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a *Grace Notes* course

## **Life of Christ 200**

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### **Lesson 207**

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## Grace Provision

### Introduction

The overall theme of this passage concentrates on priorities.

Even when the narrative turns to worry, the underlying theme remains in priorities.

A simple way to summarize this passage is to say 'Right priorities eliminate worry.'

### Outline.

The Treasure Teaching, vv.19-21.

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The positive command, v.33: "But seek first the kingdom and His righteousness, and all these things will be added to you."

The final statement, v.34: "Therefore do not worry about tomorrow, for tomorrow will worry about itself; the evil of it on that day is enough."

### II. The Exposition.

Verse 19, "Do not treasure for yourselves treasures upon the earth, where moth and rust disfigure, and where thieves break in and steal;"

The negative adverb ME plus the present imperative of THESAURIZO adds up to a firm prohibition in the Greek; since this is a present imperative with durative action, the force of the prohibition extends indefinitely into the future, and so causes the idea of ‘never treasure for yourselves.

This goes with a dative of advantage of the personal pronoun HUMIN “for yourselves.” The act of treasuring is an advantage to the one who does it.

The direct object of the verb is THESAUROUS, ‘treasures.’ This is a very comprehensive category. There are almost as many treasures as there are people. Listen to this list of ‘collectibles’ from the Rocky Mountain News classified:

Beer steins, Hot Wheels, Star Wars trading cards, Avalanche limited edition Waterford crystal hockey puck, 1940's coke cooler, Green Bay Packers authentic footballs & helmets, Hummels, baseball cards, jukeboxes, dolls, Barbie dolls, comics, deer head, elk head, McDonalds’ toys, slot machines, old phone booth, Richter pewter figurines, Wild Turkey decanters.

2 way radios, jewelry, diamonds, watches, books, coins, stamps, art, perfume and cologne miniatures, antiques of various kinds, etc.

There are two categories of treasures, according to Christ; those that will perish in our lifetime - that moth and rust disfigure; and those that do not - that thieves break in and steal.

The Greek word APHANIZO means to ‘make unrepresentable.’ It does not mean ‘destroy,’ but merely indicates that the reason for its being a treasure is lost. If it is something made out of iron, it oxidizes; out of cloth, the moths eat it.

There are many other ways for worldly treasures to decay, but Christ chooses not to go into an exhaustive list.

So there are worldly treasures which decay and lose their charm.

But what of those things that have lasting value? What of gold and silver and precious stones that last for generations and even millennia?

Nothing is safe in this world.

The thief breaks in and steals; war comes and devours; it is lost at sea in a storm; the divorce settlement snatches it away - and many other causes for loss.

And of course, the greatest cause of loss of all; you die, and even though they remain, you are compelled to leave them.

So the command of this verse is to stop treasuring away for yourselves treasures upon the earth, for they will be lost.

The positive command is second: “but treasure for yourselves treasures in heaven, where neither moth nor rust disfigure and where thieves neither break in nor steal.”

Our treasures in heaven are imperishable. 1 Peter 1:3-4, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you...”

Since our treasures in heaven are kept there, they are totally apart from any measure of the devil’s world.

The resurrection body itself is a great treasure to all believers, but there is much more than that waiting for the one who fulfills the protocol plan for the church age.

See the Order of the Morning Star.

A thief could never break in to heaven; heaven is protection against war, shipwreck, famine, storm, moth, rust, and even divorce (which some will be glad to know).

So the question remains: which is the better treasure to pursue? Is it the earthly, or is it the heavenly?

Verse 21 is a summary of the principle. “For where your treasure is there also will be your heart.”

The translation is simple.

For where your treasure is (present tense of EIMI).

There also will be your heart (future tense of EIMI).

So a simple principle: what you treasure, that is, what you desire, will become the seat of all your thinking.

But this is a principle of surpassing importance. Your thoughts follow your desires.

There are six categories of lust: approbation, emotion, blood, money, stimulation, power.

What do you treasure? Whatever you desire, whatever you value - your thoughts will follow.

Essentially Christ is coming down to the basis for motivation. What desire forms a complex of thought in your soul so that you are moved to action?

Desire is formed from conclusive thinking. You evaluate and then judge what you like; and there is your desire. But what you now desire becomes central focus of your thoughts, and there lies the danger.

Now in the context of the passage, if you desire the things of the world, then certainly the world is going to become the central focus of your thoughts.

But if you desire the things of heaven, then there will be a central focus of thought on heaven.

10. So Christ has reversed His thesis to show a system of perpetuation; that is, the system has its own momentum. Listen: your desires focus your thoughts, and your thoughts form and reinforce your desires.

11. 1 John 2:15-17 is a rehash of these very principles.

15 Do not love the cosmic system nor the things in the cosmic system. If anyone loves the cosmic system, the love of the Father is not in him.

(1) The first part of this verse is command and warning to abstain from having high esteem for the cosmic system.

(2) If you have high esteem for the cosmic system, that is, if you like being involved in it, then you are not in spiritual adulthood.

(3) You cannot enjoy being in the cosmic system and be a spiritual adult at the same time.

(4) The cosmic system is the enemy and opposite of God the Father's plan for your life.

(5) If you are in the cosmic system, then you are an enemy of God, even though you may be a believer.

16 Because everything that is in the cosmic system, the lust of the flesh, the lust of the eyes and the arrogance of life, is not a part of the Father but is a part of the cosmic system.

(1) John divides the cosmic system into three categories: lust of the flesh, lust of the eyes, and the arrogance of life.

(2) See the genius in this.

(a) There is a kind of lust that comes from within the body - sexual lust.

(b) The lust of the eyes is materialism - what things in life that you desire.

(c) And then there is a generic arrogance of life.

17 And yet the world and its lust is deceiving itself, but the one who does the will of God remains forever.

(1) Again, the cosmic system and its components cause self-deception and self-destruction in the cycle of lust and unhappiness.

(2) Those believers who get involved in the cosmic system lose their rewards for eternity even though they still have eternal life.

(3) By contrast, those believers who stick it out in the plan of God have not only eternal life, but a fantastic system of rewards as well.

(4) Tragically, those who refuse to believe in Christ do not have eternal life, but instead are cast into the lake of fire.

The Lamp Illustration, vv.22-23.

The illustration, v.22a: "The lamp of the body is the eye."

The kind of lamp is the LUCHNOS, a small, hand-held oil lamp. The wick would descend from a notch in the side.

It provided light at night or in any dark place, but it was not a very long-lasting light. It would be more comparable to the modern flashlight than anything else.

So Christ compares the lamp to the eye. The eye is the lamp of the body, providing light.

The eye is the reception point - and it is very common for light to be a metaphor for Bible Doctrine.

Bible Doctrine in the soul is said to be constructed of light

- (1) Psalm 43:3, "O send out Thy light and Thy truth, let them lead me; let them bring me to Thy holy hill, and to Thy dwelling places."
- (2) Romans 13:12, "The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light."
- (3) Ephesians 5:8, "for you were formerly darkness, but now you are light in the Lord; walk as children of light."
- (4) 1 John 2:8, "the darkness is passing away and the true light is already shining."
- (5) 2 Corinthians 4:6, "For God, who said, 'Light will shine out of darkness,' is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

The positive application, v.22b: "Therefore if your eye is single, your whole body will be illuminated."

The word for 'clear' is HAPLOUS. This is a transition zone for the metaphor, so it is difficult to tell whether this word has a physical sense or an ethical sense.

- (1) It means literally, 'single,' or more appropriately, 'unplural.' It therefore came to develop many meanings from that original theme.
  - (a) Simple, or uncomplicated.
  - (b) Of a single purpose; and from that, pure motive.
  - (c) Of liquids, pure.
- (2) Because this is set parallel to PONEROS in the following verse, it seems that the ethical interpretation is the best.

The eye is a common metaphor of Scripture.

- (1) In Genesis 3:5-7 the eyes represent the total process of perception and understanding: "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil. When the woman saw that

the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings."

- (2) Psalm 119:18 covers the realm of spiritual perception: "Open my eyes, that I may behold wonderful things from your Law."
- (3) Ephesians 1:18-19 shows that there is a perceptive ability in the heart related to spiritual matters: "I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might."

(4) In our passage, it seems to be about the perception and understanding of light, which is Bible doctrine.

Now the body is also a metaphor for the entire life of the believer.

- (1) Just as the body is biological life, so it may represent the inner life of man; his spiritual life.
- (2) The spiritual life of man may include both relationship with God and relationship with the cosmic system.

The singleness of the eye relates to motive.

- (1) If you desire light [Bible doctrine], then you will be illuminated [live the quality of the Christian life].
- (2) If you have concluded that the doctrinal way of life is the life for you, then you will certainly fill your entire life with light.

And the interpretation of the metaphor is this:

- (1) The eye will collect information according to its motive. If the motive of the eye is to accumulate light, then the whole body will be filled with light. Light is a metaphor for Bible doctrine, so that if you are motivated to get doctrine with a singleness of purpose, you will fill your life with doctrine.

(2) Certainly James had this very metaphor in mind when he wrote: “Now if anyone of you lacks wisdom, let him ask from God who gives purely [HAPLOS] to all and who does not insult and it will be given to him. But let him ask in faith, judging nothing [DIAKRINOMENOS]; for the one who judges is like a wave of the sea, being wind-blown and tossed about. For do not let that man suppose that he will receive anything from God, a double minded man, unstable in all his ways.”

(a) Asking from God is the equivalent of the singly motivated eye.

(b) And that God gives purely is confirmation of James’ repetition of Christ’s principle. the motive of the eye is to accumulate evil, then the whole body will become darkened.

The negative application, v.23a: “But if your eye is evil, your whole body will become darkened.”

The evil of the eye is the person motivated to bring in the cosmic counterfeits and lies; to concentrate on the inculcation of the cosmic system.

Naturally, this darkens the life. It is destroyed through the cosmic involvement.

The summary, v.23b: “Therefore if the light which is in you is dark, how great the dark”

What is this ‘light which is in you’? This is an interesting phrase to catch our attention!

It is an oxymoron. As defined by Bullinger, in *Figures of Speech of the Bible*, “This is a figure, in which what is said at first sight appears to be foolish, yet when we come to consider it, we find it exceedingly wise. It is a smart saying, which unites words whose literal meanings appear to be incongruous, if not contradictory; but they are so cleverly and wisely joined together as to enhance the real sense of the words.”

The light within is the motivating factor of the soul. If you have dark motive toward the counterfeits and lies, then your life will be dark indeed!

The final phrase is TO SKOTOS POSON. That final Greek word is the key. It means ‘how great.’ And so it is, “how great the dark.”

Motive is a thought or complex of thought that leads to action. If your motive is darkness, then the darkness in your soul will be great indeed.

So this metaphor of Christ’s concentrates on motive related to the feeding of the soul.

But you can easily perceive how this illustration fits into the overall narrative; how the treasure and the singleness of perception are one in the same.

Compare these two statements: “For where your treasure is, there also will be your heart;”

“Therefore if the light in you is dark, how great the dark.” You can perceive that they are opposed to one another in an elementary way, even though they are from different metaphors.

The keystone of the passage is verse 24, where Christ moves away from the metaphor and into a more direct form of communication: “No one is able to serve two masters; for either he will hate the one and love the other, or he will cling to the one and despise the other. You are not able to serve God and Mammon.”

It does begin with a metaphor, however. The general principle of the metaphor is stated first: “No one is able to serve two masters.”

DOULEUO is the verb for serve. Our English serve is greatly watered down. This verb means to ‘perform the duties of a slave.’ Although the idea of benevolent service is certainly present at the time, this always has the shadow of slavery behind it.

It does not have the idea of benevolent service; as Kittel says, “The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group. Distinction from synonymous words and groups is made possible by the fact that the emphasis here is always on “serving as a slave.” Hence we have a service which is not a matter of choice for the one who renders it, which he has to perform whether he likes it or not, because he is subject as a slave to an alien will, to the will of his owner.”

The master is KURIOS. Again from Kittel: “In the concept of the lord two things are conjoined in organic unity: the exercise of power as such, and the personal nature of its exercise, which reaches beyond immediate external compulsion into the

moral and legal sphere... KURIOS means having legal power.”

- (1) The institution of slavery was viewed differently in the ancient world, and even through the Bible:
- (2) Since there are provisions regulating slavery in the establishment code.
- (3) But if slavery were an evil institution, then why would God allow for its regulation? We might seek an answer in two ways: through the doctrine of dispensations, and through a closer examination of the Mosaic provisions.
- (4) The dispensational answer is inadequate.
  - (a) Remember, the establishment code of the Mosaic Law remains a valid option for any nation in the church age.
  - (b) It was brought over because the millennial kingdom was rejected by the Jews; the restraint of the ruling Christ and the incarceration of the fallen angels must wait until the second advent.
  - (c) Divine establishment protects the freedom of all so that there might be a perpetuation of the angelic conflict; in essence it prevents the self-destruction of the human race.
  - (d) The Mosaic Law's establishment provisions were designed for a nation under the spiritual guidance of God; there is not an exact parallel to the Gentile client nations of the church age.
  - (e) This is why no church age nation may legitimately adopt the spiritual code of the Mosaic Law; indeed, even the establishment code's provisions for spiritual offenders should not come into Law.
  - (f) The nature of slavery remains the same some 3500 years after the giving of the Law at Mt. Sinai; it is a legitimate establishment issue; therefore, the Mosaic provisions are as valid today as they have ever been.
  - (g) The New Testament does not adopt mandatory manumission; not in the book of Philemon, not anywhere.
  - (h) Christian slaveholders may reconsider their position on slaveowning due to Christian convictions, but they certainly have no right to force the freeing of slaves on anyone else.

(i) The New Testament sees the institution of slavery as a legitimate authority; “slaves obey your masters” is mentioned more than once by the apostle Paul: Ephesians 6:5-6; Colossians 3:22; 1 Timothy 6:1.

(5) Therefore, we must study the concept of slavery more closely.

(a) There were two sources of slavery in the ancient world: poverty in peacetime and captured prisoners in war.

· Leviticus 25:39-41, “If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee. He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers.” This passage tells us a couple of things.

- That slavery was a welfare system of Israel. That is, when people became impoverished, they could sell themselves to someone else as slaves.

- But not all could be taken as slaves; a Jew could not accept another of his own countrymen as a slave but instead only in the de facto sense. He could be hired as if he were a migrant worker, which is the best parallel to our modern times.

- The analogy to this in our own time is the Christian; you could never in good conscience keep another Christian as a slave. Listen to the explanation in verse 42, “For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale.”

- By working this way for a private citizen, the impoverished person retained some measure of self-respect; there was then no slavery nor total poverty.

- The year of jubilee occurred every fifty years; it could conceivably be a lifetime of slavery before a person thus obliged could be set free.

- This also represents an irrevocable contract until the jubilee.

· As an effect of war many unfortunates were left in abject poverty. The conquering nation solved



this situation by enslaving the people of the devastated land.

(b) Slaves could be bought and sold as property, Exodus 21:7. For instance, a father could sell his daughter or son into slavery to pay off the debts. Nehemiah 5:5.

(c) A woman could sell herself into slavery, Deut 15:12-18, "If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. When you set him free, you shall not send him away empty-handed. you shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the Lord your God has blessed you. You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this today. It shall come about if he says to you, 'I will not go out from you, because he loves you and your household, since he fares well with; then you shall take an awl and pierce it through his ear into the door, and he shall be your servant forever. Also you shall do likewise to your maidservant. It shall not seem hard to you when you set him free, for he has given you six years with double the service of a hired man; so the Lord your God will bless you in whatever you do."

(d) Slaves were often acquired through trade, purchase, payment of debt, as a gift, through birth, plunder in war, or by self-determination.

(e) Slaves were manumitted by the elapse of time (six years), Exodus 21:24, by the year of jubilee (the fiftieth year), Jeremiah 34:8-10, through physical disability or being maimed, Exodus 21:26. In this case the master was responsible to take care of the slave for life.

(f) Rights of the Master.

· He had the right to hold slaves from foreign lands as personal property. Leviticus 25:44-45: "As for your male and female slaves whom you may have - you may acquire male and female slaves from the pagan nations that are around you. Then, too, it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will

have produced in your land; they also may become your possession."

· He had the right to leave slaves as an inheritance to his children, Leviticus 25:46: "You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another."

· He had the right to hold as property the wife and children of all slaves who were unmarried at the time they became slaves, Exodus 21:4: "If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone."

· He had the right to punish or discipline slaves, but not to kill them, Exodus 21:20-21: "If a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished. If, however, he survives a day or two, no vengeance shall be taken; for he is his property."

(g) The Rights of the Slave.

· He had the right to freedom by the purchase of his redemption, or by the elapse of time, or in the Year of Jubilee, or he could work his way into freedom. And because of the threefold mandates on the release of slaves, the slave always had the hope of freedom.

· The Jewish slave had the right to good treatment, Leviticus 25:43, 46: "You shall not rule over him with severity, but are to revere your God."

· He had the right to marry, have children and live a normal life, Exodus 21:5.

· He had the right to voluntary slavery where having been freed could choose to remain a slave, Exodus 21:5ff; Deuteronomy 15:16. His request had to be honored. This was done in front of two witnesses. The mark of this voluntary slavery was having his ear lobe nailed to a door.

· He had the right to worship God without interference from the master, Exodus 12:43-44, "This is the ordinance of the Passover, no foreigner is to eat of it, but every man's slave purchased with money, after you have circumcised him, then he may eat of it."

(h) The responsibility of a master to a slave is taught in Ephesians 6:9 and Colossians 4:1.

· Ephesians 6:9, “And master, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.”

· Colossians 4:1, “Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.”

(i) Even the epistle to Philemon doesn't advocate the abolition of slavery, but emphasizes just treatment of slaves who are believers or otherwise. It also gives strong emphasis on the personal option to free slaves under principles of grace righteousness. However, this is an option to be exercised by the individual slave owner and not the federal government.

(j) Nowhere in Scripture is slavery portrayed as an immoral institution. It is an institution that requires an extra helping of virtue, because of the inordinate amount of power that the master has over the slave.

(k) It is really therefore the unvirtuous nation that should not own slaves; the virtuous can handle it. Therefore, the slave was under a master's absolute authority, and could be commanded to do many unfair (though not immoral) things.

With the absolute realm of authority, no slave could serve two masters. This is rather like a farcical sitcom about someone trying to keep two wives and keep them secret from one another.

(1) But here the masters are more cosmic; they are the KOSMOS of Satan, or the plan of God.

(2) You cannot serve the KOSMOS and the plan at the same time. These two, of all masters, put on demands that are diametrically opposed.

(3) When you are in a cosmic system of lust, you cannot please God, nor can you fulfill His plan.

(4) When you are in God's plan there is no way that any of Satan's plan seems savory.

In the verse, there are two sets of words in opposition to one another:

(1) MISO and AGAPAO are the first two; love and hate. These are the mental attitudes related to masters.

(2) ANTECHO and KATAPHRONEO are the second pair; cling and despise. These are a little different; the first is related to touch, while the second is related to thought; but it is the kind of thought that would never touch. These are simply synonyms for the preceding pair.

(3) Christ makes a very important point: the feelings that one has for masters that are so diametrically opposed will certainly polarize after a while. If your two masters are at war with one another, they will give commands in opposition to one another, and you will have to choose.

Now this dovetails with what has gone previously.

(1) Do not treasure for yourselves treasures on earth;

(2) Have a single good motive.

You are not able to serve God and Mammon.

(1) MAMMON is an Aramaic word which concentrates on the business world; it is not private property, but rather a way of doing business. That is the exact formulation of the word in Luke 16:9,11.

(2) Therefore it is representative of the cosmic system, with all of its lusts. This is well supported by 1 John 2:15-17, where the KOSMOS is defined by three systems of lust.

(3) So it is, “You are not able to serve God and the cosmic system.

This is the keystone of the passage, because it summarizes the main principle and links two concepts important to most people.

(1) The accumulation of wealth;

(2) Just staying ahead.

You see, the cosmic system can separate you from God through either system.

(1) The accumulation of wealth can become so consuming that you are distracted from the plan of God.

(2) Just staying ahead may develop into a fatal distraction just the same way.

The food application, vv.25b-27. “25 For this reason I say to you, do not worry what you might eat for your soul, nor what you might wear on your body. Isn't the soul more than food and the

body than clothing? 26 Consider the birds of the sky: they neither sow nor reap nor gather into barns, and your heavenly Father sustains them. Aren't you better than them? 27 And who among you while worrying is able to add to his age one bit?"

Christ issues a command. The present imperative of MERIMNAO plus the negative adverb ME gives the force of 'do not ever worry.' The action of the present imperative is ongoing, and so extends the prohibition indefinitely.

PSUCHE is the word Christ employs for 'soul.' It is the soul as the seat of life. So this is not about spiritual food, as we might assume from a first reading, but rather about the food that keeps body and soul together.

In ancient Palestine, shelter was not considered one of the essentials. Elsewhere it could be included in this list.

The first illustration of the application, v.26a: "Consider the birds of the sky: they neither sow nor reap nor gather into barns, and your heavenly Father sustains them."

The verb TREPHEI describes the action of God the Father in sustaining the birds. It means to feed or sustain someone who is helpless to provide for himself.

This verb is in the present tense, and it describes the continuous action of the Father in His provision for the helpless.

And this even in the devil's world. It is the devil's world, and the Father provides for the helpless animals.

The conclusion to the first illustration, v.26b: "Aren't you better than them?"

This is an idiomatic translation. If it were literal, it would more like this: "Don't you compare favorably with them?" And even that is a fudge.

But the point is this: people are much more important in God's eyes than animals.

So this is a logical argument: if God takes care of the birds, and human beings are much more important than birds, then God will certainly take care of human beings.

There is no dispensational influence in this passage. Christ speaks of current conditions, and not the conditions of His heavenly kingdom.

The second basis for the food application, v.27: "And who among you while worrying is able to add to his age one bit?"

The Greek PECHUN is a cubit. It would more literally be 'one half-yard.' But in the English we do not add spatial measures to our units of time. In the ancient world they were much less picky.

So Christ says that worry does not add one bit to your years, and of course He is perfectly right.

Worry does not add to life or improve life in any way. Instead it has the opposite effect. Worry is perhaps the worse lifestyle choice that you can make. It ruins capacity for life completely.

The inclusion of the matter of logistics at this point is intriguing. Remember, Christ began our passage by concentrating on the matter of treasure. By no means is the matter of logistics comparable with the treasures of this life. One is far below the other.

But Christ has rendered the matter of earthly treasures to the status of a non-issue. So if earthly treasure is a non-issue, then what really is an issue? Well, many would say logistics. But they would be wrong.

You see, Christ begins with earthly treasures, then He states His keystone principle; you cannot serve God and Mammon. You cannot fulfill the plan of God and at the same time please the dictates of the cosmic system.

10. Now you see that Christ is telling us that the worldly view of logistics is all wrong as well. Logistics is not something to be worried over. Not even in the devil's world.

11. The bottom line: either it's your time to go, in which case you can do nothing at all about it, or it's not. And if it is not your time to go, then God is going to provide you with the logistics you need.

12. So Christ is saying here that you can waste a lot of time and energy in worrying about logistics, and that to do so is a great compromise of heavenly potential.

13. And He is building up to something more. Right priorities in life serve a dual purpose.

The clothing application, vv.28-30.

The transition to the application, v.28a: "And why do you worry about clothing?"

The illustration of the clothing application, v.28b-29: "Consider how the lilies of the field grow; they do not toil nor do they spin; 29 But I say to you that Solomon in all his glory was not dressed like one of these."

The lilies of the field grow in one place; they do not go searching here and there for nourishment. They are not the lilies of the garden, carefully tended by the gardener; these are wildflowers.

The lilies find nourishment where they are, and that is it. From their nourishment they grow their beautiful flowers.

Solomon was the wealthiest man of his time, and indeed the wealthiest man in the history of Israel; he was arrayed in the finest splendor, and yet he was not as well-dressed as a lily of the field.

The conclusion from the illustration, v.30: "Now if God so dresses a flower of the field (living today and tomorrow being cast into the furnace) why not much more for you, Littlefaith?"

God dresses the wildflowers in the finest array, and they do not run around frantically trying to provide for themselves.

And those wildflowers are here for only a season, and sometimes less than a season. Many wildflowers in the high Rockies are there for a couple of weeks.

Christ coins a new word, OLIGOPISTOI. It is literally 'Littlefaith.' It is a descriptive word that includes a noun and adjective in one. Kind of like fathead.

This is another great comparison. Human beings are much more important to God than wildflowers; human beings resolve the angelic conflict, and wildflowers do not.

So with the matter of clothing logistics, God will take care of us, unless it is our time to go.

The final conclusion, vv.31-34.

The negative command, v.31, "Therefore do not worry, saying, 'What will we eat?' or, 'What will we drink?' or, 'What will we wear?'"

(1) The negative adverb ME plus the aorist subjunctive MERIMNESETE is a very strong prohibition in the Greek language.

(2) This forms a conclusion from the preceding teachings on food and clothing logistics.

The negative comparison, v.32a: "For all these things the Gentiles desperately seek;"

(1) Now Christ turns to the Gentiles.

(2) The Gentiles were the unbelievers of the ancient world, separated from Israel by their attitude toward the gospel.

(3) EPIZETOUSIN describes a frantic search for something; a desperate, seeking action.

(4) The Gentiles frantically, desperately seek after the logistics of life. So this would be a great insult to the Jews around Him. They hated the Gentiles and always sought to distinguish themselves in every way from them.

(5) So Christ mentions that this is the lifestyle of the Gentiles, and that they, the Jews were guilty of the same thing.

(6) And the Jews of all people should have known about logistics and should have been very relaxed about those things.

The essence of God related to the negative command, v.32b: "and your heavenly Father knows that you need all these things."

God is aware of our logistical needs; and we are extremely important to Him.

A knowledge of the capabilities of God is essential to your relaxation about logistics.

But more than that, you must add the attributes of God to the equation.

(1) He loves you; He is gracious; He is orderly; He is sovereign; He is faithful.

(2) Understanding these things adds up to this: He wants the best for you, He knows the best way to provide for you, He has the best plan for that provision, He does it, and He never fails to do it.

The positive command, v.33: "But seek first the kingdom and His righteousness, and all these things will be added to you."

This is the priorities solution to logistics.

It is a simple solution indeed; God is going to take care of you no matter what; and more than that, for Christ includes all the things He has spoken about, including the treasures.

There is a catch, though. You must seek first the kingdom of God and His righteousness.

(1) The kingdom of God and His righteousness has been already presented in this sermon; it is the spiritual code given in the beatitudes.

(2) The spiritual code (see Beatitude Quick Review).

PROSTITHESETAI is the future passive indicative of PROSTITHEMI. The verb means 'to add one thing to another,' or 'to grant something to someone.'

Here it is more likely the latter. God grants us the logistics and even more, the treasures of this life if we keep our priorities straight.

If you keep your priorities straight you are going to make it to maturity. That is really the only trick to the entire process.

The simplicity of the presentation here make that extremely lucid. Seek God's kingdom first, and all these things will be granted to you.

So you must do these things on a daily basis; you must exercise faithfulness in the intake of doctrine, and the rest will work out.

The treasures added are simply a preview of coming attractions in eternity.

The final statement, v.34: "Therefore do not worry about tomorrow, for tomorrow will worry about itself; the evil of it on that day is enough."

This final statement operates as a kind of summary. But the final clause is a little mysterious.

I have translated it in a very literal manner; it comes down to a statement concerning the function of evil on every day of your life.

Evil functions every day. Every day of your life has its own challenges; why worry about the challenges of tomorrow, then?

Keep your focus on the tests of today. And the solution to the tests of today is Bible doctrine.

The intake of doctrine today is the solution to the challenges of tomorrow.

### Judge Not

Matthew 7:1-6

1 "Do not judge so that you might not be judged. 2 For in what judgment you judge, you will be judged; and by the measure that you measure, it will be measured to you. 3 And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how will you say to your brother, 'Let me seize the speck out of your eye,' and behold, the log is in your own eye? 5 Hypocrite, first seize the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. 6 Do not give the holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turning tear you to pieces.

Luke 6:37-42

37 "And do not judge and you will not be judged; and do not condemn, and you will certainly not be condemned; pardon, and you will be pardoned. 38 Give, and it will be given to you; good measure, having been pressed down, shaken, running over, will pour into your lap. For in what measure you measure, it will be measured to you in return." 39 And He also spoke a parable to them: "A blind man is not able to guide a blind man, is he? Will they not both fall into a pit? 40 A disciple is not above his teacher, but everyone, after he has been fully trained, will be like his teacher. 41 And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 42 Or how are you able to say to your brother, 'Brother, let me seize the speck that is in your eye,' when you yourself do not see the log that is in your own eye? 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.

Harmonic Conversion ““And do not judge so that you might not be judged. For in what judgment you judge, you will be judged; and do not condemn, and you will certainly not be condemned; pardon, and you will be pardoned. Give, and it will be given to you; good measure, having been pressed down, shaken, running over, will pour into your lap. And by the measure that you measure, it will be measured to you.’ And He also spoke a parable to them: ‘A blind man is not able to guide a blind man, is he? Will they not both fall into a pit? A disciple is not above his teacher, but everyone, after he has been fully trained, will be like his teacher. And why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how are you able to say to your brother, ‘Brother, let me seize the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? 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. Do not give the holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turning tear you to pieces.””

## II. Introduction.

### Context.

This immediately follows the teaching on priorities.

There is hardly a transition in the Greek; simply the conjunction KAI. It is like saying, “And here’s another thing - don’t judge.”

So this is a swift and complete transition between dissimilar subjects.

Outline. The outline follows a simple parallel structure. Christ comments on the evils of judging, and then gets into the subject of teachability. He does this twice.

The prohibition against judging.

The exhortation on teachability.

The judgmental hypocrite.

The metaphor of the worthless pupil.

Doctrine of judging.

## III. Exposition.

The prohibition against judging. ““And do not judge so that you might not be judged. For in what judgment you judge, you will be judged; and do not condemn, and you will certainly not be condemned; pardon, and you will be pardoned. Give, and it will be given to you; good measure, having been pressed down, shaken, running over, will pour into your lap. And by the measure that you measure, it will be measured to you.””

Christ sets up a simple formula: if you do not judge, you will not be judged.

And of course this implies the opposite: if you judge, you will be judged.

We understand what judgment is from the human frame of reference; but what is the judgment that comes as a result of it?

It is a judgment that is outside of the one who has perpetrated the sin. The passive voice of the verb KRITHETE confirms this. In the passive voice, the subject of the verb receives the action but does not produce it. This is negated in the strongest possible way, showing God’s integrity in the matter.

So someone outside of us produces the judgment. This is certainly God.

God produces more than one kind of judgment for believers. There is the judgment of Divine discipline in time; there is also the final evaluation at the judgment seat of Christ.

When we judge out of place, that is a sin. Sin was judged completely and totally at the cross, and cannot be a criteria for our judgment in eternity.

(1) When we commit personal sins, God disciplines us. The reason for this discipline is so that we might return to fellowship with Him.

(2) The discipline that we receive is a judgment; we cannot question the just nature of God’s dealing with our personal sins during the span of our lives.

(3) But that discipline is a judgment not to satisfy the justice of God concerning our sins, but rather to motivate us to return to fellowship with Him.

The judgment seat of Christ has a judgment based on our fulfillment of the plan of God. It therefore has no direct connection to any sin that we commit during our time on planet earth.

So if we commit sins, we will receive judgment. And we should certainly refrain from sin in order to avoid the discipline that is sure to follow.

And the discipline that we will receive is always commensurate with the sin committed, whatever sin it is.

God is perfectly just in the giving of discipline.

You can never get away with anything that you do in the realm of sin. This verse confirms that it is never going to be worth it.

And the application extends beyond the idea of sin in judgment to every category of sin.

Next is a similar prohibition against condemnation. KATADIKAZO is the verb here.

This verb concentrates on the condemnation of the innocent, and the premature condemnation of anyone. Therefore, this serves as an explanation of the preceding.

There is certainly a legitimate realm of judgment. God has delegated to mankind the ability to judge within a realm of authority. This demonstrates that the judgment and condemnation is not to fall outside of that realm.

But people who condemn will themselves be condemned. 1 John 2:11, "The one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes."

There is a condemnation that comes in time, and one that comes in eternity. If you are in darkness, you will certainly not gain a favorable review at the judgment seat. And in the mean time you will certainly receive divine discipline in time.

Condemnation cannot extend to loss of salvation. It can extend to everything else.

Now the exhortation extends to the positive side. Pardon, and you will be pardoned. This is a simple extension of the exhortation on forgiveness found at the end of the Lord's prayer. You cannot possibly remain in fellowship and at the same time hold a grudge.

The final exhortation requires an explanation. "Give, and it will be given to you; good measure, having been pressed down, shaken, running over,

will pour into your lap. And by the measure that you measure, it will be measured to you."

First, let's eliminate the possibility that this is a money-making scheme. The present imperative of DIDOMI is a command that exhorts both immediate and ongoing action. It is "keep on giving." But there is no specification of the object of giving.

(1) There are, of course, many ways to give from the Christian perspective.

(2) Money is only one way to give. You can volunteer your time, your talent, your skill.

(3) If you do give, God will definitely continue to supply your ability to do so, if that is what He wants you to do.

(4) So even if you give money, and God gives money to you as a result of that, it is definitely not for your enrichment. Instead, He is supplying your pure desire to give. If that desire becomes corrupt, then two possibilities exist:

(a) The money remains as Divine discipline;

(b) The money will be withdrawn.

Second, let's examine Christ's metaphor.

(1) Good measure is METRON KALON. This denotes a proper measurement of a liquid. It is a good and proper measurement according to convention. The vessel is therefore full, but not overflowing.

(2) PEPIESMENON is the perfect passive participle of PIEZO, which means to press down. This action is portrayed as past relative to the main verb, which is to come. It is an irretrievable action.

(3) So you have a good measure of some liquid, and you use something to compress it.

(4) The next step is SESALEUMENON, another perfect participle, which depicts the action of shaking. The vessel has been shaken. This we cannot now undo.

(5) The present participle HUPEREKCHUNNOMENON now reveals an action in the process of occurrence. It is overflowing.

(6) And then comes the future indicative of DIDOMI, 'will give.' It will give into your lap.

(7) The metaphor then has someone doing two silly things: taking a full vessel of liquid, you press down on the liquid with some flat surface and then shake it. It is going to overflow! This is really quite silly.

(8) But the metaphor represents something quite important with reference to giving.

(a) The good measure is what you give; you give prudently, but without excess or unnecessary discomfort.

(b) Pressing down and shaking that good measure is again the action of the one who holds the vessel; it is the one who gives.

(c) Essentially, this is interfering or messing with what is given.

(d) The result is disaster, the contents of the vessel spill over into your lap. The metaphor clearly shows someone doing something really stupid and paying the price for it.

(e) The moral of the story is never interfere with what God has given you to give. Do not limit it or meddle in it in any way. Just pass it on.

(9) Christ finishes this segment by saying, "For by the measure that you measure, it will be measured to you."

(a) But this too contains a negative connotation. The explanatory GAR effects a transition from the negative illustration to this explanation of it.

(b) So by the measure that you interfere with the giving, God will measure back to you in Divine discipline. The discipline will be quite appropriate to the interference.

(c) God chooses us as His intermediaries. He gives us authority, and employs us in provision for others. In all our endeavors we are to represent His character; when we fail in the discharge of our responsibility, discipline comes in proper measure to remind us of the superior nature of God's grace.

The exhortation on teachability. "And He also spoke a parable to them: 'A blind man is not able to guide a blind man, is he? Will they not both fall into a pit? A disciple is not above his teacher, but everyone, after he has been fully trained, will be like his teacher.'"

The interjection of this brief discourse on teachability and spiritual leadership seems mysterious at first. What has this to do with judgment?

But James 1:5-8 gives us a clue: "(5) Now if anyone of you lacks wisdom, let him ask from the God Who gives to all with single motive and without reproach and it will be given to him. (6) But let him ask in faith, judging nothing; for the one who judges is like a wave of the sea, blown by the wind and tossed. (7) For that man cannot suppose that he will receive anything from the Lord, (8) he is a double minded man, unstable in all his ways."

So this is about those who might desire wisdom; that is, they want to guide their lives by the wisdom of God.

James says let them ask God.

(1) God gives with a single motive - to provide the best for His creatures.

(2) And God gives without reproach; there is nothing that you could have done in the past that is going to cause God to revile or insult you at the moment that you change your mind to follow Him.

(3) Turning your priorities to the truth is a good decision; why would God participate in insulting you at the time? The entire purpose for His discipline in your life was to bring to this moment. There is no longer any need for it at all.

But this one is to ask in faith, judging nothing. Why does my translation substitute judge for doubt? It is so that you can understand the exact meaning of the word DIAKRINO.

(1) In the active voice it means to judge or discern. That is, to use your frame of reference in order to make distinctions.

(2) In the middle voice it means to doubt, and it is in the middle voice here. But here is the crux of the meaning: the middle voice both produces and receives the action of the verb. So it both judges and receives judgement. It depicts the activity of judging self at the same time as it judges another, so that the two are combined.

(3) So that, there is internal judgment that causes external judgment. A judgment in the soul casts a



shadow of judgment on the Scripture, so that there is doubt concerning the sufficiency of it.

(4) Judgmental people judge Scripture.

(5) Standing in judgment against Scripture is the opposite of humility, and you can only benefit from Scripture if you are humble toward it.

(6) Your humility must extend to Scripture as originally written and intended.

(7) A judgmental nature against people exists because of personal failure.

(a) The personal failure is combined with denial so that there is a necessity to criticize all aspects of the life of others, outside of the normal realm of authority.

(b) Being hypercritical is but one aspect of this flaw in the soul; people who are unable to cope with their personal failures also have a tendency to project their sins and flaws onto others who do not share these characteristics.

(8) This judgmental nature extends to Scripture, so that the Word itself becomes the object of the flawed person's hypercritical nature. This extends even to the person of God Himself.

(9) Faults are projected on Scripture, and then the word is discounted.

(10) Also common is the extension of hypercriticism and projection of flaws upon the teachers of Bible doctrine.

(11) This will usually conclude with a statement similar to this: "I think everyone interprets Scripture in their own way."

Now Christ's little parable addresses these issues.

'A blind man is not able to guide a blind man, is he? Will they not both fall into a pit?'

(1) You need an authoritative guide to Scripture. You cannot grow by yourself. This is why pastors exist.

(2) The person who judges teachers of Bible doctrine and makes himself an authority without cause is a blind man.

(3) 1 Timothy 6:3-11,17: "(3) If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, (4) he is

conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, (5) and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain."

(a) Verses three through five confirm the truth that it is possible to be a 'doctrinal' person and yet have no relationship with God.

(b) There are two points of comparison that Paul makes regarding the doctrine of those who claim to have doctrine but don't, and the true doctrine.

(c) The first point of comparison is the sound words of Jesus Christ;

(d) The second point of comparison is the doctrine conforming to godliness. So if it is not from Christ, and it is not about godliness, that is, becoming like God in character, then it is not sound doctrine. (e) Paul says that the person without sound doctrine has a few negative characteristics.

He is conceited and understands nothing. Conceited means that he is teaching doctrine for the impure motive of approbation.

the person who teaches unsound doctrine has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth.

(f) But there is also a general caveat against anyone who takes the study of the word of God beyond the realm of godliness and into an empty academic pursuit.

(g) This causes many evil things that divide the body of Christ at the local level and even beyond the local level.

(h) And finally, this person supposes that godliness is a means of gain. This is monetary gain, and so this is the transition into the part about money. Godliness - the function of the body of Christ is not intended as a means to material gain. It is not intended as legal tender in the spiritual realm.

(4) These blind guides still tend to be popular; the cause is their ability to make worldly wisdom sound truly wise.

(5) Romans 2:17-24 defines the blind teacher, “(17) But if you bear the name ‘Jew’ and rely upon the Law and boast in God, (18) and know His will and approve the things that are essential, being instructed out of the Law, (19) and are confident that you yourself are a guide to the blind, and a light to those who are in darkness, (20) a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, (21) you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? (22) You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? (23) You who boast in the Law, through your breaking the Law, do you dishonor God? (24) For the name of God is blasphemed among the Gentiles because of you, just as it is written.”

(a) Paul takes his own countrymen to task here for their hypocrisy.

(b) These Jews have the infinitely wise Law of God; they boast in the favor of God; they even know the Law well enough to become instructors.

(c) They are confident that they lead the blind to the light of the truth, correct the foolish, teach the immature, etc. etc. etc.

(d) But the teacher must practice what he preaches, and these Jews were doing nothing of the sort.

(e) And because of that the Gentiles were blaspheming God, hating Him because of the Lawless activities of these Jews.

(f) And in this these Jewish teachers of the Law were blind, and they were leading the blind.

(g) This passage therefore gives us a good definition of the blind teacher: he is the one who is locked in to the cosmic system.

(6) 1 Timothy 1:3-7, “(3) As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may command certain men not to teach strange doctrines, (4) nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the

administration of God which is by doctrine. (5) But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

(6) For some men, straying from these things, have turned aside to fruitless discussion, (7) wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.”

(a) Paul gives Timothy the authority to command certain men to stop teaching non-Biblical doctrines.

(b) The word PARAGGELO is simply to command, or to order someone. It is from legitimate and direct authority.

(c) The non-Biblical doctrines are HETERODIDASKALO. HETEROS means different or distinct from the original. This verb portrays the action of teaching doctrine that is not a part of the Bible.

(d) They were paying attention to myths and endless genealogies that had nothing to do with the truth.

· These teachers had probably adopted the Greek or Roman mythologies, and were teaching it as truth. This of course would cause Paul no small amount of indigestion.

· And they were on the subject of the genealogies, which the Jews believed to be of great importance. They traced their genealogies for the purpose of validating their racial purity, a complete non-issue.

(e) The pursuit of myths and genealogies give rise to speculation, which is not helpful in the realm of doctrine.

(f) The administration of God is the OIKONOMIA, a sort of opposite word to KOSMOS. This is the church age dispensation; not the BASILEIA, or kingdom, but the administration which stands in its place until the return of Jesus Christ.

(g) This administration is furthered by PISTIS, which is doctrine; the teacher of truth must concentrate on just that; the truth.

· Furthering the administration is summarized by Paul when he says, “love from a pure heart and a good conscience and a sincere faith.

· Love from a pure heart is love for God through the truth; love for self in spiritual self-esteem; love for others in the function of virtue.

· The good conscience is the ability to discern truth from a lie. This is a conscience that is full of divine standards and is especially cognizant of what constitutes divine character.

· The sincere faith is literally 'unhypocritical.' It defines faith from the viewpoint of motive. You must pursue the Christian faith because you love God, and for no other reason.

(h) "For some men, straying from these things, have turned aside to fruitless discussion, (7) wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions."

(i) A teacher of doctrine goes bad when he strays from the three things that Paul has discussed. He is the blind leading the blind at that point.

(j) Fruitless discussion is MATAIOLOGIAN - empty words. MATAIOS is a spiritual phenomenon that describes the vacuum created when the truth is rejected.

(k) These men have created that vacuum by rejecting both the person of God and His word.

(l) They don't understand what they are saying; they do not even understand the source of their dogmatic assertions.

(m) You must as a teacher of doctrine have an ability to understand and analyze spiritual phenomena thoroughly, and communicate it clearly.

(n) Dogma without comprehension or effective communication is totally useless. But note: this does not rule out dogma as a means to teaching; confident assertions are absolutely necessary in the guidance of sheep. Anything less results in confusion.

(7) 2 Timothy 4:1-4: "(1) I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: (2) preach the word; stand up to the pulpit in good times and bad times; reprove, rebuke, exhort, with great endurance and instruction. (3) For the time will come when they

will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths."

(a) The shepherd is to preach the word; this is the defining measure of any minister.

(b) EPHISTEMI means to stand up in front of a group. In our frame of reference it would mean stand up to the pulpit. This is to be done in good times EUKAIROS, and bad times, AKAIROS.

(c) No matter what the problem or challenge of the ministry, the solution is in the word and can be solved from standing up before the assembly.

(d) In good times or bad, the minister has to stand before his congregation and offer the effective solutions from the word.

(e) He is to reprove, ELEGCHO; this describes the pointing out of an error. So in the context of the pulpit, the pastor is to demonstrate what is evil through the word.

(f) He is to rebuke, EPITIMAO; this means that the pastor is to employ the word forcefully, going beyond normal politeness in order to place the right tone in preaching against what is wrong.

(g) He is to exhort, PARAKALEO; this means that the minister must stand up as the defense attorney for his congregation, lending his professional knowledge of Bible truth to the needs of the individuals.

(h) And he is to do this, Paul reminds, in all endurance and teaching.

· The word MAKROTHUMIA is governed by a preposition, EN; it therefore is an adverb by nature.

· Also governed by the same preposition is DIDACHE. These two work together to show how all these things are to be accomplished. With endurance and teaching.

· Endurance means that he is to be consistent in his plugging away at Bible doctrine; teaching means that it is to be done in the lecture mode.

(i) The congregation will in time desire to have their ears tickled by myths; pleasing stories that are dramatic by nature.

(j) The myth does not contain truth; it is judged only on the basis of its entertainment value.

(k) So the congregation will want its ears tickled with entertainment from the pulpit, and really, Paul could care less about that.

(l) The reason is that they have no endurance for sound doctrine; HUGIAINOUSES DIDASKALIAS is sound doctrine. It means literally, 'healthy.'

(m) The way that a congregation loses their endurance for sound doctrine is through their pastor; they lose it because their pastor goes weak on the teaching of the word.

A disciple is not above his teacher, but everyone, after he has been fully trained, will be like his teacher.

(1) This is very important, in that it points out the general principle of authority with regard to spiritual growth.

(2) The disciple is below the teacher, learning the principles from him. This was certainly the pattern of Christ's ministry.

(3) So the disciple must have humility, a predisposition to obey his legitimate spiritual authority.

(4) The perfect participle KATERTISMENOS is from KATARTIZO.

(a) It originally meant to take the wrinkles out of your robe by the downward movement of your hands - literally to 'straighten down'.

(b) It came to indicate every kind of straightening or renovation known to the ancient world. But at the heart of this compound verb is the idea that order is being made from chaos.

(c) Here are some of the other New Testament uses of this verb:

· Matthew 4:21, "...mending their nets" Also Mark 1:19.

· Matthew 21:16, "out of the mouths of infants and nursing babes you have straightened praise for yourself." Here the speech of the infant is straightened out into something that can be understood.

· 1 Corinthians 1:10, "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all

agree, and there be no divisions among you, but you be made straight in the same mind and in the same judgment."

· 2 Corinthians 13:11, "Put yourselves in order..."

· Galatians 6:1, "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted."

· Hebrews 13:21, "... (Jesus our Lord) equip you in every good thing to do His will, working in us that which is pleasing in His sight."

· 1 Peter 5:10, "And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you."

(d) So this depicts the straightening out that must occur before there is proper emulation.

· Everyone enters into the process of spiritual growth with a cosmic complex; that is, a complex of counterfeits and lies accumulated from the devil's world.

· Inculcation of the truth straightens this out; KATARTIZO is the ideal word to depict this process.

(e) And the perfect nature of this participle indicates that the process must come to completion before there is true emulation.

(5) This then goes hand in hand with the preceding statement; that the blind cannot lead the blind.

(a) For the one who is in spiritual darkness can only get out if his guide has the light.

(b) The one without sight must follow the one who has, so that there is recovery.

(6) Paul gives a couple of guidelines for the role model in his letter to the Philippians.

(a) Philippians 1:29-30, "(29) For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, (30) experiencing the same conflict which you saw in me, and now hear to be in me."

· This is the experiential encouragement element of the role model; to tell those whom you lead that you experience the same kind of sufferings that they do.

· Hebrews 4:15 reiterates the principle with reference to Christ. “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

(b) Philippians 4:9, “The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.”

· This is the emulation of application element of the true role model.

· There are four components to this:

- EMATHETE means to learn something from instruction, from a teacher in a classroom.

- PARELABETE means to ‘take someone alongside,’ or ‘to hand down a tradition.’ This is the informal classroom of example and life.

- EKOUSATE is to hear; this lies parallel to EMATHETE.

- EIDETE is to see, and is parallel to PARELABETE.

· The Philippians are exhorted to practice those things, so that they might have the God of peace with them.

(7) But some care must be taken with regard to the role model.

(a) Insofar as someone imitates Christ, you may imitate them.

(b) Christ is the ultimate role, and we must all strive to be like Him in every way that is legitimate.

(c) But all human role models apart from Christ have feet of clay.

(d) General principle: subjective pre-occupation with self means malfunction toward authority.

(e) Subjective pre-occupation with self has two parts:

· The emotional complex of sin combined with denial. This person is filled with every kind of mental attitude sin, including worry, self-pity, generalized anger, and bitterness toward God. Denial means that they refuse to admit their sinful state.

· This creates an unrealistic self-image, where the self becomes a hero or role model without justification. While holding to this false image, the arrogant person is going to distort his relationship with God, self, and others, to the accumulation of a tremendous amount of dissonance. This is a miserable existence.

(f) Ultimately from this misery an external hero is found. The hero is the one who is to rescue this miserable person from their miserable existence.

· The rescuing hero is immediately saddled with unrealistic expectations; since he is everything that the miserable person ever wanted to be, an expectation of perfection is created.

· But the external hero is only a human being; he has flaws and sins just like everyone else; unfortunately, since the miserable person has an expectation of perfection, there is grave disappointment when the feet of clay are discovered.

· The disappointment exists because the miserable person has projected all of his imagined strengths onto the rescuing hero. Since the rescuing hero is the mirror image of the miserable person’s erroneous self-image, more dissonance comes about.

· In order to accept the flaws and sins of the rescuing hero, the miserable person must also accept his own sinful state. This is not often the case, though it is possible, and may be used by God.

(g) More often the miserable person will destroy his idol, and this is called iconoclasm.

· Rather than accept his own sinful state, the miserable person will destroy his idol in a frenzy of judgment, gossip, maligning, and all kinds of falsehood. Forgiveness of self must precede forgiveness of others.

· This frenzy of sin is rationalized in some way by the miserable person, so that the sin becomes acceptable in his mind.

· These iconoclasts are the bane of all local churches; they are very damaging.

(8) Ephesians 5:1 gives the proper perspective: “Therefore be imitators of God, as beloved children.” Galatians 4:19 says that Christ should

be formed in us - that we should imitate the character of Christ.

- (a) So the ultimate objective is the imitation of Christ through spiritual growth.
- (b) You are to imitate others only insofar as they imitate Christ; and you really should concentrate on the original and not the copy.
- (c) The attitude should be: "He is imitating Christ - that is what I want to do." It should not be: "He is imitating Christ - I want to imitate his imitation."

The judgmental hypocrite. "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how are you able to say to your brother, 'Brother, let me seize the speck that is in your eye,' when you yourself do not see the log that is in your own eye? 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."

There are two illicit actions worth noting here; the act of looking and the act of seizing.

Both of these illicit actions are acts of hypocrisy; there is no credibility in them because worse conditions apply in the self than in the problems of others.

Role model arrogance we have already studied; the hypocrisy of judgment we have touched upon, but let's develop it a little more.

Spiritual autonomy includes personal control of your own life while refraining and restraining yourself from controlling and interfering in the lives of others. This is especially true in non-essential matters.

Every time you interfere and try to control someone else's life, you lose control of your own life. The privacy of your priesthood was designed for you to live your own life as unto the Lord, not to be an expert in telling everyone else how to live theirs!

People will always do things of which you disapprove. Only when you get to spiritual autonomy do you have the restraint to stop interfering in the lives of other people.

Under spiritual autonomy the believer has learned to stop interfering in the lives of others. He has

been freed from the arrogant functions of life, and recognizes the rights of others in self-determination. The more you stop interfering in the lives of others, the sooner you have personal control of your own life.

The only control of others is when your authority calls for it. Yet such authority demands so much of your time that you still lose control of your own life.

There are times when interdiction is necessary:

- (1) In the giving of the gospel.
- (2) In the extension of the plan of God to other Christians.
- (3) In the function of encouragement where one believer fills in the gaps of another.

Interdiction requires spiritual adulthood; tact is a great necessity, but even more important the pure motive that comes from a more mature love for God.

Spiritual autonomy restrains that inordinate ambition to control those with whom you have contact. To have positive influence is one thing, but your greatest influence comes once you no longer feel threatened in life.

In fact, it is really the other way around, most of the time; it is mostly people who have lost control of their own lives who have an inordinate desire to meddle in the lives of others. It is only when that control is regained that the restraint is possible.

But immature people always desire to look into the lives of others; because of their own flaws, their vision is projected outward as a defense mechanism; they cannot abide to look into the mirror and deal with their own complexes of sin. This is one of only many defense mechanisms, the blind fixing the blind. The blind doing eye surgery on the blind.

There are six basic categories of neuroses. Dennis Coon, *Essentials of Psychology*.

Anxiety neurosis (also known as panic disorder).

- (1) This is a neurotic pattern characterized by continuous tension or anxiety that occasionally explodes into episodes of intense panic.

(2) Anxiety attacks are the symptoms of this neurosis, and they may last a few minutes or a few hours.

(3) In an attack, the person often feels that he cannot breathe or that he is having a heart attack, going insane, or is about to die.

(4) An anxiety attack can be triggered by almost anything.

Phobic neurosis.

(1) Phobias are irrational fears that persist even when there is no real danger to a person.

(2) Phobias may be attached to almost any object or situation.

(3) Phobias produce symptoms such as heart palpitations, vomiting, wild climbing and running, and fainting.

(4) The phobic person is so threatened that he will go to almost any length to avoid the feared object or situation.

Hysteria, also known as the histrionic personality disorder.

(1) This person has an excessive need for attention.

(2) They are often inappropriately sexually seductive in appearance and behavior.

(3) They are overly concerned with physical attractiveness.

(4) They express emotion with inappropriate exaggeration.

(5) They have rapidly shifting and shallow emotional expression. They throw temper tantrums.

(6) They have frequent flights into romantic fantasy.

(7) They can also experience psychosomatic illnesses, or what is known as a conversion reaction.

(a) This occurs when anxieties or severe emotional conflicts are converted into physical symptoms resembling disease or disability.

(b) The physical symptoms of a conversion reaction usually serve to excuse the person from a threatening situation. Examples: glove anesthesia, and hysterical pregnancies.

Dissociation.

(1) Dissociation is a form of neurosis marked by striking episodes of amnesia, fugue, or multiple personality.

(2) Dissociation is the establishment of an abnormal fantasy life, normally established in childhood, which is used to escape extremely abusive situation.

Obsessive-compulsive disorder.

(1) Obsessions are thought or images that intrude into consciousness against a person's will.

(2) These may center on images of one's own violent death, feelings of being dirty, or just a simple loss of control.

(3) Obsessions usually give rise to compulsions, which are irrational acts a person feels driven to repeat.

(4) Typically the compulsive act helps control or block out anxiety cause by the obsession.

(5) Compulsive rituals make a person feel more secure by keeping activities so structure that unexpected upsets are prevented.

Neurotic depressive reactions.

(1) Here sadness and despondency are exaggerated and prolonged for unreasonable periods of time.

(2) The symptoms of neurotic depression are: lack of energy, unhappiness, limited movement, an extremely negative self-image, loss of sense of humor, and a loss of interest in other people.

(3) Neuroses are developed when a person spends an excessive amount of time in the addiction cycle, including reverse addiction.

(4) Involvement in the cosmic system up through stage five results in an acute disorientation to reality.

(5) If you are arrogant, become bitter towards God, reject His truth, accept the cosmic counterfeits, and let loose of the restraints on your lust pattern, then reality is going to be a foreign concept to you.

(6) It is very, very difficult for a neurotic to recover to a normal life.

(7) It is only through humility and orientation to the truth that the neurotic can recover. This may take many years.

(8) Consistent faith perception of the truth may even be painful, but the pain of the truth is better than the pain of neurosis.

And the meddling in the lives of others is a sin; it is hypocritical according to Christ, and is therefore to be dealt with.

But notice! The last measure of the passage commands us to remove the log from our own eye, and then we can operate on others. Therefore this passage does allow us to have influence in the lives of others, and it is our duty to do so.

The secret to good influence is understanding the following:

The right motive, which is personal love for God and virtue love for people.

The right sphere of influence, which means understanding the distinction between essential and non-essential issues.

The knowledge which will fill in the essential gaps in another person's lives.

And understanding of the power of the Spirit and the need for inculcation to fuel that power.

Right priorities, which justify and empower all functions of Christian service.

The metaphor of the worthless pupil. "Do not give the holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turning tear you to pieces."

The placement of this after the statement on hypocrisy depicts the connection between the judgmental attitude and negative volition. This we have already studied.

Now Christ tells us not to waste our time on those who are ostensibly negative.

There are two metaphors for the word of truth here; the holy and the pearls.

There are two metaphors for those who have no ability to perceive the truth; the dogs and the pigs.

A dog has no frame of reference for holy things; he does not discern between the holy and the profane. In fact, a dog is basically a scavenger, and

he will eat anything that he believes has the least bit of nourishment in it.

The pig does not know a good pearl from a bad one; a fake from a real. The pig is not a very discriminating eater; he eats the slop from the army chow hall.

Those who are spiritually blind cannot perceive the truth; they have hardened their hearts to the point where they do not know the truth from a lie. Worse, they have exchanged the truth for a lie. They have reversed the natural order of things.

And this says that it is not only a waste of time to give truth to the spiritually blind; it is also a dangerous matter; they may turn and tear you to pieces.

Usually the tearing is of the soul; they must destroy what threatens their blind existence, and so rhetoric is employed.

But there is also physical persecution, and the tearing of the body.

Spiritual blindness must be distinguished from the out of fellowship state.

When you are out of fellowship, you are unable to perceive or apply doctrine;

1 Cor 2:11-16, "For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in the academic lessons of human wisdom, but in the academic realm of the Spirit, interpreting spiritual things by spiritual means. But a soulish man does not receive the things of the Spirit of God. For they are foolishness to him and he is not able to understand, because they are spiritually examined. And the spiritual one examines all things, but he is examined by no one. For, "Who has known the mind of the Lord, who instructs Him?" But we have the mind of Christ."

(1) The soulish man is the one who is out of fellowship - either by reason of no salvation or post-salvation sin.



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(2) And the soulish man does not have the ministry of God the Holy Spirit, so that he can spiritually examine the word of truth.

(3) There is a special ministry of God the Holy Spirit related to those who are out of fellowship (see CGOOF).

Among those who are out of fellowship, there are those who want to recover, and those who do not; those who see the need for God, and those who deny it; those who recognize their sinful state, and those who refuse to.

The spiritually blind have no desire to recover; they often deny their sinful state, or at least that God is the key to recovery; they reject the truth, and become so callused that they cannot understand the truth.

Therefore, it is beneficial to give truth to those who are out of fellowship from God; but not to those among them who are spiritually blind.

10. But wait a minute, how can we judge those people who are negative to the point of blindness?

They will incriminate themselves by their negative reaction to the truth.

And you never blanket judge those who are presently blind.

There is the employment of prayer as the ultimate weapon in these cases.

And just as they communicate their antagonism toward the truth now, when they are positive, God will find a way to let you know of the new opportunity.

In the mean time, the discipline of God operates toward them in order to wake them up and shake them loose from their blindness.

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