

08.03.25

Luke

Chapter 6 - An Uncommon Perspective  
Mans: Investment Opportunity (vs. 37-38)

**Luke 6:37-38:** “Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.”

The Scripture is written in a context. Not only a context, but it has a setting. So, when you just read a verse or pull a particular passage out of the context, you don't get the whole picture. I think it's always important for us to see the picture because God has intended us to accurately handle the word of God. As we come into this passage, it

is in the particular setting of the Pharisees approaching Christ and coming with a great critical nature.

If you look at the beginning of Chapter 6, it starts off this way,

(Luke 6:1) “Now it happened that He was passing through some grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating the grain.”

(Luke 6:2) But some of the Pharisees said, “Why do you do what is not lawful on the Sabbath?””

Jesus begins to give them an example in the Old Testament in which there was an allowance made because of mercy, and if you drop on down a little bit further, once again, in verse 6,

(Luke 6:6) “On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered.”

(Luke 6:7) The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him.”

The passage is talking about their nature to accuse, their desire to be critical.

Of course, ultimately, it ends in verse 11,

(Luke 6:11) “But they themselves were filled with rage, and discussed together what they might do to Jesus.”

What you're seeing within the passage is kind of a setting, and the setting is that most people are extremely critical; they're hostile towards one another. We're very condescending towards people. It's very easy for us to see the speck in somebody else's eye, according to Matthew 7, and forgo the log that's within our own. It is our nature to be critical.

In the setting of this, He then turns, and He says, “But I'm choosing these men.” And He begins to choose, and He goes down the list of the ones that He chooses, if you look in verses 13-16. It goes on and you realize that these are individuals that aren't thinking this way.

In fact, one of the statements that He makes in Matthew 11 as He's praying to the Father, He says, “I thank You that You give Me babes.” These are ones that are not

perceiving themselves as hierarchy, but they perceive themselves as humble servants, and this is where God begins to work and to use people.

And with a listing of them, He then turns, if you look in verse 20,

(Luke 6:20) “And turning His gaze toward His disciples...”

So, now what we're dealing with is a training, and fundamentally the training is, “This is the way the world is. I don't want you to be like them.” And it literally is a calling out. So, we are called out to be different.

Peter will say in 1 Peter that we've been called out for the purpose of demonstrating the excellencies of Him who has called us out of darkness and into His marvelous light. So, God has called us to represent Him.

Paul will actually use the word to the Corinthians, “We are ambassadors for Christ.” We represent somebody completely different. The world represents themselves. They are fighting for positions. We represent Christ and we are pointing to Him.

So, ultimately, as we look at this passage, this is the training ground for the disciples, and this is Christ fundamentally laying down the standards, “We don't think like them. I want you to think like Me.”

He'll go on to say in the Book of Luke, “Don't call Me ‘Lord, Lord,’ if you're not going to do the things that I say.” So, we're following Christ, and this is how we get the name Christians, by the way. The word “Christian” actually means follower of Christ. That's what we do. We pattern our lives after Him.

As you read through this as He begins to demonstrate where blessings come from, it seems very strange because once again, the world tells us that blessings come from accumulating stuff and stockpiling it. But fundamentally, what Christ is saying is that greater blessings come from giving, not taking. Clearly, it is more “blessed to give than to receive.” So, as we go through this, there's a different kind of mindset. By the time we come to this particular passage dealing with this sense of not passing judgment, it is important that we understand as well that He's not talking about discernment. He's not

talking about the sense that you shouldn't have discernment. He's not talking about that at all. What He's talking about is that this condescending mindset of being critical towards other people and always thinking in line of, "I'm better than them." Sort of like as we go into the Book of Luke, He'll go on and you'll see the one Pharisee, and he's just so thankful that he's not like this tax collector who's a sinner. So, that's the disposition that He's talking about within the passage.

It is then in the setting, if you look in verse 36, as the call to be like God; that is to say, to be merciful, as He is merciful. Now, once again, this doesn't mean that you don't have any standards. Obviously, God has standards. That doesn't mean that you won't be upset over somebody doing something wrong. God's upset over people doing something wrong. This doesn't mean that you'll never correct anybody because Scripture tells us to correct people. But what it's talking about is the mindset of all these things.

As you go through the Gospel of Luke, you'll see Jesus in particular situations. Of course, He's the paragon. He's the

example of these things. So, we're following Him. So, what does He do in certain situations? And you realize how He handles this is really telling us how to define what He's saying within the passage. If you remember one particular incident in which the Samaritans will not allow Him to come into the area, of course His own disciples want to call down fire from heaven and destroy them. Jesus actually seems to stand up for the Samaritans, even though they were forbidding Jesus to come through their land. He stands up for them. So, you realize that He's not returning evil for evil and He's not being critical of them. He could have pulled them aside and said, "You know, those Samaritans are just that kind of people. They're just really obnoxious. I agree with you guys, but let's go ahead." He doesn't say anything about Samaritan. He just says, "Just make sure you're doing what I'm calling you to do." And what is that? Saving people instead of destroying them. It's very easy for Christians to get into the realm of being critical to the point of we forget why we're here. God has called us to be ministers of a salvation that frees people. So, we are literally freeing agents. That's our responsibility. Our responsibility is not

to put people in prison. Our responsibility is to get them out of prison. Now, once again, legally, obviously.

So, the way that He handles different situations, if you look with me in Luke 10, you have a guy wanting to justify himself. He thinks he's pretty good, and so it says,

(Luke 10:29) “But wishing to justify himself, he said to Jesus, “And who is my neighbor?””

And Jesus corrects him in this. So, once again, to be merciful doesn't mean that you're not corrective.

If you go a little bit further in Chapter 11, you have this woman that cries out to Jesus and she says this in verse 27,

(Luke 11:27) “While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.””

And you would think He would go, “Well, that was nice of you to say that about My mother.” But He doesn't.

(Luke 11:28) “But He said, “On the contrary...””

So, that's kind of corrective, isn't it?



“... “On the contrary, blessed are those who hear the word of God and observe it.””

In other words, it's easy to get sidetracked and Scripture is not saying that you don't correct somebody when they're saying something wrong. Because obviously, Jesus is our example.

If you look in Chapter 12 as well, I'll just give you another example, in which some guy cried out to Jesus, “My brother took my money, took my inheritance.”

So, it reads this way,

(Luke 12:13) “Someone in the crowd said to Him, “Teacher, tell my brother to divide the family inheritance with me.”

(Luke 12:14) But He said to him, “Man, who appointed Me a judge or arbitrator over you?””

In other words, “I'm not here to judge this situation.” Ok. So, He's staying out of it. No, He doesn't stay out of it.

Read the next text,

(Luke 12:15) “Then He said to them, “Beware, and be on your guard against every form of greed...”

People are going to come to you, and they're going to want you to judge between this and that in their lives, and people are laser focused on the circumstance that they're in. But one of our responsibilities is to point them in the direction of, "It's not this circumstance that's a problem, it's your heart." So, what He says in the passage is, "The problem is greed. It's not whether or not you have this money; it's not whether or not your brother gives you the inheritance. It's your heart. Be more concerned about your heart than you are about the inheritance that you get or don't get." So, all the way through, there are pictures of correction. Immediately, when I comes to a passage like this, I'm sure this is true with you, loads of Scripture just comes into my head and says, "Well, this is dealing with this. This is dealing with this." And you take the whole picture and that's a wonderful thing about the Bible, that it states a particular thing, but you realize what it is in the context and in the context, then you understand the bigger picture. It's almost as if you're looking at something real close and then God takes you back and He goes, "Now, look at the panoramic view." And you realize how it fits in.

So, as we come to this passage, we're going to not only look at the individual and the focus point of view, which is 37 and 38, but then we'll take a panoramic view and look at a broader scope.

If you look in verse 37, it begins this way,

(Luke 6:37) “Do not judge, and you will not be judged...”

Boy, well, that just says a lot right there. I have often banked on that one because I know I have a lot of things that I could be easily judged about, but the graciousness of God oftentimes keeps us out of that. Why? Because you chose to not be a judge yourself, and the passage at the very beginning here is once again not as much talking about position our authority. Obviously, a parent has a job in a position of authority to tell their kids, “You can't do that.” And I can see a kid going, “Don't judge me, Dad.” And the dad going, “We're going to judge you and you're going to be in trouble.” So, judge, jury and executioner. But we're not talking about authority or position within the passage. What we're talking about is a mindset and the word that He uses within the passage, if you look in verse 37, when it says “do not pass

judgement,” it's dealing with thought and that's why, to me, it's such an interesting text. Because what it's talking about is, and Christ will always do this, He'll start with the heart and the way that you think towards people.

Just to kind of parallel this, if you look in Leviticus 19, and we've read this passage many times before, but it is so parallel in its context.

(Leviticus 19:15) “You shall do no injustice in judgment...”

So, obviously, in the text, it's not saying you shouldn't judge at all, it's just saying you shouldn't judge in a way that's inappropriate. And that's what Jesus is really saying within the passage. We'll look at it a little bit further.

But He says this,

(Leviticus 19:15) “You shall do no injustice in judgment; you shall not be partial to the poor...”

The word “partial” that He uses would be basically to exalt the poor. Sometimes society does that, it exalts the poor, and says, “This person is wonderful because they're poor.” Well, the Scripture doesn't say anybody is wonderful because they're poor, or anybody's bad

because they're rich or vice versa. That's not what makes the person good or bad, and this is what He's saying. You judge rightly.

“You shall do no injustice in judgment; you shall not be partial to the poor nor defer (Honor or show partiality) to the great, but you are to judge your neighbor fairly.

(Leviticus 19:16) ‘You shall not go about as a slanderer...’

We're going to be talking about that as we go.

“... among your people...”

Which is basically an informer or tale bearer. “Guess what I heard about this person.” Oh, you know, people really love bad news. Actually, the word “gossip” in the New Testament is the same word that is used for devil. Good to know, isn't it?

(Leviticus 19:16) “‘You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD.

(Leviticus 19:17) ‘You shall not hate your fellow countryman...’

Here's the key:

“... in your heart...”

And you go, “Well, I never can say anything about anything that he does.” No, no.

Look at the passage,

“... you may surely reprove your neighbor...”

What is that talking about? Rebuke or correct. You may surely correct your neighbor. I'm talking about not being judgmental or having a judgmental heart towards that person.

“... you may surely reprove your neighbor, but shall not incur sin because of him.”

Now, look at verse 18. It takes it into greater depth.

(Leviticus 19:18) ““You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself...””

Clearly, as Paul will write in 1 Corinthians 16, “Do all that you do out of love” is telling you that whatever you do, faithful are the wounds of a friend; do what's best and do what's right for that person. That person may receive what you do as being maybe hostile towards them

because you do the right thing; maybe they don't want you to do the right thing, but you're going to do the right thing regardless of what they do to you. In other words, you're not acting in the realm of vindictiveness. You're not acting in the realm of bitterness. You're acting in the realm of, "What can I do to help this person? They're obviously off track. They're obviously doing the wrong thing, but I'm going to do the right thing by them." And you continue to do the right thing by them, no matter how they react or respond because you're not thinking in terms of being hostile towards them.

So, as we go back into Luke 6:37 when it's talking about passing judgment, it's talking about your inward thoughts or internal thoughts and feelings towards them, of being hostile towards them or wanting in some way to get back at them. So, it's initially talking about the internal thoughts that you have towards them.

(Luke 6:37) "Do not judge, and you will not be judged..."

Here again, "Who heard? Nobody heard that I said anything." God did. See, we live in the realm of God sees. That's why you're looking at Matthew 6 and Jesus is

going, "You don't want to sound the horn when you give. Give in such a way that your left hand doesn't know what your right hand is doing." You say, "Well, nobody sees." God saw, and He goes on and says, "And God, who sees in secret, will reward you in secret. When you pray, don't stand at the corners and yell about your prayers." He says, "Close your door and pray, and God who sees you in secret will reward you." So, God is a rewarder. We do because we believe in God. So, the same thing is true with the passage. If we would actually think through this verse, there are a lot of thoughts that would never run through our head. I had this friend, I don't know, but he would just get upset at the dumbest things. He would watch somebody watering their lawn, he goes, "Why are they moving the hose back and forth? Just keep the hose in one place." He says, "It just really irritates me that they just moved the..." I said, "It's not even your lawn." But it's amazing how people will get upset at the craziest things. It's passing judgment on them and being upset over things and you all have neighbors, and they do certain things in certain ways, and I know you probably wouldn't do it that way. "I don't know why they're planting that



thing there. It's off center," or whatever. You probably don't even think that way. So, no, sense on me even mentioning it.

"Do not pass judgment and you will not be judged." So, what Christ is saying is it's just as beneficial to you as it is to them to not have this attitude in you. As Philippians 2 so aptly puts it, "Have this mind in you, which is also in Christ Jesus," and really, it is making reference to the attitude and the demeanor that you have. He's gentle and kind in Spirit. So, the first part is really dealing with that sense of attitude that you have. Books are kind of written dealing with this whole thing of being upset and angry at somebody, and obviously people do things against us that causes great upset and anxiety, and it's easy to let that thing grow. As Hebrews 12 says, like Esau, who had a root of bitterness. The thing about roots is they just take root, and then they begin to spread, and before long, everything you see and everything that somebody does, you can't think of anything positive at all because of the one thing they did in your life and it literally will ruin your life. I'd like to do whole book studies on this with you, and

maybe we will someday, but this is one of the reasons why James writes the book that he writes to those that are scattered abroad.

(James 1:1) “James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings.”

What he's talking about is the dysphoria of the Jews. They've been pushed abroad. They've been pushed out of their neighborhoods. They been pushed out of their households. They were forced and people died, and now they're forced to live in these foreign places. This is James' Church. James was the pastor of the Church of Jerusalem that was pushed out. So, he's writing to his church members. It's like if somebody came and broke our whole church up and you had to move in different parts of the world, and I'm writing letters to you. He's probably had and received some letters from them going, “Things are terrible where we are.” “What's going on?” “Well, I mean, we're working for people; they're not even paying us.” By the way, this is in James 5. So, people are writing and letting him know that people are withholding

pay and mistreating them and abusing them. So, how do you think they want to react? And James will start off the book going, "Look, these trials are God growing you. So, consider it all joy when you encounter these various trials, the testing of your faith is produced in endurance." So, he begins to demonstrate that actually, the trials in their lives are a gift from God to cause them to grow stronger in the Lord. Well, why is he pushing that right off the bat? Well, the reason he's pushing it is because what tendency would you have when somebody mistreats you? You want to get angry and then you'd want to get even, and there's all different kinds of ways to get even. And James deals with some of them, but the one thing that you'd want to do is get back at those people. So, what he's going to state in James 1 is "The anger of man does not accomplish the righteousness of God." You say, "Well, I have every right to get angry." You're right. You have every right to get angry, but your anger is not going to produce good. So, what Scripture will say is "Be angry and sin not. Don't let the sun go down on your anger." Ephesians 4. So, the emphasis of that is it's ok to be angry over bad, but now let go of your anger, and let's see what God wants you to

do in the midst of this. So, you're not thinking in terms of your emotions and your hostility, but you're thinking in terms of, "What's the right thing to do? Because I'm not going to give back what this person has done. I'm not reciprocating." He's already dealt with that as we looked at Luke 6 last week. "So, I'm not trying to get even. I'm trying to find out what the right thing to do is." You kind of step back. So, as you go through the Book of James, you have these wonderful pictures and James begins to reveal how people try to get even. I mean, if somebody's taking advantage of you, you're the low man on the totem pole and they're oppressing you. You're feeling about as worthless as you can feel. So, what are you going to do? You're going to try to climb out of the hole. What's one of the ways you could try to climb out of the hole? Well, you're going to hob nob with the rich people, because maybe you can show people that you're better than everybody else. So, they start showing preference to the wealthy and he goes, "You can't do that." He says, "What you need to do is you need to give to the widows or the orphans." Now, that's the last thing in their head. The last thing in their head is to be generous and care for

somebody else when they're being taken advantage of. And he says this, "And by the way, you can't be critical of the people that are doing things to you." I mean, none of this is registering at the beginning. It's just not the way we think, and Christ is saying, "You want to follow Me? It's a different kind of walk." One of the ways that we deal with that low self esteem is we go around bragging about things that we can do, that we don't do. He says, "Be careful, don't go around saying, 'I'm going to go to such and such a place.'" That's just people trying to feel good about themselves. "I'm very important. I'm just letting you know how important I am." And they begin to talk about how important they are, but that's just a way of dealing with how they feel. He says, "You want to feel like a king? Fulfill the royal law. Forgive this person. Act like Christ. This will elevate you. If you humble yourself under the mighty hand of God, He will exalt you."

So, they're dealing with all these emotions and James writes to this effect, as the passage says,

(Luke 6:37) "Do not judge..."

So, it's a decision not to feel hostile towards that person, and we're talking about in the mind, we're not even talking about you saying anything. We're talking about in the mind. Don't go there, and you won't be touched.

Look, you can't think about this passage without thinking of Matthew 18, so you might as well turn there. You knew I was going to go there anyway. You could read my mind. So, Matthew 18. You remember, of course, the context of what Jesus is saying, "You don't want to cause anybody to stumble." One of the ways that we cause people to stumble obviously is by being unforgiving. But the text ends with as Jesus begins to talk about this whole aspect of forgiveness, Peter goes, "Ok, so how many times do I have to forgive somebody that does something against me?" And Jesus fundamentally says just all the time. But then He tells the story of the guy that fundamentally owes the king. It seems to work out about \$10 million. When you owe somebody \$10 million, that's a pretty big amount. Then the other guy, this one that's been forgiven, the king goes, "I could take your family. I could take all your things." He begs him. He says, "Please

forgive me.” And the king felt compassion, and says, “I forgive you all your debt.” And then He says, “Now, that servant then goes and he thinks, ‘Somebody owes me something.’” And he goes to that guy, and the guy owes him about 20 bucks, and he starts hounding him and he says, “I'm going to throw you in jail unless you pay.” And God gives the story and He goes, “So, what do you think?” And they go, “That's horrible.”

Jesus gives this interesting picture at the end.

He says this, if you drop on down,

(Matthew 18:32) “Then summoning him, his lord said to him, ‘You wicked slave, I forgave you all that debt because you pleaded with me.

(Matthew 18:33) ‘Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?’

(Matthew 18:34) “And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him.”

Now, the text ends this way,

(Matthew 18:35) “My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.”

So, we're talking about internal, right? We're talking about the way you think of somebody internally, your heart. If you don't forgive, what will happen? You'll be handed over to the torturers. You want to know why a lot of people are tortured with anxiety and depression? That's the reason. They won't forgive. They think that well, it's just because they don't have the right kind of medication or maybe things are off in the brain or something like this, and I would say for the most part, that's not true. For the most part it's you've been hanging onto anger. You didn't let it go. So, anger is not going to let go of you, and torturers start coming into your life and the anxiety that comes into your life. What is depression? It's anger turned inward, and so you begin to realize that all these things are happening because you would not forgive.



Jesus is making it clear in Luke 6, if you won't pass judgment, then you won't be judged and you won't suffer the consequences of those things.

So, as He states in verse 37,

(Luke 6:37) “Do not judge, and you will not be judged; and do not condemn...”

Now, this is actually a word that is dealing with the formal or the official pronouncement of condemnation. In other words, you did something wrong; you should go to jail.

So, I'm pronouncing a judgment upon you, or a condemnation upon you.

Let me just say this too, that we're dealing with avoiding things that are not within our realm to do. This is what I would call not only a bad investment, this is what I would call a bogus investment. That is to say that you're trying to collect on something that's not yours to collect. That makes it fraudulent, and the reason why it's fraudulent is that Romans 12 says, “Vengeance is mine. I will repay,” saith the Lord. So, you taking vengeance is you collecting something that's not yours. That's a fraudulent act, and

it's one of the reasons why we find ourselves bankrupt in our lives in so many ways.

It says,

“... do not condemn, and you will not be condemned; pardon, and you will be pardoned.”

The word that he uses within the text is “*apolyō*,” which the Greek word makes reference to somebody just literally freeing somebody. It's an interesting picture because it's also used for divorce, where you let somebody go in a divorce. But it gives a picture and it's actually a little bit further in Acts, given in the text where the prison was open and they freed them. It actually is that word. The passage is saying you should go around freeing people. It's not your job to put them in prison. That's God's job. He takes care of that. It's your job to free them.

Galatians 5 will say this, that Christ came to set us free and once again we're freeing agents. So, the point is that God has called us and what He's literally saying within the text is not only is this what you're to do, but if in fact you'll free other people, you'll be set free. Once again,

why are you in bondage? Why are you stuck in this rut? I know it sounds maybe oversimplified, but if you would start freeing people, you're going to find a lot of healing in your life. If you just start letting these things go. Once again, a root of bitterness is going to destroy you, but you do and follow what Christ said, Christ says, "Look, I came to set you free. You do what I tell you to do, and you'll be free indeed. The truth will set you free." Well, He's talking about Him. He's the truth. So, as the passage makes it really clear, you're avoiding judgment. You're avoiding condemnation, and you're avoiding bondage, putting people in bondage. Just imagine that you could actually spend your life putting people in prison, but how horrible that would be. Is that the way you want to spend your life? Certainly not my desire. And do you want to be in prison?

Now, in verse 38, He then actually tells you how to invest and be successful in life. So, better than bitcoins in this particular passage.

If you look in verse 38, it reads this way,

(Luke 6:38) "Give, and it will be given to you..."

Once again, that's not necessarily the way we think of investing. We think in terms of stockpiling, Of course, there is the parable of the man who tore down his barns and built bigger barns, but then that night his soul was required of him. So, it wasn't a real good investment. When you think in terms of temporary investments, they aren't really good; when you think in terms of eternal and growing, that's pretty cool.

So, the passage starts off,

“Give, and it will be given to you...”

Now, it's present active, and then it goes on and says that God will, in the future, continue to give. What we're going to see is what seems to be a continual thing; that is to say that God doesn't stop giving. Why is that? Well, it's His nature to give. Everybody says they want to be like God, and God goes, “Ok, I'm a giver.” “Well, not in that area.” But this is the nature of God. For God so loved, He gave. That's just who He is. Not one good thing does He withhold to those that walk according to His will.

“Give, and it will be given to you...”

Once again, what you're seeing within the passage is the great benefit that is given to you because of the generous spirit, and the generous spirit is what He's emphasizing.

“Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over...”

It's an interesting picture of that particular day because with your garments that you had, you had an extra garment, and that particular garment kind of folded up. So, you had a garment underneath it, and you'd fold up that garment. Well, if somebody were to give you something, you would say, “Wait a minute.” And they would put it in that garment, and then they would start pouring the grain in or something. You would hold your garment up, and try to get as much in there as you can and you would shake it and “It's not all in. We need some more.” And get it in more, and that's what He's talking about. We're not talking about somebody just putting a little bit in there. We're saying, “Let's get as much in there as we can.” And what He's talking about is that's the way you give. If somebody comes up to you and they say, “Do

you have maybe a quarter or so that I can buy a little water someplace?" And you go, "Look, why don't I give you maybe \$10?" You're thinking in terms of, "How can I give them more?" You're not thinking in terms of, "How little can I give somebody, so that they'll just get off my back?"

"... They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."

It's a fundamental principle. You're going to see it here. If you look in Matthew 6, once again, you're going to see the principle as well. As disciples, we actually believe that there's a God, and we believe that He rewards those who diligently seek Him. We believe that. So, what we do, we do for God. We don't do for them. He's not asking you to do good because the person deserves it. He's asking you to do good because God's good and He wants you to follow Him. So, He causes the rain to fall on the godly and ungodly; causes the sun to shine on the godly and ungodly. God's good, and He wants you to follow in that pattern.

Matthew 6 says that you need to forgive. Why? Well, you're asking God to forgive your debts.

(Matthew 6:12) “And forgive us our debts, as we also have forgiven our debtors.”

And then if you look in verse 14,

(Matthew 6:14) “For if you forgive others for their transgressions, your heavenly Father will also forgive you.

(Matthew 6:15) But if you do not forgive others, then your Father will not forgive your transgressions.”

I mean, it's pretty clear, isn't it?

You look at Matthew 7, and once again, if you look at verses 1-5, He's not telling you not to judge; He's telling you not to be of a judgmental nature. So, what is He dealing with?

He says,

(Matthew 7:1) “Do not judge so that you will not be judged.

Matthew 7:2) For in the way you judge, you will be judged...”

So, how are you discerning things and how are you judging? And once again, as the psalmist says, “I was glad when a brother told me I was wrong. I was glad about that. I was glad about the correction.” And you would hope that other people would be as well. You're not going to tell them something that would be hurtful to them just because they want to hear something good.

It says this,

(Matthew 7:3) “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?”

And by the way, if something's in your eye, no matter how big it is, it looks like a log.

(Matthew 7:4) “Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye?”

(Matthew 7:5) You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”



In other words, He's not ever telling us not to help a brother do the right thing. What He's saying is you just make sure that your heart is right and you're doing it for the right reasons. We're not talking about not making judgment calls. We're talking about not condemning and not feeling irritated and hurtful towards that person. We're doing everything we're doing for their good, and that means there will be times that we take stands; there will be times that we correct them. In fact, the call to Timothy is, "Reprove, rebuke, exhort in sound doctrine." Of course, God calls us to that, but it's the attitude and it's the heart. Are you wanting the best for this person? Are you wanting to help them, or are you wanting to hurt them? Are you wanting to in some way encourage them, or are you wanting to just get even? And what Christ is doing is He's calling us out of that attitude and that heart. There's an interesting passage in Romans 14. Once again, we can't go through all the passages that are dealing with this, but in Romans 14, I always think about this, passing judgment on other people's opinions. Now, that's one thing that God says you just want to completely stay away

from. So, we're not talking about passing judgment on what's right and what's wrong. Clearly, the Lord has even instituted the church to take stands on what is right and wrong. What we're talking about is being condemning, being condescending, being critical. Clearly, we're talking about that within the text, and more specifically, in Romans 14, we're talking about in the realm of opinions, let it go.

I don't know, husbands, if your wife ever sends you these posts from the Internet or something like that, but my wife sends me these cute little things. I guess that's what they call them, cute little things that they can send their husband. This one in particular, she sent me about two weeks ago. It reads this way, "Marriage is knowing your wife is the sweetest person, unless she's tired, hungry, cold, hot, stressed, overstimulated, working, shopping or dealing with people." Now, gentlemen, I'm going to give you the best advice in the world. Leave it alone. Don't say anything. Don't comment. Just let it sit. Maybe talk to her about another post she sent you. Like you didn't even see

it. Let it go. But the point is that you don't pass judgement on opinions. Just stay away from it.

The passage reads this way,

(Romans 14:1) “Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.”

(Romans 14:2) “One person has faith that he may eat all things, but he who is weak eats vegetables only.”

“I don't know why that guy eats vegetables, and won't eat any meat.” What does it matter? It doesn't matter.

(Romans 14:3) “The one who eats is not to regard with contempt...”

And that's really what we're dealing with within the passage.

“... the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.”

The ultimate point of Romans 14 is that this guy is going to stand before God based on the convictions that God has given him. As we oftentimes gave you that interesting

quote of Doctor Bob, which basically said, “Others may, you cannot.” And there are certain things that you'll feel very convicted about that your neighbor won't feel convicted. It's more in the realm of opinions and personal conviction than it is about truth and doctrine. So, Romans 14 is really dealing with the issue of judging other people's opinions and once again, seeing something that maybe bothers you by virtue of the fact that your personality is different or something like this. His ultimate goal within the text is, “You need to follow your convictions because God has placed those convictions on you. But you should not put those convictions on somebody else.” And once again, we're not dealing with the right or wrong issue. It starts off, “opinions”. So, the whole text is dealing with opinions. But I like what verse 13 reads, and if you drop on down with me to verse 13, I want you to read this verse with me because it's kind of a conclusion of the text.

(Romans 14:13) “Therefore...”

Which is kind of a “Why is that “therefore” there for?”  
Right? Every time you see a “therefore”?

“Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother’s way.”

That would change your whole way of thinking. In other words, you know how you start criticizing, “I don't like the way the guy does this. I don't like the way this person does this. I don't like...” And God says, “Ok. Stop. Let's just make sure you're not a stumbling block.” And as I've often times said, that's a full time job for me, just keeping myself out of people's way and not causing a problem in people's lives. I need to be concentrating on the things that I can control. I can't control what this guy does or how he acts or the things that he does, but I can control what I do and I can make sure that I'm not a stumbling block to other people. God's going to judge me according to that.

(Romans 14:10) “But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.”

You want to make sure that you're not putting an obstacle. You don't want to tear down the household of God in any way.

I want to end with a passage found in Psalm 41. In a way, we've already talked about some of the benefits of you letting it go, you forgiving, you not being judgmental, and it's not going to be judged to you. You forgive, and it'll be forgiven you. Set people free, you be set free from your anxiety, from your bondage, from your depression, from all those things. But I think one of the greatest texts dealing with this particular passage, the psalmist is dealing with people that have wronged him. And that's one of the great things that you see in the Book of James. If you've ever read the Book of James, he says, "Ok, I don't want you to be angry about what people are doing for you, but I do want you to concentrate on doing good. So, why don't you minister to the widows and orphans?" You go, "What about that guy?" "Forget about that guy. Why don't you minister to the widows and orphans?" It gets your mind and your heart on doing good rather than

getting even. In some way, that's what this Psalm does, and if you look with me in Psalm 41, it reads this way,

(Psalm 41:1) “How blessed (happy) is he who considers the helpless;

The LORD will deliver him in a day of trouble.”

Has somebody done something against you? You start doing good for somebody else. Let God take care of that. You think God will take care of you and take care of your enemy if you're doing good? Yeah. Because He's not going to let anybody thwart you doing good.

“How blessed is he who considers the helpless;

The LORD will deliver him in a day of trouble.

(Psalm 41:2) The LORD will protect him and keep him alive,

And he shall be called blessed upon the earth;

And do not give him over to the desire of his enemies.

(Psalm 41:3) The LORD will sustain him upon his sickbed...”

You're worried about being sick? I've got hospitalization right here. I've got the cure to your problems.

“The LORD will sustain him upon his sickbed;  
In his illness, You restore him to health.”

It depends on how seriously you take the promises of God. But I've always taken these very seriously. The times I've been sick, I go, “I'm just not going to let that stop me from serving.” You focus on serving, it's amazing. God will either deaden that pain, or He will just release you from it, but God is good. Look, you and I are supposed to be serving until we're not, until He takes us home. So, don't stop. It's when you stop that you start feeling the pain and the misery, and that's when that illness takes control of you. Don't let it take control of you.

(Psalm 41:4) “As for me, I said, “O LORD, be gracious to me...”

If you look at the context,

(Psalm 41:5) “My enemies speak evil against me,  
“When will he die, and his name perish?”

(Psalm 41:6) And when he comes to see me, he speaks  
falsehood;



His heart gathers wickedness to itself;

When he goes outside, he tells it.

(Psalm 41:7) All who hate me whisper together against me;

Against me they devise my hurt, saying,

(Psalm 41:8) “A wicked thing is poured out upon him,  
That when he lies down, he will not rise up again.”

(Psalm 41:9) Even my close friend in whom I trusted...”

(Psalm 41:10) “But You, O LORD, be gracious to me and  
raise me up,

That I may repay them.”

Initially your thought is, “Oh, he's wanting to get even.”

Yes and no. Because if you look at the passage, it goes this way,

(Psalm 41:11) “By this I know that You are pleased with  
me,

Because my enemy does not shout in triumph over me.”

So, how is his enemy going to be defeated? By God making you successful and not letting him do those things to you. It ultimately is the greatest revenge because you

doing good couldn't be thwarted, and the ultimate praise is,

(Psalm 41:12) “As for me, You uphold me in my integrity, And You set me in Your presence forever.”

“I can tell You love me because You didn't let him hurt me.” And we live by that. I can't keep people from hurting me. I can't keep people from being vindictive. I can't keep people from devising harm upon me, but God can. So, you know what I'm going to do? I'm going to focus on serving, and let Him take care of that, and that, fundamentally, is what Jesus is saying to the disciples.

## **Closing Prayer:**

Father, we give You thanks for Your word and how You encourage us to not sit in the realm of bitterness and hate and anger and contempt and criticism. This is the world of the scoffers, and You tell us, “You don't want to sit there.” Because when you sit in the seat of scoffers, you forgo the blessings that God has for you, and you forgo the

goodness of God upon you. You tell us in Your word that if we suffer for doing what is right, the glory of God rests on us, and I'd much rather have Your glory than my revenge.

With your heads bowed and your eyes closed, what we're talking about is your heart. We're not talking about sagacity or wisdom in dealing with people that need to be corrected. What we're dealing with is, how do you feel towards them? Let it go. Trust God. Has He not forgiven you of all your sins?