

The Cure For Judgmentalism

Luke

By Richard Caldwell, Jr.

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Bible Text: Luke 6:39-42

Preached on: Sunday, July 22, 2012

Founders Baptist Church

24724 Aldine Westfield

Spring TX 77373

Website: wwwFOUNDERSBAPTIST.org

Online Sermons: www.SERMONAUDIO.com/smbconline

Well, if you would, please, turn to the gospel of Luke. Luke chapter six is where we are this morning. And we read beginning with verse 37 down to verse 42. Our focus will be on verses 39 through 42, but let's begin with verse 37. Our Lord said this:

“Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.” He also told them a parable: “Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 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.”¹

Let's ask our God's blessing this morning on his Word.

Father in Heaven, we rejoice in you. We have gathered this day. We, your people, we have gathered to worship you. We desire this day to leave this place here in a few moments having seen you, having seen you on the pages of your Word, having understood and embraced the things that you have revealed about yourself. We glory this morning in your Son our Savior. And we do this in the power of your Spirit whom you have given to us, the one who is the guarantee, the one who is the seal of our future redemption. We love you and we delight in being loved by you. And we ask that, Lord, you would now be at work as your Word goes forth teaching us, correcting us, instructing us, setting our feet, Lord, on a right path and we just ask that you would work powerfully. The answer this morning, Lord, to all of our problems, the answer for every soul in this place is the gospel. It is the truth of your Son. And so I pray for the lost man or woman or

¹ Luke 6:37-42.

young person in our midst. Today, Lord, may they hear your good news. May they hear about your Son and may they look to Jesus this day. We ask for this in Jesus' name. Amen.

Well, it goes without saying, but our Lord was the perfect teacher. And one of the things that he often did is he would give parables that served to illustrate principles that he taught. Last week we saw straightforward commands from our Lord that explain the mercy of God in his people. We are to be merciful as our heavenly Father is merciful. What that means, verse 37 and 38, what that means is that we are not to be judgmental. We are not to be condemnatory. We, stating it positively, we are to be forgiving. We are to be giving. And we are to be this way not only with all people in general. We are to be this way, he notes specifically, when it comes to our enemies. And that life, the life of not being judgmental and the life of being forgiving and giving, that life is rewarded by God. We are then rewarded by not being judged, not being condemned, not being condemned, not ... but instead being forgiven. And, as he says in verse 38, meeting with abundant generosity.

But having stated these things, he doesn't stop with that. Now in verse 39 he illustrates it with a parable. He gives us, in the verses we have just read, he gives us a picture of the judgmental person. But it is more than just a picture. In this picture is a diagnosis. In this picture we discover the cause of a judgmental spirit. What makes someone judgmental? What makes someone condemnatory? And even more than that he tells us not only what the problem is, he tells us what the solution is. As he illustrates this he gives us the cure for a judgmental spirit. That is what we are going to look at this morning: the cause and the cure when it comes to Judgmentalism.

We will begin this morning with the cause. Look again at verse 39.

He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 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?"²

What causes a judgmental spirit? Well, the first thing we see is it is explained by an inability to see. Judgmentalism exists where there is blindness. Verse 39:

"Can a blind man lead a blind man?"³

Do you see? How do you explain the judgmental person? Well he or she they are blind. At the root of Judgmentalism is pride. It is the attitude that you alone see clearly. Or maybe a handful of other people who agree with you. You see clearly. You are the

² Luke 6:39-42.

³ Luke 6:39.

instructor. And everyone else needs your instruction. It is the attitude that you are the standard. It is the attitude that you see clearly and everybody else is foggy in their perceptions so that you are qualified to sit in judgment upon the lives of others because, you see, they don't see. You see, but they don't see. And when that is true, if that is true of you this morning, the fact of the matter is you are blind. Whether it is pride driving the life there is blindness.

Proverbs 26:12 says:

“Do you see a man who is wise in his own eyes? There is more hope for a fool than for him.”⁴

More hope for a fool than for the man who thinks to himself, “I am wise and everyone else is foolish.”

Now let me just tell you. We are walking through a spiritual minefield when we begin to talk about this subject. The truth of the matter here is so subtle there are so many nuances of reality that operate in and out of this area of thinking that we have to be very careful. The Lord must teach us. The Lord must lead us here, because the fact of the matter is there are people throughout the history of redemption, there have been people who have been sent by God with the truth who have given truth to others. What they were giving really was wisdom. What they were giving really was truth communicated in a spirit of humility. And the vast majority of those to whom they were communicating this truth they were really wrong, you see? There was someone right and there was someone who was really wrong. And, in fact, the messenger of truth was accused of being proud and lifting himself up above others.

Can you think of someone in the Old Testament who was called by God to lead a stiff-necked stubborn people who accused that person of being proud? Who is the first man that comes to your mind? In fact, he was referred to as the most humble man on the face of the earth. What is his name? Moses.

Moses, you take too much to yourself. Who has exalted you above the nation? Aren't we all holy to God?

And so the man was accused of being proud and you alone have the truth, I guess, Moses.

But he was right. So we have to be careful with this. Just because someone is giving the truth and you are unwilling to listen, that does not make them judgmental. Now you will know the difference between a judgmental spirit and a humble service of truth even when they stand alone. You will know the difference in this way. The judgmental person is out of step with Scripture. The judgmental person substitutes his own standard for the standard of Scripture. And even when he or she uses Scripture they twist the Scriptures or they magnify what they are looking at out of its proper proportion to other things.

⁴ Proverbs 26:12.

Sometimes they will take one issue and they will magnify it to the place that it is the only issue that matters.

Most judgmental people who are in the church consider themselves to be obeying the Bible. But they are blind to what the Bible actually teaches. In fact, one of the most frightening realities about a judgmental spirit is that it isn't recognized in the person who has it. The blindness that they have extends to the blindness itself. I mean a blind man in the physical realm, a blind man knows that he is blind, but the person who is judgmental and a spiritual blind person, they think that they see. Blindness to their true spiritual condition, blindness to the kind of spirit that is operating in their life, blindness to the fact that they are on the wrong path and that anyone who would follow them is going to fall into a ditch with them.

How does that blindness exist? How do we explain it? Well, let me just briefly give you three pictures that I think helps to sort of explain it. First of all, we can say that this judgmental spirit operates in fallen man all the time. The lost man, he would never see it. He would never say it about himself. But the lost man is judgmental by nature. Man by nature, since the fall of Adam, man prior to conversion in salvation, man is full of pride. And so he is constantly putting himself in the place of God. Every day all over this world humanity is substituting its thinking for God's truth, its standards in the place of God's righteousness, its religion in the place of a true worship of God, its judgments in the place of God's verdict. And so in that way lost men all the time are playing the judge. They have substituted themselves for God.

Is it not true that the average man is always ready to tell you what he thinks? Is it not true that the average man is always ready to give you his opinion about things, his philosophy about things? Is it not true that the average man is always ready even to pronounce final judgments that disagree with Scripture? What is he doing? He is playing the judge.

I think a real practical example of this, unfortunately, is the average funeral service. How many times have you been to a funeral service where someone is pronounced as being in heaven when there was no credible profession of faith in Jesus Christ? Have you been a funeral service yet where someone said that person is in hell? And I am not saying that would be the most gracious way to state it, but do you understand my point? Everybody is in heaven whether they made a profession of faith in Christ or not. How many times have you heard someone pronounced as being in heaven when the life that that person lived was completely out of step with everything the Bible says about a true believer? But, you see, they prayed a prayer when they were seven or eight or nine or 10 and so they are in heaven, aren't they? How many times have you been to a funeral service where things were stated that just flat out, on the face of it, contradicts Scripture?

I will never forget being in funeral service for a little girl that had died and the person who got up before me made this statement that now she is in heaven as an angel. That is not what the Bible says. So what has that person just done? They have just given us new

revelation. They are god, you see? And they are giving us a fact that isn't a fact. It is a lie. But they are in the place of the judge.

Would you ... would a lost man believe it if you told him he was judgmental? He thinks just the opposite. In fact, he thinks... the average man thinks that the Bible believing Christian is the one who is judgmental. You mean there is only one way to heaven? You mean that Jesus Christ is the only way to heaven? You mean that if men reject Christ they perish forever in a real place, of a place of conscious torment known as hell? You mean you believe that? How narrow you are. How judgmental you are.

Understand something. When we agree with God and his Word in the right spirit, that is not Judgmentalism. In fact, that is humility, because we bow before the Lord and we just believe what he says. And every soul that disagrees with Scripture, every soul that disagrees with God, you have put yourself in the place of God. You have a judgmental spirit because you are playing the judge.

So there is a general way of which the spirit operates and it is a proud spirit. It feels free to disagree with God. It feels free to disagree with his Word. It substitutes itself for God.

But there is another kind of lost man, a subcategory that especially embodies what Jesus describes here and this is the person who has a relationship, an external, superficial non living relationship to the God of the Bible. That is, he says he knows the God of the Bible, but he really doesn't. He knows about God, but he doesn't know God. This person would hold to the Bible, swear allegiance to the Bible, gladly argue about the Bible, but he has no real access to the Bible. He misses the spirit of the Scriptures because he doesn't possess the Spirit who authored the Scriptures.

How many this morning know that the only real access any human being has to the Word of God is by the Spirit of God? You see, apart from conversion and apart from the teaching ministry of the Holy Spirit, you cannot rightly understand this book. And even if you were to get it right from an informational point, standpoint in your mind, you would miss the Spirit of it because you have no access to what this book really means apart from conversion and the work of the Spirit in your soul. And so because his relationship, this kind of person I am describing, because his relationship to God's Word is external and superficial and legalistic, what does he do? He uses Scripture to judge others. He uses Scripture to condemn others completely oblivious to the obvious ways that he himself falls short of the truth that he says he holds to.

He lacks humility, because he lacks the Spirit who produces humility. He has not know true brokenness over his sin. He has not know true sorrow over his sin. He has not poor in spirit. Just think about what we have already learned in this sermon of our Lord? He is not poor in spirit. He does not weep over his sin. He does not hunger for a righteousness that he lacks. He is proud. And he is blind.

Jerry Bridges offered a good definition for Judgmentalism. He said this. "It is an eagerness to find fault with other people coupled with a slowness to find fault with

yourself, an eagerness to find fault with others, coupled with a slowness to find fault with yourself.”

And I think I would add to that definition by saying slowness to find sincere fault with yourself, because often times the judgmental person will tell you how humble they are, how unworthy they are all the while they swiftly criticize other people. They will tell you that they are sinful, but they minimize their sin while they emphasize and magnify the sins of other people.

So this spirit operates in general among all lost humanity. But there is a specific kind of brand of it, the legalist and it operates in the religious realm and often it has an association with the true God of the Bible, but without the knowledge of that true God therefore without the Spirit of that true God. Therefore, while they have the Bible in possession, they don't have the marrow of it. They miss the spirit of it.

But sadly there is another kind of Judgmentalism we have to identify. And that is the judgmental spirit that can exist in a genuine child of God. Is it possible for there to be truly redeemed people in this room who right now are guilty of the sin of judgmentalism? That is possible. If you believe that, would you say amen? It is possible, isn't it? But how can that happen? Well, it happens when we allow pride to take root in our life. But it is actually explained even further by the next thing that we see here. First of all what is the cause of Judgmentalism? It is blindness. Can a blind man lead a blind man?

But here is the second thing. Will they not both fall into a pit? And Jesus says:

“A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.”⁵

Jesus makes the point that the blind man can't lead anyone. You see he is not just focused on the man's blindness, but the effect of his blindness. Can a blind man lead a blind man? Will they not both fall into a pit? And then he says, recognize something. A disciple is not above his teacher.

In the ancient teacher, student relationship most of the instruction was personal. It was oral. The teacher was considered an authority and so you just accepted his teaching. You spent time with him. You listened to him. You watched his life. You did what he did. You believed what he believed. Therefore, every wise man, every true teacher, every humble teacher would begin with self examination. If my students think like I think, if my students believe what I believe, if my students live like I live, where am I leading them? What will be the influence of my life upon the lives of those who follow me? And if you have the fear of the Lord, if you are concerned about being a good guide to others, then before you set out to teach anybody where would you begin? You would begin with yourself. There would be self examination so that Judgmentalism exists where there is an unwillingness to being with yourself.

⁵ Luke 6:40.

Are you unwilling to begin with you? Before you attempt to help someone else, will you begin with your own life? Will you be willing to examine your own life? And we know that this was very pointed teaching on the part of Jesus, because the living embodiment of what he was describing at this time were the religious leaders of the Jews. And specifically we tend to think first and foremost about the Pharisees, because they would often condemn the people that they taught. This people is accursed. They don't know the law. And all the while they were condemning their students, they didn't recognize something. The students, if they didn't know the law, were just like them. The students had not risen above the teachers because the teachers were blind.

Matthew 23:1.

Then Jesus said to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat, so practice and observe whatever they tell you—but not what they do. For they preach, but do not practice. They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger."⁶

That is what Judgmentalism looks like even when it gets the information right. It wants to tell you how to live, but it doesn't want to live it itself. It doesn't want to move it even with one finger. So where there is Judgmentalism there is blindness. Where there is Judgmentalism there is an unwillingness for self examination. You are ready to be the teacher, but you are not ready to learn the lesson. You are ready to tell others, but you are not ready to live it yourself. Which gets to a third way we can describe it. And that is an unwillingness to reprove one's self.

We are going to get to it in a moment, but notice this is ultimately what Jesus is going to say to us about how to solve this problem. Verse 42.

"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."⁷

Do surgery on yourself. Reprove yourself. Allow yourself to be not only examined and exposed, but corrected. The believer is called to self judgment.

How are we at that this morning? How are we at self judgment? To listen to God's Word, allow it to expose us and before we attempt to apply it to anybody else, we allow it to do surgery on us.

This is what was going wrong in the church at Corinth. How was there was so much sin running rampant in that church? Well, one reason is a lack of self reproof, a lack of correction.

⁶ Matthew 23:1-4.

⁷ Luke 6:32.

1 Corinthians 11:28.

Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.⁸

He is talking about believers being judged by the Lord in the sense of discipline. And he says to the Church, “If we judged ourselves rightly, we would not be disciplined like this.” But that is what the judgmental person refuses to do. He not only refuses to see himself, he refuses to reprove himself. He refuses to allow the Lord, God’s Word to judge him truly.

I could ask us this morning this way. If you just believe what the Bible says and if you acted obediently on what the Bible has exposed in your life, what would change? And if you are not already making those changes, if you are not already turning from those sins to follow the Lord’s Word where you have been exposed, then, my friend this is us. Unwilling to see, unwilling to examine, unwilling to judge ourselves rightly.

Which gets to the fourth way we can explain this spirit: blindness, unwillingness to examine ourselves, unwillingness to reprove ourselves. But there is a willingness that also operates in the judgmental spirit. It is a willingness to abide with hypocrisy. It is a willingness to be ok with having hypocrisy in your life.

“Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 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.”⁹

What is hypocrisy? It means to be play actor. It means you wear a mask. And we need to be careful about this. It does not mean that you still sin. That is sort of, you know, when the world is trying to escape the gospel and to condemn the Church in its own spirit of Judgmentalism, that is often the standard. Well, the church is full of hypocrites. And by that they mean the Church is full of people who sin. Well, we all sin.

No, that is not what hypocrisy is. It is not to be a person who has not yet been glorified. It is not to be a person who sins and stumbles in many ways as the book of James says. It

⁸ 1 Corinthians 11:28-32.

⁹ Luke 6:39-42.

doesn't mean that you are someone who needs forgiveness daily and mercy daily. We all need forgiveness daily. We all need mercy daily. Thank God his mercies are new every morning. No, to be a hypocrite means that you are willing to allow glaring inconsistencies to exist in your life. It means that you are pretending to be what is not truly you.

And, by the way, if you ask: Where is this person play acting, the judgmental person? Why would he describe it in terms of hypocrisy? Well, it is because—think about this—the person who is condemning, the person who is constantly judging, what are they saying? They are saying I hate sin. I hate sin. Well, the question is: Do you hate sin in you? You see, if you hate sin, won't you hate it in you? If you really hate sin won't you want to see it if it is present in your life? Won't you desire to judge it if it is present in your life? Won't you want to remove it if it is present in your life? If you really hate sin, you will begin with you. And the judgmental person only hates as it appears in his or her mind in others. That is where the play acting is. I hate sin. All the while you won't deal with it in your own life. You just pretend to hate sin.

Now Jesus gives us here an exaggerated picture. He does it on purpose. He does it to make a point. He envisions for us someone who sees a *καρφος* (*kar'-fos*) I the eye of another person. *καρφος* (*kar'-fos*) is the Greek word for speck, chip, a small piece of straw, a small piece of wood. You see this little wood chip in someone's eye. And you have got your tweezers out. Let me help you, brother, get that out of your eye. When you have a *δοκος* (*dok-os'*) which means a beam of wood, a builder's beam, the main beam of a building hanging out of your eye. Do you get the picture? You have got a beam hanging out of your eye and you have got your tweezers out to help your brother get a speck out of his.

You say that is absurd and it is. But do you know what? It is an absurdity that unfortunately is a reality. It happens all the time. Verse 41.

“Why do you see the speck that is in your brother's eye?”¹⁰

See, it gets to our vision, doesn't it, that blindness again? I see the speck, but, he says:

“...do not notice the log that is in your own eye?”¹¹

You hadn't noticed that beam hanging out there? That hasn't caught your attention?

Now I have to tell you this morning, sadly, to my own shame, to my own heartbrokenness, I have been that man. But I also have to tell you that so have you. We have all been that man. In fact, there are certain relationships that make it very easy to be that person. In marriage we are often trying to remove splinters when we have a log in our own eye. Has the Lord ever reproved you, exposed you? There you were all upset

¹⁰ Luke 6:41.

¹¹ Ibid.

about something in the life of the person you are married to when all the while you have a much bigger issue going on in your own life?

Sometimes the way you deal with it is far worse than whatever it is you are trying to deal with. I mean, just your manner, your spirit your attitude, your words represent beams of sin while you are trying to remove a speck. Raising children often involves trying to remove splinters when you have a log in your own eye. Any parent who has ever said, though they probably know better, if you have been a believer for some time you know better than to use these words, but here is what you really mean. Don't pay attention to what I do. Just listen to what I say.

Is that not the epitome of trying to remove a splinter when you have a beam? How about our friendships? We can be so critical toward another person while completely ignoring our own sin. In fact, I wonder how often it has been true that you have seen something that may even be legitimately wrong in that other person's life but you sat around with your friends and you gossiped about it and never gone to that person individually and never lovingly and humbly and gently tried to help them. You have not talked to them. You have talked about them. And I say to you that while you talk about that splinter, you have got a beam hanging out of your eye.

Here is the question though. Will you be comfortable with that? Will you allow that to remain? Will you be ok with being the hypocrite? You say sin bothers you, right? You say that what you want is for God to be glorified and honored, right? Will it begin with you? Will you judge and reprove yourself in the light of God's Word? Will you begin with the sins that are in your own life?

Again, I say to you, this is an area we have to be very careful, because what this verse is not meant to do, what this passage is not meant to do is to produce a people who cannot help each other. This is not meant to teach us now until I am sinless I can't help my brother. No, we have got it wrong if that is what we are hearing. Nor is this passage meant to produce in us an attitude that says, "I will not hear what you have to say to me until you get all the splinters out of your own eye." Just the opposite. Has this passage challenges us about this. Do we really hate sin? Do we really want to honor the Lord? Is there a spirit of humility at work in our lives so that I want to see my sin and deal with my sin even if the person who is pointing it out to me has a beam in his or her eye? They might be totally wrong. But if what they are saying to me is right, I want to deal with it. And because I do hate sin and I do want our God honored, not only do I want my sin to be dealt with, but where I am able to be used by the Lord to help a brother or a sister out of the ditch, I want to help them, too. You see, if we begin with us, won't it change our spirit? If we begin with us, won't it change our attitude? If we really hate sin in all of its forms, won't it change the spirit in which we approach people, the motives that are operating in our lives as we approach people? Won't it change the whole picture? That is what he is after here.

So that is the judgmental spirit diagnosed. In this parable he also offers the cure. What is the cure for the judgmental spirit? The first thing really gets to the very first thing he

mentions. He says this man is a blind man. Well, there is more than one kind of blindness. 2 Peter chapter one talks about a blindness, a nearsightedness that can operate in the life of a believer as we don't deal with sin and we don't grow in the faith. We can grow cold and experience a kind of blindness. But the kind of blindness that exists from birth since the fall of Adam, the judgmental spirit that operates in the human race as a whole because of this pride and this godlessness, the only cure for that is salvation. For the Pharisee, the need was salvation. For the lost man, of the religious lost legalist, there has got to be a new nature. There has to be a new set of eyes. If there is any hope for living out these truths, I say to us again. This entire sermon of Jesus is meant to show us there are only two kinds of people in the world: those who know him and build their lives on his words and those who are building their lives on sand and one day will be ruined.

Aren't you grateful Jesus died for Judgmentalism? Because if he hadn't we would all perish. This is meant to drive us to the Savior. This is meant to show us how sinful we are so that we recognize we need atonement for our sins and we can't provide it. Christ has provided it so we must run to the Son of God for forgiveness and life. We need a new nature. We need a new set of eyes. Only he can grant it.

But where there is salvation here Judgmentalism would operate in this congregation then the answer for this is sincere repentance.

“Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 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.”¹²

There is our answer. Take the log out of your own eye. Recognize that you have been blind. Recognize the spirit that this been operating in your life. Recognize the pride that this been present. Recognize the unwillingness to examine yourself that has been present. Recognize the unwillingness to judge yourself that has been present and repent of it. Receive the Lord's correction this morning. Repent of all the hypocrisy that you have been willing to live with and then you can return to your brother with a heart of mercy, not a heart of judgment, ready to offer really help for all the judgmental Christians in this place. The answer is repentance.

Galatians 6:1 says:

“Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.”¹³

There it is. You see? Before we go to restore, we examine. Before we go to try to help with that *καρπος* (*kar'-fos*), we make sure there is not a *δοκος* (*dok-os'*). We make sure there is not a beam so that the solution there has got to be salvation. There has got to be repentance. And then there has got to be a teachable spirit.

¹² Luke 6:41-42.

¹³ Galatians 6:1.

I said it a moment ago. If you take this teaching and turn it into a defense mechanism, then you have missed the teaching.

Oh, wait, you can't correct me. Look at what is in your life.

You have missed the teaching. And I warn us. That is what the sinful heart will do with this teaching. The sinful heart, you see is defending its sin. The sinful heart cherishes its sin. the sinful heart doesn't want its sin attacked or dealt with so the sinful heart will take a truth meant to get rid of sin and turn it into an excuse to hold on to its sin.

Who are you to correct me? Can't you see what is wrong in your own life? No, the question for all of us if we are not to be hypocrites is do we really hate sin? Do we really love God? Do we really want to live lives that say we are his children? Then no matter how our sin is revealed, no matter who the messenger is, even if they have an unmistakable beam hanging out of their eye, we welcome the correction of the Lord and we want him to produce the likeness of his Son in our lives.

Would you obey the Lord with this this morning? Would you recognize where you have been unwilling to deal with your sin? Would you recognize where you have been dealing sinfully with other people? And not been examining yourself? And perhaps even there is someone here this morning that you recognize by God's grace that your need is a new nature. Your need is to see for the first time. Your need is salvation. Your need is the broken hearted humility that would say without Christ I will perish. So that you turn from your sins and trust in God's Son who is the only sacrifice for our sins whereby we can ever be forgiven and ever be made right with God.

Let's bow together for prayer.

Lord, thank you for your truth. Thank you for your patience with me, with all of us. We thank you, Lord, that you are so faithful to show us where we go astray, expose in us a spirit that is contrary to the Spirit of your Son. Lord, teach us to walk in humility before you. Teach us so that we hate sin in all of its forms, that we would hate it first and foremost in our own lives, that we would welcome your correction even when the messenger can be a stumbling block to us that, Lord, we might allow you to have your way without any resistance on our part, without any defensiveness on our part, that we would just allow you to have your way that we might know more and more of the character of Christ. And I pray for anyone in need of life in this place. Grant them, Lord, repentance and faith in Jesus we ask. We thank you for our Savior. We thank you for the Lamb of God who has taken away our sins, who died even for Judgmentalism. We give you upraise in Jesus' name. Amen.