

Matthew 19-09-01a

Well, good morning. Welcome to the Sunday morning services at Grace and Truth Bible Church. I wish you could see how nice everybody looks here.

I almost feel underdressed, even though I've got my coat and tie on. And we're here on the first day of September, 2019. And we're continuing our study in the Gospel of Matthew, starting a new chapter this morning in chapter seven.

I enjoyed chapter six immensely, so much so that I began to think I would just dwell there forever, like Peter on the Mount of Transfiguration. I'd just build a tent and stay there. But we have arrived at chapter seven and this most interesting statement.

I will tell you now that it's highly unlikely that we will get beyond verse one. There is so much in this verse, but we're gonna be covering a lot of Bible. It's not gonna be me extemporizing.

We're gonna be looking at scripture, but there is a lot more in this turn of phrase that Jesus uses than meets the eye. And we're going to find that it is illuminated by other things that Jesus said that we're gonna be looking at this morning. So as we prepare ourselves for the study of God's word, let's ask God's blessing on our fellowship and on our reflections and our investigations.

And then we will begin. Let's go to the Lord in prayer. Father, how thankful we are for another day.

We are so blessed to find your mercy toward us renewed every morning and your faithfulness in providing for us and protecting us and moving us forward in your plan and purpose because of what the Lord Jesus Christ has done on our behalf. We thank you for the privilege of living in this dispensation and being in him and representing him on this earth. We thank you that despite our failures and shortcomings and our limitations, you by your grace and through your power have enabled us to grow in grace and knowledge, to function, to redeem the time, to prepare ourselves for service and opportunities in the ages to come.

And we pray that our time of study in your word this morning will contribute to those ends that we will be encouraged and motivated and have our objective view of ourselves and of others and of life in general enhanced and strengthened as we find the illumination of your word shining on our feet and on our path. We pray these things in Jesus' name, amen. Our study, as I said, has brought us to Matthew chapter seven, verse one, judge not and or you too will be judged.

Do not judge or you will be judged is a fair translation here. We begin by first figuring out what exactly does it mean to judge? And this is the classic oft used verb in Greek, krino,

K-R-I-N-O, krino. And with the negative may, may krinate, do not judge.

And this is a present active imperative with the negative it means do not continue. The present imperative means continue doing what you are doing, keep on. There in the present tense, there's also this idea of ongoing action.

If you put the negative with it, it means stop this continuous action. So you can legitimately translate this, stop judging. In order that, hina, me, krithate.

So it's similar in Greek, it's just five words and it's me krinate, hina, me krithate. Really, I wish we just all spoke Greek and Hebrew all the time, but me krinate, hina, me krithate, stop judging in order that you not be judged. And the krithate, the theta in the middle is the sign of the passive in Greek, krithate, where you had krinate in the beginning.

So krino, but when you replace the N with a theta with a TH sound, that puts it in the passive. Theta is the mark of the passive. So krithate, and this changes from the present imperative to the aorist subjunctive.

You say, why do I need to know that? Because stop this active pattern of judging that you are currently engaged in, in order that hina, you not, me, krithate, aorist subjunctive. The subjunctive is the mood of potential. We have a potential or a subjunctive in English.

If I say, well, I would go, but my tire is flat. I would go, but I don't have the time. There's the possibility, but it's contingent on something.

And here in the aorist, aorist doesn't mean that you don't continuously get judged. There is going to be a judgment and this is future. So this is wrapping up the judgment seat of Christ for us, or the last judgment for Israel.

Israel is gonna have the equivalent of the, you might call it the judgment seat of the Messiah, the judgment seat of the son of David. It's not detailed in scripture to any great extent, but it is alluded to in places like Daniel when he talks about many who sleep in the dust of the earth shall awake, some to righteousness, the righteous will shine like the sun, others to everlasting shame and contempt. And this is the last judgment for them where the operations and actions, thoughts and deeds of this life are brought to the fore.

There is nothing secret that will not be revealed, Jesus says. So what exactly does this mean? Are we not to draw any conclusions? Are we not to evaluate? Is this only with respect to people? We can evaluate politics, we can evaluate presidents, we can evaluate candidates, we can evaluate issues. What should we do at the border? What should we do with North Korea? What should we do about Russia? What should we do about China? What should we do about local issues, local politics? What should I do at my job? What should I do in my education? What should I, we make judgments all the time.

And yet this seems to be a blanket unqualified statement saying don't judge or we will, you know, lest we be judged. Lest is a good translation here. Judge not lest you be judged or stop the kind of judging that you are currently doing.

Change the way you judge might be another way to, and we're reading a little bit in because he doesn't say change. He says the judging that is going on now, stop it. And we realize that in our fallenness and the disciples with their limitations, they're still learning from the Lord Jesus.

This is relatively early in his ministry. And he's saying you need to stop the kind of judging that you are currently engaged in. So until you know how to judge better, just stop.

There's something wrong with the way you're judging. How do we know this? From the context. He's gonna go on to talk about with the judgment you judge, you will be judged.

And with the measure you use, it will be measured back to you. Why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? So if they are currently judging and there's a plank in their eye, that kind of judging needs to stop. He goes on to say, how can you say to your brother, let me remove the speck from your eye and look, there's a plank in your own eye.

Hypocrite, first remove the plank from your own eye. Then you will see clearly to remove the speck from your brother's eye. There is nothing wrong with speck removal per se.

There's everything wrong with speck removal when you've still got a plank in your own eye. Judge yourself first. And once that is complete and you are restored and your vision is clear, now you can be helpful to others.

So there is in fact, judging that can be done, but you've got to be qualified to do it. So judge not that you be not judged. What does Jesus have to say about judgment? Well, let's take a look.

And we're going to spend some time looking at an expanded concept that Jesus communicates that will greatly illuminate what he says here. Remember who he's talking to. These are the disciples who have followed him up the mountain.

And this is the teaching on the hill. Judge not that you be not judged. Well, of course we have to judge, but what is he really talking about here? Turn with me to John chapter seven.

John chapter seven. We're going to spend a little time in John. You can probably take your finger out of Matthew because that's a short enough verse that you've already memorized it.

Everybody say it with me together. Matthew 7.1, judge not that you be not judged. Look at that.

We've just added a new memory verse. Matthew 7.1, judge not that you be not judged. John chapter seven.

Easy to remember the link here. And I encourage you now and in the future when you're reflecting on this first part of Matthew chapter seven, think John chapter seven, because as my dad used to often say, remind me there's the little book and then you have to have a big book to explain the little book. Well, John chapter seven and following explains this short succinct statement, stop judging that you are not judged, aorist subjunctive at the judgment that you don't find yourself on the wrong end of judgment later.

John chapter seven. I'm going to read this. Please follow along and watch for our concept.

What's our concept? Creno, judge. What exactly is he talking about here? We say, well, judging others. Well, are you not supposed to judge others? Don't you find out how many stars a seller has on eBay before you buy something from them? Don't you look for reviews on things to see, is this somebody I can trust? Is this doctor competent? Is this provider of services? We make judgments all the time.

So what exactly does this mean? John chapter seven. After these things, Jesus walked in Galilee. After these things, Jesus has been talking in John chapter six and says, unless you eat my flesh and drink my blood and people are horrified, cannibalism.

And many turned back from following him, verse 66 of chapter six and walked with him no more. Why would this happen? When Jesus says, unless you eat my flesh and drink my blood, you're in trouble. Many turned back.

What's, why would they turn back? What are they missing? Does Jesus literally mean there's gonna be a cannibalistic, just like when he said, if your eye offends, you pluck it out. If your hand offends, you cut it off. What is he filtering for here? What is he selecting for? Anytime you do a scientific experiment, anytime you take a survey, you want to select an appropriate group for your purpose.

If you're trying to test for sickle cell anemia, you need to find people that either have or have the potential for sickle cell. So you don't just grab anybody out of the population. You're looking for a particular kind.

God is looking for people who are looking for him. And there is a filter. When Jesus uses literal language, pluck out your eye, cut off your hand, eat my flesh, drink my blood.

What does this do? Jesus said, I have not come to bring peace, but a sword. I will divide

people. I will divide them into groups.

I can divide families. I can divide parents from children and children from parents. Why? Is he anxious to destroy families? It is the issue causing either a response or a reaction.

Now, when he uses volatile language like this, what does it do? People who are seeking are going to recognize that this is metaphor, that there is a deeper truth and they're seeking that truth. And so they're going to look past the shock. People who are mildly interested or fascinated or momentarily titillated by the miracles or by the innovation, the newness of it, we never heard anybody teach like this before, are fascinated for the moment, but well, that's a turnoff.

We have a devotional that goes out from the Criswell Sermon Library, and it's a short excerpt from a sermon. And we contracted someone to put this out with constant contact. I edited the excerpts.

Some of them came from a book and so on, but this is an outside contractor who's not really a church-going guy, wonderful guy. I spend a lot of time talking to him on the phone and he's really a great guy. His name is Joe.

And so I talk with Joe all the time and we work through these. We spent a year massaging these and getting them into shape. Well, what Joe would do is to put these out in constant contact.

He would read the gist of it and the little title that it had and see the theme. And then he would go select art that goes at the top. Well, we've been sending these out now for a couple of years daily.

Come to your mailbox at 6 a.m. And they're wonderful thoughts from Dr. Criswell. I picked a sizable number of them. Some were selected before, but Joe would select pictures.

Well, Joe is not really a Baptist. And so sometimes if the theme was the cross or whatever, he would pick something where it might be sort of a Catholic type of presentation of the cross. Or there was something about prayer.

It said there was a girl that was bowing her head and looked like she was praying, but there was a little tattoo showing above her collar. And I have gotten 10 times as much feedback from the devotionals on the pictures and people deciding that they had found something offensive. Please cancel my subscription.

There is a unsubscribe button that they can just use, but they want to email me and say, I don't want to see any more of these because I find the picture offensive. Joe didn't know any better and he's really done a great job. And if you're not easily offended, what do you look at? Look at the content.

Look at these wonderful reflections that get your day started with a thought from the Bible. But, oh, well, that picture, that girl's skirt is too short. You can't believe the stuff that has come back from these pictures.

And I've actually had to contact Joe and say, look, can we marry up a different picture with this? People are vibrating from the picture and missing the content. Okay, so there's some of the pictures I would not choose either, but I'm not looking at it for the picture. I'm looking at it for the content.

Jesus is filtering for, selecting for people who are so interested in the spiritual content that they're not put off. And he's doing it intentionally. Could he have avoided saying, eat my flesh and drink my blood? Could he have kept a bigger crowd? Well, maybe they'll grow into it.

Maybe they'll slowly come around. He says, look, if you're not interested in what I had to say, this'll be a quick way to give you an excuse to leave. And that's what happened.

So many in verse 66 of chapter six, went back and walked with him no more. Now, how did these people make this decision? What would you call the operation whereby they made the decision to walk with him no more? Creno, it's a judgment. Was it a good judgment? Knowing that Jesus is the savior and the Messiah and the one bringing in the kingdom and is truly the son of God.

Even a Roman centurion is gonna see that at the crucifixion. Truly, this man was the son of God, but they've made a judgment, right? And they walk with him no more. So Jesus said to the 12, the 12 are still there.

And you get the idea that this really decimated the crowd. Eat my flesh, drink my blood. Cleaned them out.

Don't have to feed 5,000 here. So he says to the 12, do you also want to go away? And the great response by Simon Peter, Lord, to whom shall we go? You have the words of eternal life. You have the words of eternal life.

We are interested in the words of eternal life. And we have come to believe and know that you are the Christ, the son of the living God. We know this.

Jesus answered them, did I not choose you, the 12? And one of you is a devil. Sometimes even the ones who stick and stay have got an agenda. He's talking to the 12.

Judas is there. And Jesus knows ahead of time that Judas is going to betray him, but he doesn't out him. He doesn't say, leave.

He just says, I chose you. And one of you is a devil. He spoke of Judas Iscariot, Ben Shimon, for it was he who would betray him being one of the 12.

Sometimes it's like David talked about, the one who shares my bread has lifted up his heel against me and so on. Well, we come now to chapter seven. After these things, anytime it says after these things, you got to know what these things are.

So the followers have been filtered. And those who are casual, those who are miracle watchers, those who are fascinated, but not seeking the words of eternal life have left. Now Jesus can concentrate as he's doing in the sermon on the Mount or the teaching on the hill on teaching those who actually are going to benefit and take advantage of it.

After these things, Jesus walked in Galilee for he did not want to walk in Judea. Because the Jews sought to kill him. And by the Jews, this is the leadership.

I think your New King James has a text note saying the leaders of the Jews. And this is a common, that they're talking about the Jews in the sense of the head, the government. Now the Jews' Feast of Tabernacles was at hand.

Feast of Booths. What does the Feast of Booths represent? We did feasts some years back. What is it? It's a remembrance of their time of sojourn in the wilderness where they dwelt in tents before they came to the land.

So this is one of the three assembly feasts. You have two in the spring and one in the fall. Rosh Hashanah goes for 10 or 15 days, depending on how you want to count it.

You got the Feast of Trumpets, the head of the year. Then 10 days later, you have the Day of Atonement. And then following that, you have the Feast of Booths.

And so sometimes when you refer to a season, you just say the Passover and you're talking about the Passover, first fruits all the way through Pentecost, right? Other times you can talk about the Feast of Trumpets was at hand and you can be talking about all two weeks or you can talk about it by the last feast, which is the Feast of Tabernacles as they do here. So the Jews' Feast of Tabernacles was at hand. So his brothers, now these are Jesus' actual brothers and we have them named in another place.

He's got one named Simeon. He's got one named Judah, I think. And he's got, I didn't memorize their names, but we know that he's got at least three brothers and some sisters.

Mary and Joseph had a family after the Lord Jesus. So these are younger siblings, specifically the brothers. His brothers therefore said to him, depart from here and go into Judea.

They're up in Galilee, north of the Sea of Galilee. And he says, go down to Judea so that your disciples also may see the works that you are doing. For no one does anything in secret while he himself seeks to be known openly.

If you do these things, show yourself to the world. It made sense to them. Well, because they don't believe in him.

Look at the next verse. Even his brothers did not believe in him. So they say, well, if you really are who you think you are, why don't you go down and let's show yourself in Judea, i.e. Jerusalem, because if you go to the feast, you're in Jerusalem.

This is very similar to Satan saying, I've got you on the pinnacle of the temple here. Make a big production here. Cast yourself down.

The angels will bear you up. Everybody will see it and it's a done deal. From my perspective as your brother, I think, you know, if this is for real, if you were for real, this is what you would do.

This is my expectation. Go to Jerusalem. If you're the Messiah, let's get this kingdom thing going, right? So they have a view.

They've got an opinion. A, they don't really think he is. And if he were, this is what he would be doing and he doesn't meet their expectation.

So Jesus says to them, my time has not yet come, but your time is always ready. You've always got it figured out. You know how things ought to be.

This is what it would be according to my judgment, Krino. I have judged that you're not the Messiah. And if you were, this is what you would be doing.

And this is where you would be doing it, Krino. What does Jesus say? Matthew 7, 1, stop your judging because you've got a plank in your eye and you need to stop judging until you get that resolved because your judgment is inevitably gonna be off. And you've got no business trying to remove motes when you can't really see.

So my time has not yet come, but your time is always ready. You'll judge anything anywhere. The world cannot hate you, but it hates me.

Why? Because I testify of it that its works are evil. Why do people reject the things of God? Why do they reject Jesus as the son of God and as the savior? Because in order to accept that, you have to admit I am rotten to the core. I am corrupt.

I am fallen. I am subjective. I don't have what I need to qualify.

I am not righteous. There is none righteous. No, not one.

So Jesus says in verse eight, you go up to this feast. I am not, see the word yet there. And there's a little note.

People are worried that Jesus was telling a lie here because he is gonna go to the feast.

And so some scribe said, well, we've got to rescue Jesus from himself. And they added the word yet, cross it out.

It's not there. Jesus tells his brothers, you go up to this feast. I am not going up to this feast for my time has not yet fully come.

He just flat out told them, I'm not going to the feast. Outright. Rahab the harlot, I think the spies went that way and they're up on her roof.

This is Jesus Christ, the son of God, telling his brothers something that is not true. I'm just telling you now, it's a fascinating fact. So fascinating that there's people who thought, well, we can't have this in the Bible.

And so I'm not yet going. Sorry, no, it's not there. I am not going up to this feast for my time has not yet fully come.

Do you remember in another place, Romans chapter one specifically, when they know him as God and they don't glorify him as God, neither are they thankful. They become vain in their imagination and their foolish heart is darkened and God gives them over to the lie. You do not qualify for the truth when you reject.

And there's not a great difference in God being passive and allow somebody to swallow the lies that they've chosen or giving them enough rope to hang themselves. And that's what Jesus is doing here. There's no way around it.

He says, I'm not going, but look at the next verse. When he had said these things to them, he remained in Galilee. So they left and he stayed behind.

But verse 10, when his brothers had gone up, then he also went up to the feast, not openly, but as it were in secret. He goes, his disciples go with him. So these, what is the sequence here? You've got to follow the sequence.

If his brothers believed in him the way the disciples do, would Jesus have said, I'm not going to the feast? There is a division. Either you stick with me after I say, eat my flesh and drink my blood, or you don't. If you don't believe, live with your falsehood.

And here's another one to add on top of it. You're not going to see me at the feast, but he is going to the feast, but they don't know it. What if they had known as unbelievers? If Jesus had said, okay, let's go.

What would have happened? Remember we had the discussion of Judas. That's no accident. Jesus brought that up on purpose.

One of you is a devil. At this point, his brothers, who by the way, later will believe. And we find out in Acts that they join his mother and they come to faith.

James is one of these guys. The author of the book of James, Jesus' half brother is one of these that at this point does not believe. So what would they have done? It's my personal opinion that when Judas betrayed the Lord, he had this same attitude.

Well, if you really are the son of God, let's force this issue. You prove that you're the son of God because when you go down there and everybody knows it, you're going to have to exert some power. You're going to have to produce a miracle to keep from getting arrested and stoned to death and or crucified, right? So prove it.

Come to the feast, display yourself openly. When you do that, maybe then we'll consider believing. So they've got a criteria.

You come to the feast, you make a big splash. No one does anything in secret while he himself seeks to be known openly. So if you're doing these things, show yourself to everybody.

That's my criteria. You show everybody, then we'll believe. Jesus says, I'm not going.

What does he mean when he says, I'm not going? I'm not going in the manner that you're talking about. I'm not going to go and I'm not going to show myself openly to the world. My time has not yet come.

For you, you've got no sense of timing. You don't understand the timing. You don't understand what has to take place in the plan.

People don't understand why there's evil in the world. They don't understand God's timing. People don't understand why God doesn't manifest himself.

Don't understand his timing. There is a time for manifestation. This is not it.

Why? Still filtering. Who are those who are seeking first the kingdom of God and his righteousness? These other things will be added onto you. We'll see that theme all the way through this.

So he says, I'm not going to the feast. And what he's really saying is, I'm not going in anything like what you expect. I'm not going to the feast, show myself openly to the world, get arrested and have to have a legion of angels come down or anything else.

This is not the time. Notice we're in John chapter seven here, not John chapter 15, 16, 17, 18, 19, not the time of the crucifixion. This is well before that.

It's not time. So he remains in Galilee, but when his brothers had gone up, then he also went up to the feast, not openly, but as it were in secret. Then the Jews sought him at the feast and said, where is he? And why is that? Verse one, the Jews sought to kill him.

He's not finished preparing his disciples. He's not finished with his earthly ministry. It is

not the time.

And Jesus is not letting other people set the agenda or people's expectations determining what he does. So in verse 12, there was much complaining among the people concerning him. A lot of talk, a lot of criticism.

This isn't just conversation. This is complaining. There's griping.

Well, we were expecting a miracle show. We were expecting him to overcome my pessimism and overcome my skepticism. So much complaining.

Some said he is good. Others said, no, on the contrary, he deceives the people. Well, he is deceiving some people, isn't he? Or allowing them to deceive themselves.

However, no one spoke openly of him for fear of the Jews. So this is a whisper thing because there is an active campaign to kill him. Now about the middle of the feast, Jesus went up to the temple and taught.

Wow. He went there secretly. He's found lodging, obviously, because this is now the middle of the feast.

And this is about a, you know, this is several days. The Feast of Booths takes several days starting. And also notice that Jesus is obedient.

This is an assembly feast and Jesus is in the age of Israel. And he goes up because it is necessary to fulfill all righteousness. He just doesn't go on other people's terms.

He goes on his own terms. He goes on his father's terms. And he lets the people know who are qualified to know.

And those that have already blinded themselves, he has no obligation to out himself to them so that they can kill him. So about the middle of the feast, Jesus went up to the temple and taught. Now he is in the open.

Now he is visible to everyone. He has appeared out of nowhere. Well, what has this done? By not going at the beginning of the feast or by not showing himself at the beginning of the feast, once they look around and say, well, he didn't come, all of this security and all of these armed parties that want to take him and kill him have relaxed.

They're off the grid now. They're off duty. So once the prepared attack response has quelled, Jesus shows up and does what he wanted to do all along, which is teach in the open at the temple.

He's in the heart of the religious center. And the Jews marveled saying, how does this man know letters having never studied? Now this tells you what Jesus was teaching. It says he knows letters.

So is he just saying, blessed are the meek and so on? If he knows letters, what is he teaching at the temple? The law. And he knows the law. He has read the law and he can explain the Old Testament scriptures like somebody that has been to seminary.

Better than somebody that has been to seminary. Better than the doctors. He confounded them when he was 12 years old.

Well, now he's over 30 and he's the son of God, talking about the word of God. And they say, well, he hasn't met our expectations. If he was gonna teach the law, he would have had to go to school like we did.

He couldn't just learn it by looking at it. He couldn't just learn it by listening to it. He would have had to have been schooled and trained as we were, because this is the way the world works.

You can't be a doctor of law unless you've gone to school. He defies our expectations. He's not what we think he ought to be.

He's not where we think he ought to be. He's not doing what we think he ought to do. So he's got to be wrong.

Creno, judge not, or you're gonna end up being judged. Why judge not? As long as there's a plank in your eye, you're not qualified. You're gonna deceive yourself and others.

How does this man know letters having never studied? If you don't study, you can't know letters. That's just the way the world works. Well, sorry, you're dealing with the son of God here.

This is a case outside your experience, and you ought to allow for that. Do you think the disciples are surprised that he can teach the law? Do you think his followers who have listened to him teach all during this time are surprised that he can confound anybody when it comes to talking about scripture? Those who are seeking the words of eternal life know that Jesus has them. Simon Peter just said it.

So Jesus answered them and said, my doctrine is not mine, but his who sent me. If anyone wills to do his will, he shall know concerning the doctrine, whether it is from God or whether I speak on my own. Take a look at that verse.

What is the sequence? If I speak from God, then you will know. It's not what it says, is it? What is the order? If anyone decides to do his will, if anyone chooses, if anyone wills, that positive response, seeking God's truth, seeking God's will, seeking God's way. If anyone wills to do his will, with that will in place, he will know.

The choosing comes first, then the knowledge. It's not, if you accumulate enough

knowledge, you'll eventually decide that I'm the son of God and my words are true. If you are seeking, you will find.

If you are knocking, the door will open. The door is not gonna open and somebody is not gonna shove you through. If anyone wills to do his will, he shall know concerning the doctrine, whether it is from God or whether I speak on my own.

He who speaks from himself seeks his own glory. This is common for every other philosophical system, every other system of self-justification. It's about me.

It's about justifying myself. I am good. I am righteous.

Take a look at what I do. Take a look at what I think. Take a look at my politics.

Take a look at my accomplishments. Take a look at my, take a look at me. I'm good.

Can't you see how good I am? If anyone speaks from himself, he seeks his own glory. But he who seeks the glory of the one who sent him is true. Jesus isn't saying, here I am, believe in me.

That's what would have happened had he succumbed to the devil's temptation and jumped off the temple. If he had followed his brother's suggestion to come down, he would have been making an issue out of himself. What is he doing in this teaching at the temple? I am telling you the words of the father.

Believe him. Look at him. He who seeks the glory of the one who sent him is true and no unrighteousness is in him.

Because righteousness comes from God and God alone. And if you're focusing on God, you're not focusing on yourself. You're not glorifying self.

Jesus was not promoting himself. I am the way, the truth and the life. What's the rest of that verse? No one comes to me unless he's smart.

No one comes to me unless he's educated. No one comes to me. That's not the last half of the verse.

No one comes to the father, but by me. Jesus did not glorify himself. And you look at the prayer he prays later in this book, in John chapter 17.

He is doing nothing but the will of the father. He is seeking to communicate the words of eternal life. God so loved the world that he gave his only begotten son.

God the father gave. God the father is the source of salvation. He who speaks from himself seeks his own glory.

And you can easily see this looking around. Listen to anybody who is not communicating

the truth of God and in some way, shape or form, it is self vindication, self glorification. Look at me, I'm good.

Instead of look at the father, he alone is good. Remember when the rich young ruler comes and says, good teacher, what should I do to inherit eternal life? What's Jesus' first response? There is none good, but God, right? He stops and before he ever gets to eternal life, he says, look, you're calling me good teacher. There is none good, but God.

Now is Jesus God? But he poses the question, what do you prioritize? And of course, when Jesus says, well, you know, keep the law, the guy says, well, I've done that since my youth. And he says, well, great. So leave aside your possessions and come follow me.

And the guy goes away sorrowing because he had great possessions. Very interesting. What do we call that story? The story of the who, it's three words.

Rich, young, ruler. Did you realize that you have to go to all three synoptic gospel accounts to get those three? Because the three of them don't occur in any one story. Rich is in one gospel, young is in another gospel, and ruler is in the other gospel.

We just cavalierly say, oh, it's the story of the rich young ruler. Well, he's rich in one gospel, he's young in another, and he's a ruler in the other. And if you don't get the full picture, you don't get that label.

It's fascinating. I just learned that this last week. I don't know why it didn't dawn on me before.

This is our fourth gospel, and I just never accumulated that observation until this past week. But there is none good but God. Jesus himself doesn't say, well, I'm happy to see that you recognize that I'm good.

He doesn't seek his own glory. Did not Moses give you the law? Yet none of you keeps the law. Why is it that they're seeking to kill him? Verse seven, the world hates me because I testify of it that its works are evil.

And he's talking about the world of Israel here. He's not gone to the lost in the Gentile world. He's gone to the lost sheep of the house of Israel.

And he's telling the world of Israel, you're not righteous. Well, they hate that. You've hurt my feelings.

I think I'm a pretty good person. And these Pharisees and doctors of the law think they are extremely good people. And if Jesus says none of you keeps the law, what is he talking about? You're keeping the letter and declaring yourself righteous because you tithe the spices in your spice cabinet.

One 10th of the cinnamon, one 10th of the cumin, one 10th of the celery seeds or

whatever it is they had in there. One 10th of the turmeric, one 10th of the ginger root, whatever they had. Look at me, I'm righteous.

I meet my own standard. And see, I find that standard over here. None of you keeps the law.

Why do you seek to kill me? The people answered and said, you have a demon. Who is seeking to kill you? Now, why are they saying that? Because Jesus has showed up in the middle of the feast and the arrest parties have not come. What is the reality? They are seeking to kill him.

But because the people don't see it in their realm of observation, they don't believe it's true. You have a demon who is seeking to kill you. You're out of your mind.

You're unholy. You're possessed by a minion of Satan. Look around, who is seeking to kill you? What is the reality? It is real and true that they are seeking to kill him.

That's why he couldn't even tell his brothers he was coming to the feast, lest he be arrested and destroyed at their behest, just like Judas is going to do later. But it's not time for that yet. They don't understand the timing.

They don't understand the purpose. And they don't understand anything that they can't put their physical eyes on. Judge not until you recognize what the limitations are of your vision.

And it's not a small limitation, it's a plank. That's what Jesus is talking about. We're going to pause here and take our break.

When we come back, we're going to continue in John because this so helpfully illuminates what he's talking about in this teaching on the hill. Let's pause here and take our break.