

Matthew 19-09-08a

Good morning. I want to welcome each and every one of you to the Sunday morning services at Grace and Truth Bible Church. For you visitors, there's a card in the pew rack in front of you, and if you'll fill it out, we'll try to come visit you sometime in the next couple of years.

We are going to continue our study this morning in Matthew chapter 7 verse 1. We spent last Sunday on the first word of this verse. Uncharacteristically for me, I don't, I typically can at least cover a phrase or a sentence or a chunk of verses, but judge is a concept we really need to have a firm grip on before we proceed because this thematic statement affects everything that Jesus says afterward, and it's important to get it right. So we're going to review that real quickly and then move forward.

But let's take a moment as we begin to prepare our hearts and seek the teaching ministry of God's Holy Spirit. We want to be susceptible. He is the one that does the ministry that implants God's Word in our hearts and enables us to remember it and to see where it applies.

And it is one thing to look at it together, but it is something else for it to have its transforming work. And we begin that process by making sure that we're ready when we look at it, and that's what we're about to do now. So let's take a moment to go to the Lord in prayer and we'll get started.

Father, it is such a blessing to spend time together, to look at the wonderful truths that are found in your Word, to find them taking residence in our hearts and encouraging us and strengthening us, comforting us, giving us that supernatural peace that is the gift of the Lord Jesus Christ. We thank you for Him and for His tremendous work on our behalf that makes us privileged to enjoy all of these wonderful opportunities and potentials. We pray that as we look at His words together this morning that your Holy Spirit will minister them to each heart, help us to see how they pertain, what it means for us to find those perhaps unconscious areas where we can improve, where your Word and your Spirit can provide us the power to live the life to which we've been called to reflect the glory of the Lord Jesus as we represent Him on this earth as His body.

We pray these things in Jesus' name. Amen. It's always good to read the context, and in this case we will see again how critically important the context is for this particular statement of the Lord Jesus.

If you look at the end of chapter 6 just real quickly, verse 33, but seek first the kingdom of God and His righteousness. Seek first the kingdom of God. He's been talking about concern with material things.

Why do you worry about clothing? Why is not life more than food and the body more

than clothing? Look at the lilies. Solomon in his glory, if God can clothe the grass of the field, which today is, verse 30, and tomorrow is thrown into the oven, will He not much more you, O you of little faith. Now, that is a part of the context, O you of little faith.

We'll see this later on in a boat episode, where Jesus will give instructions and make observations based on where people are in their spiritual growth or lack thereof. And there are times when functions that are opportunities for us when we're hitting on all eight cylinders, we have some understanding, we have some experience, we have some growth, we can engage in things. The quickest and easiest example is over in the pastoral epistles when it talks about those who can undertake leadership in a church.

And here are the things that should characterize those men. And if you haven't grown to that point, you shouldn't be undertaking that responsibility yet. Well, Jesus takes into account in His teaching who He's talking to.

He doesn't give the seven woes to this crowd that has followed Him up the hill, this teaching on the hill, sometimes called the Sermon on the Mount. But remember, He climbs the hill and sees who will think it's worth the climb. It's always been fascinating to me and we'll see again that when Jesus calls the twelve, He climbs a mountain first.

He's down there with a big crowd of disciples, but He leaves, He goes and climbs a mountain, then He calls His disciples to Him and He names the twelve and you have the list. But He was just with them. He left, went up to a really difficult place and then said, hey, come up here.

Well, you know, who knows? He might have called fourteen or fifteen guys and only twelve of them were willing to make the climb. I don't really know, but it's just interesting to me that He didn't make it convenient. He put a challenge in front of them, climb this mountain, now you're a disciple.

Here, He has gone to this mountaintop. The ideal situation, as we have seen and will see, is to go out a little ways in a boat and you've got a natural amphitheater on the shore. And your voice carries across the water, everybody can hear you, they can stack all the way to the top of the hillside, but it's the opposite on a mountain.

Your voice doesn't carry very far and you can't talk to a very large crowd. So everybody pictures the Sermon on the Mount. If you remember, if you can remember that Swedish actor's name that was in the Greatest Story Ever Told? Max! Yeah, Max von Sydow, thank you.

I kept thinking Uli von something, but yeah, Max von Sydow was in that Greatest Story Ever Told. That is the worst story ever told, worst movie ever made about the Greatest Story Ever Told. But in any case, when you see in these movies, Jesus is up on a mountain, there's just crowds flocking around and it's allegedly chapter six and chapter

seven of Matthew.

That is not the case. Actually, chapter five on, it wasn't that way. He climbed the hill and it was a relatively small group that followed him.

And that's who he's talking to here. And he says, you all don't have much faith. Oh, ye of little faith.

Why do you, you're full of worry. Now he says, stop judging. This is a present active imperative.

It means there's ongoing action in present time. And with a negative, he says, stop doing that. He says, why are you worrying? And now he says, stop judging because they are judging and judging improperly.

So if these were wonderful monsters of faith, giants, pillars of, of, uh, you know, doctrinal attainment, he might've had a whole different set of instructions, but these of little faith, he is in joining them in verse 33, seek first the kingdom of God and his righteousness. You've got to get this under your belt. This is the foundation that you shift your priorities and your goals and your values.

What comes first, just like in the 10 commandments, love the Lord, your God, seek first the kingdom of God and his rightness. All these other things will follow after. So do not worry.

Stop worrying about tomorrow. Tomorrow we'll worry about its own things. Sufficient for the day is its own trouble.

So then we came to chapter seven, verse one, 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. Why do you look at the speck in your brother's eye, but do not consider the plank in your own eye.

Verse three, by the way, in Greek is a beautiful little mini chiasm. It's a BBA. And so it's sort of a, why do you look at the, uh, speck in your brother's eye, but the speck in your own eye, you do not consider the verbs on the outside and the objects are on the inside.

Um, or how can you say to your brother, let me remove the speck from your eye. And look, a plank is in your own eye. Hypocrite.

Now, what did he say in the previous chapter? Oh, ye little faith. And he's saying, stop this judging. So when he says hypocrite, he's basically looking at this group that has dutifully climbed the hill and come up to listen to him.

And he says, you're a bunch of hypocrites. This is not the kind of thing that, you know, builds a large happy followings and, and, uh, gives your sanctuary stadium seating that

wonderful appearance of fullness. When you say you got no faith, you worry too much.

You're judging. And you're hypocrites. Um, you know, this, I heard long years ago, somebody say, you know, if your church starts getting too full, just preach sin and that'll thin it out.

That's what Jesus is doing here. He says, hypocrite, remove the plank from your own eye. Then you will see clearly to remove the speck from your brother's eye.

And these are second person. He's not saying the man who, you know, these abstract people we can, we can talk about. He says, it's you.

Then verse six, do 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 to pieces. So last week, again, we covered judge and we recognized that Jesus, when he delivered this teaching was not speaking Greek. So the Greek verb that is given here, Creno, uh, with its classical roots, it started out meaning to separate or to divide, you know, the wheat and the chaff, the, the right and the wrong.

But its root meaning is to, to separate or to divide. And it serves perfectly well. God gave us the new Testament in Greek and that's fine.

But when Jesus was giving this teaching, what language was he speaking? Aramaic. Aramaic is a very close cousin of biblical Hebrew. Uh, not quite derivative, but it's, it's kind of like Australian English or British English and American English where they have a very close common ancestor, but there are unique features in each.

And there is an Aramaic lexicon that is slightly different than the Hebrew lexicon. Uh, I have one that's, uh, abbreviation, when you read it in the literature is HAL. And, uh, you know, it reminds me of that 2001 thing.

Cause you go to HAL to find out what the, what the old Testament thing means, but it's the Hebrew Aramaic lexicon H A L. And, uh, so they're very close. So what word did Jesus use when he delivered this teaching? Shafat. Shafat.

S H A P H A T. And we, and from that you get the noun and you, you know the rule. I've, I've taught you enough Hebrew now that you know the rule to turn a verb into a noun in Hebrew. What do you do? You put a maim in front of it.

I try to draw a maim. I don't think I can draw a maim backwards. Hebrews is already, Hebrew is backward.

And if I try to draw it backward, do it this way. Maim looks like this. It's a straight vertical stroke.

Then you come up kind of like a V, but closer and then come around in a round fashion

and then put a left going stroke. It's a, it's an upside down U with a, it's almost actually an upside down U and then it's got a little bottom piece on it. Looks like a, looks like a house with a chimney on the left side around round roofed house with a chimney.

Got a little, and it does, the bottom line doesn't quite connect. That's maim. Put that in front of shafat and you get ma shafat or mishpat, mishfat.

And we've seen that in Psalm 119 over and over again. I love your judgments. I, and that's how it's translated, judgments.

The difference, the reason I'm agonizing over krino versus shafat is in Hebrew, shafat has a double connotation and this is important to understand what Jesus is saying here. You don't get it from krino, but you get it from shafat. And that is, um, well, here's an easy way to remember.

Uh, run through your list of, of, uh, Old Testament books. Let's do this out loud. Genesis, Exodus, Leviticus numbers, Deuteronomy, Joshua, judges, judges.

These are the, the mishpat guys, right? Now, what did they do? Did they just divide and separate and scrutinize and say, well, this is right and this is wrong. What, what was their function? They implemented the choices. They went and led people in battle or they, they took action, right? These are action guys for better or for worse.

Remember, uh, Ehud and, uh, the whole sword incident there and, uh, Gideon and, and, uh, uh, Samson and the rest of these guys, judges. So when you think about judging, think about the book of judges because Jesus, when he spoke, this said low shafat in the Hebrew version for second person, which I won't inflict on you. Stop judging.

And this is the Old Testament concept of judging. Everybody understood exactly what he meant. It is not only to discern or to decide or to discriminate, but it is then to implement action based on that.

So the root idea in judge not, there's nothing wrong. Let's read verse six out loud together. Ready? Do not give, I can't hear you.

Do not give what is Holy to the dogs nor cast your pearls before swine. Let's read that again. Do not give what is Holy to the dogs nor cast your pearls before swine.

All right. So dogs and hogs. Now, if you're not going to cast your pearls and not give what is Holy to dogs and hogs, what do you have to do? You've got to figure out who's a dog, who's a hog and who's not.

Right? So how can you judge not? And yet you've got to know when and where you can cast your pearls and, and who to give what is Holy. If you don't discriminate between those who are acceptable recipients and those who aren't, don't you have to

discriminate? Don't you have to decide and say, well, I can't be giving what is Holy to this person or these people. I'm going to be casting pearls before.

You have to figure out, Hey, this is swine. These are dogs. I mean, it's harsh.

Jesus, you know, one of the reasons he ended up being executed by the Romans is he didn't really bother to be politically correct. He called a hog a hog and he called a dog a dog. And he was talking to a lady who was actually coming to him in faith and implied that she was a little dog at the bottom of the table.

You know, and he tells her the same thing. We, you know, you don't take the children's food and give it to the dogs, i.e. I can't help you because I'm helping the children. And you're basically in my analogy, the little dog.

But she came back with a brilliant answer and Jesus said she does have great faith as opposed to O ye of little faith, right? And you hypocrites. So there is discrimination. So it can't mean don't discriminate.

Don't put on a label. Don't decide somebody is doing right or doing wrong. Somebody is in a good camp or a bad camp.

Somebody is a child or somebody is a dog. It can't mean that. So I'm going to give you some passages where we have this concept of judging just in the new Testament, John 7, 24, Jesus is speaking and he says, do not judge just like he does here, but he gives us a helpful detail.

He says, do not judge according to appearance, but judge with righteous judgment. He says, don't judge this way, but do judge this way. So judge not here.

This is the problem with proof texting. You yank a passage out of its context and just say, Jesus forbids judging anyone. I'm not going to make a decision that this person is living in sin or practicing evil or this person is, has got a healthy walk with the Lord.

I'm just not going to draw any conclusions. I'm, you know, judge not, I don't want to be judged. So I'm just going to have a bland, vanilla, lack of opinion about this.

It's not what Jesus is saying. You go to John 7, 24, he says, don't judge according to appearance, according to externals, according to the limited observation you can make. Judge, do judge with righteous judgment.

So this is where Creno helps us out because to judge in essence is not only to draw an opinion, but like the judges of old to then implement an action. I have decided that you're on the bad side. I've decided that you have done wrong.

You are perpetrating some sort of malfunction and I am going to, create consequences for you because of that. So for example, you disagree with somebody's politics and so

you egged their house. I've had my house egged.

It wasn't for politics. I'm not real sure why. I think it was, you know, juvenile mischief.

But if you've ever had your house egged, get up there and clean that stuff off the same day because I didn't and it was there for years. That yolk, this is why, you know, Da Vinci created the Last Supper using stuff that had egg yolk in it. That's it lasts.

Anyway, implementing consequences. You can discern and you can draw conclusions and there are things that you can do, but it is one thing. You know how there's two phases in a, in a trial, whether it's a judge or a jury where you determine innocence or guilt and then there is the penalty phase.

Jesus is not saying don't render a verdict in your own mind. What he is saying is you don't have the authority to implement the penalty. Penalty belongs to God.

You can take steps yourself. Um, when Jesus says, um, if, if somebody has ought against you, go and be reconciled if they won't take somebody else with you and if they want the third time, uh, bring it before the group, the Ecclesiastes translated church in the King James. But of course there is no church at that time as we understand it.

And then he says if they still won't reconcile, if they won't make up, says treat them like a heathen and a tax collector. So you are, which is basically a refraining from contact. They didn't go, uh, run tax collectors out of town on a rail.

They didn't, if they had windows, break them or do mischief to them or cause them harm. What was the action toward heathens and toward tax collectors? Did they march out the ward? Did they slay them freely? If they came into town, what did they do? They kept a distance from heathens and those who were obviously, in bed with the Romans, uh, for their own gain. And it sort of sold out their own people.

Uh, they were viewed sort of traitorously. And what did they do? They changed their actions with regard to those people, but they did not inflict a penalty unless you say, you know, lack of socializing is a penalty, but they didn't do them harm. They didn't render that.

That's what judge means here. So, and Jesus doesn't say stop all judging. That's why you have to see seven one in the context of the latter part of chapter six, where he says, seek the kingdom of God and his righteousness.

And when you are seeking that, there are things that you're going to have to eliminate from your periphery so that you can go after preserve and enjoy that righteousness. There are things from which you must separate. There are things you have to leave behind.

There are people and relationships and activities and venues. There are places you don't go things you don't do people with whom you do not spend time because why my priority, my goal, my highest value is seeking God and his righteousness to the, even to the extent that I'm not going to get overly concerned about possessions and I am not going to worry. If I get in the periphery of these people, I worry.

If I am in this context, I begin fretting about the wrong things. I get pulled away from my dedication to God and his righteousness. I've got to eliminate that from my life.

So then he says, judge not that you be not judged for with what judgment you judge, you will be judged. And this is understood to be God's judgment. And do you want God to judge you based on superficialities? Or do you want him to judge us based on everything in the picture, which especially includes the work of Jesus Christ, grace, forgiveness, cleansing, renewal, restoration, presence, and power and sealing ministry of the Holy Spirit.

Do you want God to take all of those things into account or you just want him to zero in on an area of sin or a, an area of failure and judge based on that? Well, if we are hoping for God's balance and God's righteousness in judging us, we should strive for balance and righteousness in evaluating and deciding how to treat one another. That's the idea. So we see this in John 7, 24, Jesus elaborates this idea a little bit.

Now, remember we are cruising toward the golden rule here. This, this is sort of the golden rule. It's been said, somebody said, this is the golden rule on steroids because what does the golden rule say? Do unto others as you would have others do unto you.

This says, as you do to others, it's going to be done to you. Right? It's kind of another facet of that same truth. It's important to evaluate how am I treating others because this is how I am going to be treated and both if you treat them as you would like to be treated by them, you're also treating them as you would like to be treated by God at the judgment.

So there's a lateral view and there's a vertical view in the treatment of others. Give them the mercy you would hope they would give to you. Give them the mercy you hope God is going to give to you.

So it's a, it's a sideways golden rule. Maybe this is the, the Ruby rule. So John seven 24 helps us.

Paul in first Corinthians chapter five, verse 12, we saw this in our Corinthian study. He says, what have I to do with judging those who are outside? Do you not judge those who are inside? We're not worried about the people that aren't in the group, in the fellowship, in the church. We discriminate within the church and Paul treats this as a, as a healthy thing.

Chapter six of that same book, first Corinthians chapter six, beginning at the beginning, dare any of you having a matter against another go to law before the unrighteous and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge these smaller matters? Do you not know that we shall judge angels? Wouldn't it be awful to be suddenly called upon to judge the world and judge angels and have no experience in judging at all? Because we went to seven one and said, Oh, not supposed to evaluate and measure against a standard and decide what is righteousness and what is not, what is fair to associate with and what is not. Oh, I, I just, I've just washed all that out of my mind. Judge not.

And now it's time to judge the world and judge angels. And Paul says you're supposed to be rightly discriminating within the church. You know, he who does not work, does not eat.

Well, who's not working? Oh, I can't make that decision. I, you know, I don't want to get into judging. I'm not going to look at how much they're doing or not doing.

And I'm just going to avert my eyes and pretend that there's no, you can't, that's not what he's saying. And you find this throughout this first part of chapter six, we shall judge angels. How much more things that pertain to this life? If we're going to judge the world and judge angels, how much more should we judge things pertaining to this life? It's the very same verb.

If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? I say this to your shame. Is it so that there is not a wise man among you, not even one who will be able to judge between his brethren? The wise man, Paul says, find the wise man in your group, and he will judge these things between the brethren. He's encouraging judgment, but by whom? Qualified people, elders, wise.

When Jesus says, Oh, ye of little faith, you hypocrites, you worriers. He's saying, you know, you really need to lay off judging until you get further along. And especially when you want to not only discriminate, but then put consequences in.

And that's going to come up in the subsequent context as well. So that's first Corinthians 5.12 and first Corinthians 6.1-5. And if that's not in the margin of your Bible, you might want to put it there because it's a great balancing truth. For every truth of the word of God, there are other truths that balance it, limit it and keep us from carrying it to an extreme.

Galatians 1.8-9 Even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. It's stated and it's restated.

Now, how would you know if it's any other gospel? And what does it mean for someone to be accursed? It means be excluded, be expelled, be ramrodded out. How would you make that determination? You have to judge. Is this gospel consistent? Is it biblical? Is it righteous? Philippians 3.2 Beware of dogs, beware of evil workers, beware of the mutilation, the ones who are thinking that circumcision is righteousness.

Well, how do you know who's a dog? How do you know who's an evil worker? How do you know who's pushing circumcision as a necessity for spirituality? That's Philippians 3.2 First Thessalonians 2.14 You brethren became imitators of the churches of God, which are in Judea in Christ Jesus. You suffered the same things from your own countrymen, just as they did from the Judeans. Then verse 15 who killed both the Lord Jesus and their own prophets and have persecuted us and they do not please God and are contrary to all men.

How can Paul say this? If he has not made an evaluation, if he hasn't looked to see same thing in first Timothy one, six and seven, some having strayed have turned aside to idle talk, desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. You've got to be able to identify people who honestly don't know what they're talking about when it comes to spiritual things and in general in the Bible in particular. Titus chapter three, verse two, and pay attention to this one.

Titus 3.2 To speak evil of no one, to be peaceable, gentle, showing all humility to all men. That's what he says in verse two, but seven or eight verses later in Titus 3.10 he says, reject a divisive man after the first and second admonition. There's a wonderful biblical, you wonder if baseball was invented, you know, whoever the guy was on the three strikes, you're out rule.

You get one try, you get a second try, three strikes and you're out a divisive man. You admonish him one time, admonish him a second time. And on the third offense, he's out, he's rejected.

So that's Titus 3.2 in the same breath that he says, speak evil of no one, be peaceable, gentle, and show humility to all men. That doesn't change. You can be peaceable and gentle and show humility and not speak evil of someone.

And at the same time, note that they are divisive and ask them to leave judging without judging. First John chapter four verses one, actually verse one, beloved do not believe every spirit, but test the spirits whether they are of God because many false prophets have gone out into the world. You've got to discriminate the true from the false.

Uh, second John 10, if anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him. This is putting a consequence on yourself. It doesn't say stone him, slug him, drag him out of the city as a heretic.

It says your actions should change. Don't receive them. Don't greet them.

If they're not bringing sound doctrine. Third John nine, I wrote to the church, but diatrophies who loves to have the preeminence among them does not receive us. John calls out diatrophies by name as a guy that is spreading falsehood.

So in this section, in John chapter 17, Jesus has, has stated the principle, do not judge, lest you be judged. And then he's going to elaborate. He has done this all through chapter six.

When he said in six, one take heed that you do not do your charitable deeds before men to be seen by them. Then we had the details and the consequences and he, he stated it. And then he elaborated in verse 19 when he said, do not lay it for yourselves, treasure on earth where moth and rust.

Remember it wasn't, uh, uh, it was moth and, and, and, uh, eating rather than rust, moth and deterioration, destroy the thieves, break in and steal. And, uh, then he elaborated on that lay up for yourselves, treasure in heaven, where, where moth and eating do not destroy and thieves do not break in and steal. He's going to do the same thing in verse seven of this chapter where he says, ask, and it will be given seeking.

You will find knock and it will be open. And then he's going to elaborate. So sometimes, uh, and we learned this in, uh, I taught, uh, plebe English, my, my final year at the Naval Academy.

And I had a book that I got to choose and teach out of called building better paragraphs. And in some paragraphs, you start with details and you build to the sort of the topic sentence at the end. Others, you state your thing at the beginning and your paragraph then elaborates and explains.

That's what Jesus is doing here is stating the theme and then elaborating. So we're looking for the elaboration. You would not want to take seven, one out and stick it on a refrigerator magnet and then blind yourself to everything that's going on around you.

Because in other passages, Jesus says, do judge. So we have to read the elaboration. So with what judgment you judge, you will be judged.

God is going to look at us and he is going to discern. Where we are, but he is going to take other factors into account, right? Are we sinful? Yes or no? Yes. Do we fail? Yes or no? Yes.

You don't get near as loud an answer on those as you do when you affirm something and people say, amen. Are we sinful? Do we fail? Are we fallen? Are we corrupt? Are we conceived in iniquity and born in sin? Are we a danger to ourselves and others? Yes. Yes, we are.

Is God going to judge that at the judgment? Is the Lord Jesus Christ going to see that at the judgment seat of Christ? Yes, but there are extenuating and mitigating circumstances and there is grace and there is forgiveness and there is cleansing and there is the claiming by faith of the work of Jesus Christ. And that also gets taken into account. What a wonderful extra at that judgment.

If we lay hold of it now and we know the way to do that and we have to have the humility to acknowledge our failures. Do Psalm 51, do first John one seven and one nine, right? That will be taken into account. So when we look at one another and we're tempted to draw conclusions, I think you're a dog.

I think you're swine. I think you're a heathen and a tax collector. I think you're a horrific example of humanity.

We've got to stop and say, yes, but I need to take some other things into account before I rain down consequences, either in my own behavior or try to elbow God out of the way and say, I'll punish this center. I'll, I'll let them know that they can't do that to me or can't do that to mine or can't, you know, I got this God, you know, you don't need to judge it. I've got it.

And, and we're partial and we're, uh, we lack a lot of the facts. Hence, when Jesus says, why do you look at the speck in your brother's eye and do not consider the plank in your own eye? We are familiar with this passage from days gone by, but it's easy to see wink, wink. It is easy to see as we look at this passage that the plank is obscuring vision.

How can you do moat removal? How can you get an eyelash or a piece of grit out of someone's eye? When you've got something so large, something larger than your eye and whatever else you want to say about the plank, it's bigger than your eye. So you're basically a blind man trying to do eye surgery. And he says, why would you do that? So you say, okay, see, I'm not supposed to, I'm not supposed to do nitpicking.

I'm not supposed to do moat removal or, or speck remediation. But he says in verse five, remove the plank from your own eye. Then you will see clearly to remove the speck.

So it's not wrong to do speck identification and even speck removal. This is, this is James's first and second try, um, where you go and address something the first time and the second time, and then you have a consequence, go and try to be reconciled once or twice. But the first operation is to recognize the lack of objectivity and try to address that and say, let me make sure I can see clearly the, the verse emphasizes, see clearly.

Then you will see clearly circle it. Our goal before we get to micro managing and microscopically judging someone else is I need to see clearly and to see clearly I have to address myself. So a good derivative application here would be when I am perturbed, when I am aggravated, when I am, uh, aware of something negative in someone else, I

should stop at that point and take a look at myself before I turn back to that person.

Notice there is a speck identification. Jesus says, but before you do anything about that, you turn your attention away from that to yourself. Make sure you have no planks.

Much less specs. Then turn your attention back. So there's a looking at others, which prompts an immediate looking itself.

Then you can see clearly to turn your attention back. So for, in terms of application, what should we do? Is it easy to look around and see problems in general, in specific, distant, up close? It's easy. But every time we see that our first response should be, let me stop in my tracks, look at myself, make sure I've got planks taken care of in my eye.

Now let me look back and I can judge with righteous judgment. I can seek the kingdom of God and his righteousness. I can see clearly what I should and shouldn't do, what I should and shouldn't concern myself with.

But there is a fair chance that at the point I am starting to see problems in others, it's because I haven't spent sufficient time seeing problems in myself. So it's a fairly straightforward observation, but on that hinges verse six, do not give what is holy to the dogs. And there is a time where after plank removal and after objectivity is restored, we're going to recognize that there are some things we should not do and some activities we should not engage in.

What is he talking about here in verse six? Well, we'll take a look at that when we come back from the break.