciful towards others because it is the work of his grace. And he who has begun.

The work will complete it. However, there's not just promise. There's also warning here. That if our judgmentalism continues unrestrained, If we are judgmental and despising towards others, and we don't receive rebukes like, when Matthew 7, 1-2 is preached to you. Uh, In the public worship of God. And we don't receive rebukes like A mature brother or even.

Sister coming alongside you and helping you with a spec. Um, If, if we are Uh, judgmental towards others. Then we can be sure that we are still under the Judgment. And and wrath of God, if if you can Um, and be unaffected. By hearing and knowing your sinfulness by being rebuked for it.

If there's no grief over the sinfulness of sin, if there's only grief over the consequences of sin, These are all symptoms of someone who's Under judgment. Um, And if you are, Uh, judgmental towards others. And, Then be sure. That it will be measured back to you by God but he will be right.

Because he is the standard. Um, you are wrong. When you make yourself the standard, So in the first place, do not be self-deceived about what you're treasuring in the second place discover see clearly. Sin, sanctification. And Saints. This is verses three through five. Why do you look at the spec in your brother's eye?

But do not consider the plank in your own eye. Excuse me.

You know, who? Considers a spec to be a plank. The person in whose eyes, the spec is Which of you having a foreign object in your eye? Just goes on. Like, Everything's, Like, you're perfectly, okay? There's a splinter in your eyeball or a metal sliver in your eyeball, or a Shard of glass in your eyeball, like it's just a speck.

There's a kind of nonsense. That foul British comedy is made out of And yet, we who have remaining sin. Can very easily act as if we are unbothered by it. The Lord brings to our attention. By some paying of conscience or some some text in our private or family worship, or the preaching in public worship or even a brother or sister Bringing it to our attention about themselves, or even about ourselves.

And, You know, it is about a flush wound, it's just a speck. No. The if it's in your eye, it's a plank. Isn't it? You get something in your eye. The whole world comes to a grinding halt until you get that thing out. At very best you suddenly become crippled, you try to do everything one-eyed until the impossibility of ignoring it, and the impossibility of accomplishing one eye and one-handed and and twisted and Convulsing brings your, your life to a halt until you get the thing out of your eye.

Believers need to. Discover. They're sinned that way. That thing in them, that is intolerable. The necessity of maintaining a clear conscience. Before God. Not regarding any sin. Against him. As okay, or any measure of any sin. Against him as okay. You know, we're not actually repenting of sin unless we're repenting of all of it.

You can't kill it all at once. You can't be rid of all of all of it at once. But repentance is either entire or not at all. We cannot come and say, Lord. I'm okay with some of the foreign objects that are in my eye but this particular one has been a nuisance to me and other people have noticed it.

And And I'm feeling the consequences of it, more sharply than I feel the others because I am dull to sense and calloused and seared. Uh, you know, will you just take away the ones that I don't like? Dear, dear believer. Dear child of a heavenly father, shall you? Not seek first his kingdom and his righteousness.

Shall you not hunger and thirst after righteousness? Shall you? Not come to him with your sin and say take away the ones? You don't like And isn't that? All of them. And so in order to be one of these who sees clearly to be helpful to our brother, the first thing that we need to do to see clearly the first thing that we need to discover is our sin that sin is like a foreign object in my eye.

But the second thing that we need to discover is sanctification Because the metaphor, the illustration here. Probably almost all of you. And if hadn't happened to you yet children, be grateful to God, but know that in his ordinary Providence, if you're kept on this planet, Now, for any length of time, in this age of groaning, you will get something in your eye.

And then you can remember this and have some Christian meditation. But let's extend the Christian meditation, further, since the Lord is using an illustration, a metaphor from our experience, Being freed of the thing in your eye. You've had it in your eye. You can't get it out. It's one of those eyelashes that gets tucked under the lid and, uh, and you think you got it and, uh, just like remaining sin, you go back to what you're doing and it turns again and it's back poking your eyeball.

And when you finally get it out, Yeah, eventually You know, some of you may not have had it this bad but you know so bad you have to eventually get into the shower and just spray until it's gone. And you're so, Relieved. That's how Christians. Should feel about progress and sanctification.

Grateful. Relief. We don't consider Freedom getting to do whatever we want. We consider Freedom getting to do what God wants being freed. From that doing whatever I want that, I kept doing whatever My Flesh wanted that. I kept doing because my spirit wanted to do the good things. The righteous things that I kept not doing and my my spirit and in Christ.

The new man, I myself my new identity, the things that I hated I kept on doing And whenever he he gives you growth in those things brings you into a new discovery of his Holiness, a new discovery of of his goodness. Many of you have discovered this, especially, I, I was going to say, ironically, but in God's Providence, they they touch where we interface with him, and the second commandment and the fourth Commandment.

You used to, you used to think all sorts of recreation were wonderful and he's grown you had, and you're not perfect to keeping the Sabbath. You're not close. But the Delight that you have in him and that with the anticipation with which you look forward to the Lord's day and the, the joyous wistfulness, would you remember the most recent Lord's day and the pleasure that you had in him in in his worship?

It's liberating. Yeah, you say I didn't even know how bad that thing was, that was in my eye and how wonderful it is to be free of it. Now, Or the second commandment. Some of us grew up thinking worship was awesome. When it was literally spectacular, it was about the spectacle.

The visual spectacle. The auditory spectacle. The emotional spectacle. But God has given us to see, not the things of sense. But to see him. In Christ by faith. And now the light of the knowledge of the glory of God shines in our hearts in Christ Jesus in worship activities.

That others think, dull and droll, and boring and restrictive. And you look back at the way you were, we look back. Preacher included in this one. At the way we were. Mr. Hall Freeing better. Than I could have ever imagined. To have glimpses and tests of God, himself by his means.

In his son, by his And so you have a little bit more and more of And as God sanctifies, your heart, a little bit more and more and appetite to desire him that way. And to enjoy him that way, sanctification is like being freed from objects in your eyes.

Jesus says here. And as we discover that about sanctification, We want others. To come into the same relief and the same gratitude and the same hope. Because we're not self-satisfied with what he has given us. We're those who've had a taste and are still hungry and thirsty for righteousness, where those who have been given a little bit of of our of our portion, the Earnest of our inheritance And we still consider ourselves poor looking forward.

To coming into our full inheritance and so relief and gratitude and hope give Clear Vision. To be helpful to others. Somebody who does not feel relief. As they are grow in Holiness and gratitude as they grow in Holiness and hope for the Perfection of Holiness. Is one who has not experienced plank removal.

He may think that he is becoming more holy because he has a standard of outward obedience by which he judges himself better than another. And that's the judge, not that you may not judge that we heard about in the first two verses. But isn't that just the Scribe and the Pharisee?

From whom they had heard it said, heard it said, heard it said, heard it said. In chapter 5. And about whom Jesus said, when you start growing in the Holiness of the Christian religion, do not be like the Hypocrites in the way that you do. Your Works of Mercy, do not pray.

Like the Hypocrites, do not fast like the Hypocrites. He's gonna bring the scribes and Pharisees of chapter five and the Hypocrites of chapter six together in chapter 23. When he pronounces those woes woe to you scribes and Pharisees Hypocrites. Well, what is a hypocrite here? But someone who hasn't experienced the relief and gratitude.

And, Of plank removal from God. The mercy. Of sanctification. The grass. Of sanctification. Not the accomplishment. Of sanctification. But the mercy and the grace of it. And how can they scribe? This Pharisee this hypocrite. This unrelieved or not feeling relief, not feeling gratitude, not having hope for sanctification in the God who gives it.

How can he help others? You don't even know what sin is. He doesn't even know what sanctification is. He thinks he knows what Holiness is. He's going around telling everyone how bad they are. Maybe not even using the Ten Commandments. Maybe using, you know, the 11th Thou shalt be nice or the twelfth Thou shalt be self-loathing or the 13th judge not misunderstood.

Adding these. Commandments. Antinomianism is just sugar-coated legalism so that the poison will go deeper.

And so we discover sin we discover sanctification. We also discover Saints Saints are to be treasured borrow here. A little from verse six. We're not Uh, slavishly Beholden to Uh, heading divisions, do not give what is To the dogs or cast your pearls before swine, this reminds us that not only is sanctification itself and help in sanctification that which is Holy, and that which is treasure right pearls.

Pearls is using the language that treasure language that we've just had in chapter six and so, sanctification is this holy treasure? Well, he's saying there are also holy Treasures who receive sanctification. There are those who can't be Sanctified. You can't be Sanctified without being justified. You can't grow in Christ unless you're in Christ.

The, the new nature, cannot be vivified, and what's left from your former Nature put to death. Unless you have a new nature and unless that was your former nature, And so there's holy treasure here, that belongs only to Holy people. Progressive. Sanctification becoming More and more in love with Desiring satisfied, with God, obedient to his law, loving and delighting in his law, and therefore, loving your neighbor as we'll hear about the midweek meeting this week, Lord willing.

Those things are only for Saints. That Progressive sanctification is only for those whom God has already called holy Positionally Sanctified. Now, listen children. Especially those of you who have not yet professed faith. God has called you, Holy covenantally. You are covenantally Sanctified set apart to him? But that is not the same.

As being positionally Sanctified. Being a holy person in your heart. One of the things that you ask God for as you hear the gospel from Mom and Dad and in the preaching and in the teaching, is that he would give you to belong to Jesus Christ by faith. So that you would be holy already in who you are in your heart.

And not just in who you are in his church. There is a covenantal, sanctification that is external. All children of Believers are Saints. All children of Believers are. Holy? That's why a believing spouse in First Corinthians 7, does not want to be separated. From the unbelieving spouse.

Because if the children go with the unbelieving spouse, they end up being on holy not covenantally Sanctified.

But it is not the same as Being. A holy person in your heart. A holy person in your heart. Positional sanctification. Someone who is joined to Jesus and is therefore holy in their new being in their new identity with Christ. And your progressive. Sanctification can only come from that?

Now. We can't see people's hearts. We can't. If they're a genuine believer. The idea that the church is only made of genuine Believers has been proven a lie, a few billion times. In the last 2000 years. And so we are to give the Judgment of Charity. We are to treasure all who are called Saints because God calls them Saints.

We are to treasure Covenant children as covenantally. Holy Even though they are not yet positionally Sanctified, And cannot yet be progressively Sanctified. And yet we give them all of God's word. As their Birthright. As their covenantal, right? And we give them the worship of God, and we treat them to call God their own God and themselves.

God's Own people. And to Hope in the salvation of God, and the Son of God applied to them by the spirit of God. And when God brings them to Faith in Christ. Which sometimes? It's difficult to see at first, when that happens. Because by God's mercy to them. He has restrained externally, by all of these covenantal advantages.

Their, their original nature and he gives them a new nature and then Grace comes rushing in, and fills up all that they've been doing. But you see it eventually, don't you? Because there's this. Relief. In justification and relief and sanctification and plikes start coming out and specs start coming out.

And so he we're not just to discover what sin is and what sanctification is we're to discover that a saint, is someone to be treasured Someone's got something in their eye. You do not handle them. Roughly You don't even? Yeah, he's doubled over. You know, I say, come over here into the light where I can see it.

No. If you go over and you take them by the elbow gently and you guide them around the things that they can't see. And you there is a tenderness and a compassion, you have had something in your eye and that's one of those visceral things, right? You see someone with a speck in their eye.

This is one of the ways God has designed us. You you yourself wince and Flinch. You know, things and eyeballs is one of those things that some people are like really affected by that. You'll have to get someone else to help you. I can't. Look at that. You know, like people who faint at blood.

And praise God, the part of living well, as a congregation together as people God together, as sometimes we Know, or admit, when somebody else is better suited to be the helper. You don't self-appoint ourselves. Everyone else is sanctifier. Or everyone else's sanctification assistant. And so the the metaphor here helps us not just with understanding what our sin is that we would tolerate it about as much as we tolerate Forge, and I foreign object in our eyeballs.

And not just that, that we would, um, Understand what sanctification is that it is increasingly being freed from something by God's mercy to us but that we would understand what a saint. Is someone to be treasured someone to be handled with care. Someone with whom to be gentle and tender and compassionate.

Someone with whom to be precise. We're gonna hand, We're not gonna white wash sin easily. We're not gonna say peace, peace, where there is no peace. Because we want, you know, to be a first Church of Peace among everyone. And, and so there's no Holiness and there's no Doctrine, but we sure are happy.

Is take your spiritual drugs, all the way to the Judgment. So this gentleness and tenderness and care, and compassion, and precision. You don't condemn someone. I mean, even if it was their foolishness, Yeah, they weren't wearing the ipro and they were doing something above themselves and something fell in.

You know, someone's, you know, running around in distress, I got something there, I bought a scream of them for how stupid they were. Well, maybe you do. But that's your remaining sin, you know, you shouldn't Well, once you've helped them, You talk to them. Probably, especially if it's your child.

You know, about ipro and doing things the right way and and so forth. But the image that he uses here teaches us something about handling Saints with care. It's the opposite of the judgmentalism that that scribal pharisaical hypocrisy, that he is condemning that he condemned in the first section.

In the first, two verses, And this is why in the last place. We must discern. Whether our helping is helpful or what sort of person we have in front of us, Hey, you know if it's an if it's an unbeliever, if If someone who doesn't profess Christ, they're not a member of a truth.

Don't try to help them with their sanctification. Call them to repentance. They may still trample it and they may still tear you for it, but at least you knew what you were in for. Don't be so silly and foolish as to think that unbelievers can be Sanctified. And know that.

There are tears in the church. And so you may help someone and even immature wheat May respond this way. You may try to some to help someone and they'll trample your help under their feet and they'll they'll turn and tear you. Well. Back off. You know, not everything you help someone with is a confrontable, chargeable offense.

But, Trust God's, providential work in them. And the life of Of the If they're an unbeliever unrepentant, sin is going to come out and there's going to be something Uh, to talk to them about and Um, if they don't repent then Uh, you use God's means. And it's, it's not personal.

One great mistake you can make is you know to you know continuously you know talk and continuously you, you give chances and be no, you just Confront with sin. If they don't repent, take another They don't repent. Formal Church discipline starts if they don't repent. Then you put that you trust the Lord.

The Lord, who converts the Lord, who justifies the Lord? Who sanctifies the Lord, who uses his church in this? So, so that there are those who end up going out from us because they were not of us. And the US there in first, John 2 and God's Providence, to us this morning, are those who have fellowship with us and indeed, our fellowship is with the father and with the son from chapter one of first John.

Just follow what God says. And so, if you've been turned on and torn, Just don't spend your time on that. One of the things we'll see. Uh, again, in midweek meeting, but as is also implied here as an application. You are finite. You don't have all the time in the world.

You don't have all the mental bandwidth in the world. You don't have all the emotional bandwidth in the world. There are, there are a limited number of people that you can invest

yourself in. And God has surrounded you in a congregation with others who feel like their sin is objects in their eyeballs.

And who are grateful. For any help, they can get getting as much of it out and are are hungering, and thirsting for that righteousness and seeking from God, that he would that he would sanctify them more. And in thought, and heart, and will and word and action. You are limited and there are people to spend the treasure on.

In whom it is well invested.

You have to be careful. Because this Cuts the other way, How do you respond? When someone is trying to help your sanctification. Because that that reflex to turn and tear, that doesn't come from your new nature in Christ. You know, the new nature in Christ responds, like David with chemaine.

Charmais. Hurling insults. And abishai says, you know, When heads are removed from shoulders, they don't tend to insult you anymore. And David says, no, leave him alone. I'm receiving it from God. Do you receive? Meekly, humbly, even from the Lord, I mean, the one who is helping, you may actually be scribed Pharisee hypocrite.

But the Lord can still use him to help you. Hypocrite stocks and Swine. Tend to respond in the same way. So give to those who respond to you in that way, not the holy things, not the Brotherhood of sanctification together in which you rejoice. This is one of the good uses of of social media who Rejoice over God's work in us and his Mercy to us in his word things that he kept us from doing that.

We were to doing. Oh, he led he Me not into temptation. I found myself in the middle middle of today, she delivered me from Evil, celebrate with me. Don't give. That holy stuff. That treasure. To Hogs and swine. Don't try to. Have mutual sanctification with those who are unreceptive to it.

One thing. I wanted to spend a little bit of time on, but And we can't delve into too deeply at this point and we're almost Is that this is one of the Ways in which church discipline is necessary. The church is supposed to be. Primarily. Those who are full of this relief and gratitude and hope and are pursuing sanctification together.

And just following God's instruction for church discipline. Helps. The the flock. To give. What is Holy and to pass out Pearls? Without always halting and worrying about. Whether they may be turned, whether the, the pro may be trampled upon, or whether they may be turned upon and torn, that we have, this this group project That God has called us alongside one another in speaking.

The truth in love so that every joint supplying something and every member doing its share, the building project is complete. No. Every joint supplying something and every member doing its share. The body builds itself up into the head which is Christ. That's what Ephesians 4 says. But in order for this group project to work, The church needs to not be full.

Of dogs and Swine. Now, if we're not to go on dog, hunts and swine hunts, what are we to do? Well, to walk together. In pursuit of Holiness. And when unrepentance, To something concrete. Identifiable. Presents itself. You just follow what God says to do in his word. And let him keep in whom he keeps in and put out, whom he keeps out because what you will have bound on Earth.

What you bind on Earth will have been bound previously? In heaven and what you loose on Earth will have been loosed in heaven. And we don't have time to go to Matthew 18 to see how this works. But in order to walk together, As those who are freed and relieved and grateful and hopeful and helping each other in order to do it.

Well, we need to be able to do it not in the confusion.

Of a church that is not being maintained. By discipline. Because we have a God who has shown us compassion and kindness, not just in our justification. But in our sanctification, This is one of the worst things about the antinomianism. Of churches that don't emphasize Holiness. Don't emphasize obedience to God's law.

Don't treat Christian growth and maturity as something that actually happens progressively in this life. All of those things are a mercy of God. There are places in which we experience as compassion, his tenderness has power. It treats him as less kind than he is. It treats Jesus as less of a savior than he is it treats the Holy Spirit as less active than he is if we're not pursuing Holiness together, but behold your God Father, Son, and Holy Spirit, full of power, full of grace, full of kindness pitying.

You his child with the things in your eyes that sometimes you don't even know are foreign objects in your eyes, granting in his Providence, that you might feel the Affliction of your remaining sin so that you may experience. The sweetness of being relieved from more and more of that remaining sin.

There is a fatherliness of God. At the end of chapter six, And all of his provisions and Comforts that say, don't worry. Don't worry. He knows what to give you even the trouble for every day. He knows what to give you. There's A fatherly kindness and love of God in next.

Week's passage, Lord willing ask and seek and knock. He knows how to good give give good gifts to you. You're evil but he is good. How much better are his gifts going to be to you? And that fatherly kindness of God does not take a break. In verses one through six.

It says receive your sanctification as Heavenly treasure. And consider those Saints. Without whom Jesus is not willing to call Heaven heaven. He demands that his bride, be perfected, he demands that his bride be there. Treasure them too. And their sanctification. Which is necessary for the bride at last to be presented to the groom That's Heavenly treasure.

And behold. This glorious God. Who is your treasurer?

Our gracious. God and our heavenly father, we pray that you would give us by your spirit clear vision. Clear sight of our sin and our sanctification and even of your Saints, That we might have this Clear Vision of you as our savior. Give us to. The value of heavenly treasure that we would not be as swine.

But that we would see those things that are genuine everlasting pearls. And be grateful to receive them and grateful to participate and you're giving them to others. Make us those merciful ones. Having received Mercy, who will obtain Mercy, in all of its fullness forever. And we pray Lord for any.

Have not learned to treasure you this way. Still treasuring Earthly things or even Their own religiosity or whatever it is. Grant. Oh God! That their eyes would be open that they would be exposed to themselves. And come to Faith in Christ. Before they do end up. Being judged. Granted, all we ask in Jesus name, amen.