

08.10.25

Luke

Chapter 6 - An Uncommon Perspective

Mans: Obscured Vision (vs. 39-42)

Luke 6:39-42: And He also spoke a parable to them: “A blind man cannot guide a blind man, can he? Will they not both fall into a pit? A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher. 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 can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye.”

According to this passage, we clearly have a vision problem. It is to be noted that he starts off with something that is extremely axiomatic or obvious to all of

us. I mean, you wouldn't ask a blind man to lead you, would you? I mean, how obvious could you get? And oftentimes His parables are extremely obvious. In fact, that's one of the purposes. He's wanting you to see an obvious truth so that you then would tie it to a spiritual issue that is just as obvious, but you for some reason don't see it. Why wouldn't you see something like this? It's as clear as the nose on your face, right? You can't see the nose because there's something blocking your vision and really, this is a passage about the blocking of vision. Why is it that we don't see clearly? Why is it that our vision is obscured and we come to this in Luke 6, and it really once again is in the context of you've seen Him talking to His disciples. He is really encouraging His disciples. I mean, many of those around Him don't see what's going on, and He turns to His disciples, "You've got to see this." And how you see and what you see has a lot to do with who's leading you. Because if you're following the world, you're not going to see because they're walking blind. There are things that they just don't see at all. "Follow me. I'm the Light." As the Gospel of John will also make reference to Christ. Christ will even declare

Himself, "I'm the Light of the world," and He'll say, "If you follow Me, you won't stumble, but you're going to have to follow Me. This is the light." So, the question that arises is, well, what is the analogy actually pointing to, and how is He actually interjecting this into the conversation?

As you look at the beginning of Luke 6, it starts off with the disciples; they're gleaning the fields and the Pharisees and the Sadducees come up and they go, "It's the Sabbath day. You shouldn't be doing that." And Christ then points out an Old Testament passage that reveals that, "Well, somehow you let it go here, but you're not letting it go here?" So, He shows the inconsistencies of their faith. Jesus will say something similar when He talks to Nicodemus, who is a Jew, a Sanhedrin, a religious leader, and He'll make reference to a faith in the Old Testament in the Book of Numbers, and He'll talk about the serpent being lifted up as the Son of man will be lifted up, and He'll turn to Nicodemus, who once again is a scholar of the Old Testament scripture, and He'll ask this simple question, "Have you not read?" His point is that "You read something and you didn't understand what it was about.

How is it that you spend your life studying these things and you can't see what the truths are?" And clearly this is the point.

As we come into the Gospel of Luke, it's demonstrating that God is ministering to people, that He's calling people that we would never think that He would call. It starts off with an Elizabeth, who you would think that has been rejected at her old age. She's never going to have a child. She's been perceived as perhaps not blessed, and God says, "You're going to have the child. His name is going to be John. He's going to do the announcing." And you're going to go, "Wow. I didn't expect that." And then you have this little young girl who is a virgin, who's not old enough to have done anything significant, and He says, "And through you, the Savior's going to be born and it's going to be a virgin birth." In fact, if I could just quote Mary's declaration, Mary declares this, "He has regarded my humble state. He has most certainly remembered mercy." A very interesting statement, which will be one of the great themes of the Gospel of Luke, that Christ came to demonstrate mercy. In fact, Jesus will stand up and

proclaim in His own hometown in Nazareth when He opens up the Book of Isaiah this wonderful text,

(Luke 4:18) “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.

HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,

AND RECOVERY OF SIGHT TO THE BLIND,

TO SET FREE THOSE WHO ARE OPPRESSED,

(Luke 4:19) TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

What you're hearing in that is the mercy of God, “I've come to be merciful.” And as you look in the gospel in particular, people are being healed, people are being forgiven. Remember the paralytic that comes, “Your sins are forgiven.” And people are being set free from the bondage of demonic influence. They're being set free from these things and wonderful things are happening. The hungry are being fed. I mean, you couldn't ask for anything more. I mean, this is something to rejoice over, right? Look at what Jesus is doing, as it states in Acts, “He

went about doing good.” You should rejoice about that. The Pharisees and Sadducees go, “Ok. It's the Sabbath. What is He doing?” And it's almost like, don't you see what's happening? And it's like it's impossible for them to see it. They're so immersed in their concern for tradition and for the sense of decorum that they're so ingrained in that they can't see mercy. Mercy is an impossible thing for them to envision.

There's a passage in the Old Testament that reads like this,

(Proverbs 29:7) “The righteous is concerned for the rights of the poor,

The wicked does not understand such concern.”

He's going, “What?” “Don't you see this person has a need?” They go, “What person?” And what's interesting is, as you look in the Gospels, there are people that are not only being healed, but a lot of these people are in the synagogues, they're in their places. So, you have this one man that's demon possessed, he's in the synagogue. I've oftentimes thought, why does this demon feel comfortable in the synagogue? It doesn't make any sense,

but he feels very much at home. Then, you have another guy with a withered hand, and the only thing they can see is that Jesus is healing on the Sabbath, and Jesus goes, “Well, that's the purpose of the Sabbath, to do good. That's what we're doing.” We're resting from our ways of getting what we want and we're serving Him and doing His will. That's the whole purpose of the Sabbath, to cease and desist from your ways and pursuing your desires.

So, as we go through this, it's literally like they can't see. They just can't see what's going on. So, we come to a passage that deals with that particular issue, as we look in Luke 6:39,

(Proverbs 29:7) “The righteous is concerned for the rights of the poor,
The wicked does not understand such concern.”

Proverbs says you're not supposed to hang around a man given to change. Sometimes people follow somebody that is very volatile that way, and I know it doesn't make any sense, but they think that they're going to live a stable life. “Ok, who are you following?” “A man given to

change.” “So, what do you think's going to happen?” “I'm going to have a very stable life.” Ok, that's not what's going to happen. As Proverbs will say, you don't want to hang around a person given to anger. “Well, if I follow a person given to anger, I'll have joy.” You're not going to have joy. It's not going to happen. So, it's very obvious, but the fact of the matter is that there are people that we follow that are unfeeling and callous, and we somehow perceive that we're going to have good relationships. There are people that we follow that are selfish and greedy and somehow we feel like we're going to live in great freedom. It's not going to happen. So, there is a very clear truism. Nevertheless, it's hard for us to parallel that with our own life. I mean, bad company corrupts good morals. Just look what's going to happen. If you sow the wind, you're going to reap the whirlwind. Bad things are going to happen. Just look at the obvious, and we don't do that. So, Jesus states the obvious at the very beginning of this passage, and then He turns and He puts the analogy in context once again, and the context is a pupil, or actually, a disciple would probably be the best word there to be used. “*Mathētēs*” is the same word that is

used for disciple, which fundamentally just means a learner.

(Luke 6:40) “A pupil (learner) is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.”

In other words, make sure you're following the right person, because if you're not, whatever he's doing, you're going to be doing. It's just a natural inclination that's going to be happening.

He then goes in verse 41,

(Luke 6:41) “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?”

Well, why is He bringing that into the text? And the answer is, if you go back to first 39, this is all about vision. It's all about good vision or bad vision, and what causes bad vision.

If you look with me in Romans 2, Paul will in some ways quote this particular passage as well. His statement in this text will deal with the Jews that are going around

teaching everybody, and there are those that are leaders and in their teaching they have followers.

It reads this way,

(Romans 2:17) “But if you bear the name “Jew” and rely upon the Law and boast in God,

(Romans 2:18) and know His will and approve the things that are essential, being instructed out of the Law,

(Romans 2:19) and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

(Romans 2:20) a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

(Romans 2:21) you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

(Romans 2:22) You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

(Romans 2:23) You who boast in the Law, through your breaking the Law, do you dishonor God?

(Romans 2:24) For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,”...

His ultimate conclusion, if you look at the end of the passage,

(Romans 2:28) “For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

(Romans 2:29) But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.”

In other words, the clarity of the passage is that you're just not seeing things clearly, and why is it that you find yourself in darkness? And the answer is that you're living a lie. You're living in darkness. Now, it's actually better described in another way.

Before we go there, I want you to see something in Luke 8. If you turn with me to Luke 8. The only reason I'm bringing this up is just to remind you that Jesus is talking to His disciples, and these are men that are battling and wrestling with these same ideas. Nevertheless, one of the

things that you see is very clear is He's calling men that are younger. That is to say, they're not immersed into a certain way of thinking. So, as He calls them, even though they still struggle with this because they're surrounded by the world, you realize that they're not as attached to this, and so they can let go of it. You're also going to see, as Luke specifically does this, he shows 2 examples of the disciples, and as we've already read in Chapter 6, He chooses out the 12, but Luke will take two in particular, and he will show us where those disciples came out of. The first is Peter, remember? And Peter was cleaning his nets at the beginning of the chapter, and as he cleans his nets, Christ says, "Go throw your nets out there again." And of course, Peter goes, "I fished all night. There's nothing out there." And then he catches this huge catch. I mean, so much so that he can't even drag them all in. So, he comes to the point where it's so overwhelming, and then what does Peter do? It's a very key point. Peter falls literally on his face, so to speak, and he cries out, "Depart from me. I'm sinful." So, there's this realization as he comes into the light of the glory of God and His grace and His mercy upon him, that he is a sinner, and it's one of the

telltale signs of who Christ chooses. You know, blessed are the poor in spirit. See. You're the ones that are going to inherit. So, it's that pliability, and of course the next one that he shows is Levi. He's sitting in a tax office, and he literally is an outcast with his own people, and Christ comes, shows great mercy to him. And because of this, he drops all that he has. So, both Peter and Levi will drop all that they have and follow Him. The question is, why would they do that? And the answer is because they saw the light. They saw what was important. What was important was not the success of the day with Peter and what was important was not the affluence of the money that could come in by virtue of tax collecting, but what was most important was that One had shown mercy. Then He turns to His disciples and He begins to proclaim, "Ok, now, I'm going to tell you, you'll be blessed if you show mercy." And that's going to be a fundamental theme. It was the theme of Mary; it was the theme all the way through. So, whether it was Simeon or Anna, "The Lord has shown mercy to me. He's been kind to me. He's been gracious to me." And it's the realization of that, that opens the eyes, and you begin to see what's important.

Here again, it's so bizarre, oftentimes, to see people who call themselves Christians, they fight for money and fame, and I'm going, "I don't think you get it. I mean, obviously your eyes aren't open to what's most valuable."

Paul will ultimately say in Philippians 3, "Whatever was gain for me, I count as loss for Christ. It's like dung to me. I don't even like it anymore." And the point is that those things that had attraction to them at one time and was perceived to be extremely important is no longer seen as important because the most important thing is the mercy and compassion and the love of Christ. So, this becomes a fundamental point.

If you look in Luke 8:25, the disciples contend with the sea being quite a fearful thing, an event, as the sea begins to stir up and Jesus falls asleep. Of course, the disciples cry out and they go, "Don't You care?" And then He asks a simple question in verse 25, "Where is your faith?" What we're going to see is that these men, though humble, will still have issues, but Christ will keep pulling them in, and He says, "You keep following the light, and you'll be ok." But we keep bumping into these walls because of fear or

the things get in our eyes, and they begin to block our vision from believing that God loves us and believing that He desires to be merciful to us.

So, if you look in Luke 9, you see the same thing. We'll just read verse 46.

It reads this way,

(Luke 9:46) “An argument started among them...”

Among whom? The disciples. What are they arguing about? They're with Jesus.

“An argument started among them as to which of them might be the greatest.”

Ok, something got in their eye. Because they're missing the point here. Quite frankly, it's going to be demonstrated again in Luke 22. They're going to have that argument again of who's going to be the greatest. So, it's not the only time they have this argument, but what you're seeing is that the world's influence is somehow attached to them. This is why Jesus will say to them in Luke 12, “Beware of the leaven of the Pharisees, which is hypocrisy.” In other words, the one great block of your

vision is going to be not being real. Because if in fact you're fake, it's impossible to see real. So, it's very interesting.

In fact, you drop on down to Luke 9:54, James and John are having a problem with this thing called being condemning and critical, and of course, they want the Samaritans taken out. Well, what it's showing is that condemning influence of the Pharisees and the Sadducees and that self-religious type thing has kind of rubbed off on them. Jesus will ultimately say, "This is the way the world does it, but this isn't the way we do it. We're about mercy and compassion. We're about the forgiveness of God, and we're about living in this realm. We're about giving, not taking." And it's a whole different way of thinking, but God is drawing them to Himself.

The parallel passage of this, if you look with me in Matthew 6, is seen, and I would say in some ways, the parallel to the Luke 6 passage. Matthew 6. This chapter starts off with the repetition of hypocrisy. In fact, Jesus continues to say, "You want to be aware of the hypocrites." The people that if they give money, they

sound it in the streets, or if they pray, they pray out in the open to be known by men. He said, “These are hypocrites.”

In fact, you'll see this in Matthew 6:2,

“So when you give to the poor, do not sound a trumpet before you, as the hypocrites do...”

And then the same thing is true with your praying; you're using meaningless repetition. (Verse 7) Of course, it's all for show. (verse 16) You're fasting; you're wanting people to see you.

(Matthew 6:16) “Whenever you fast, do not put on a gloomy face as the hypocrites do...”

So, what He's talking about is that you're doing things for the wrong reason, and this causes you to see things or not see things. In other words, it blocks your vision. What is your vision being blocked by? And it's really insincerity. Disingenuousness will block your vision. You might state that you're a very caring, loving person; if in fact you're not a very caring, loving person inside, you'll walk right by a person in need and not even flinch, and someone will

say, “Didn't you see him?” And someone will say, “Who?” So, it will cause you to be blind.

If you keep going on down, it says in verse 19, the problem is you're laying up for yourself treasures upon earth, and because of that, moth and rust destroys and thieves to break in. What He's talking about is there are things that you're trying to accumulate in this world to bring some sort of satisfaction and fulfillment. A moth, I think of as an outside influence that begins to eat away at the things that you have and then you think about rust destroying; it's kind of an internal reaction that causes the things to not be as valuable as they are. And “thieves break in,” is overt attacks.

But anyway, if you look in verse 20,

(Matthew 6:20) “But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

(Matthew 6:21) for where your treasure is, there your heart will be also.”

And then He gives this parallel analogy,

(Matthew 6:22) “The eye is the lamp of the body...”

Now, He doesn't say the “light of the body,” He says, “the lamp,” and so what He's talking about is that which holds the light. But what He's talking about is what your eye does is, it turns to that which it desires. John will talk about the lust of the eyes. So, what is it you're looking at? Well, the things that you look at, as the psalmist in Psalm 119 talks about the lamp is the light unto your feet, light of your path. So, what is he talking about? Well, it actually guides and directs your steps. In other words, what your eyes do, whatever they're focused on, will begin to direct your paths, will begin to direct your steps. If the word of God is, then you're going to see clearly, but if your own desires, now, there's going to be problems. So, it uses the phrase, “the lamp of the body,” which once again, shows the body which way to turn or move fundamentally.

(Matthew 6:22) “The eye is the lamp of the body; so then if your eye is clear...”

See that word clear? If I could just describe it simply, “unobscured”. So, if your eye is unobscured, it's a healthy eye. An unhealthy eye would be an eye that you have

something in it, and the more stuff you get in it, the harder it is to see after a while.

When I worked at a brake shop, I got a piece of metal stuck in my eye and had to get it drilled out. That wasn't fun, but the point is I couldn't see. I'm sitting there, and I was in misery. I was hoping it was going to work its way out, and the only thing it did was work its way in. But as the passage begins to reveal that in fact your eye is clear, unobstructed, you're going to see clearly.

“... your whole body will be full of light.

(Matthew 6:23) But if your eye is bad...”

Now, the word that He uses in this context is “*ponēros*,” which emphasizes not only an evil eye, but oftentimes translated a greedy eye. But the point of the word itself makes mention of something that's hurtful, that influences you, whether it's your desires, or something that you're drawn to, but you allow something to influence you, and now you become drawn to it and you become focused on that. He says that will keep you from seeing, and it'll keep you from seeing the light, because once again, you're focused on something hurtful. That's

going to bring pain into your life. You're not going to see clearly with that in your eyes.

“... If then the light that is in you is darkness, how great is the darkness!”

Now, you go, “Well, He's not talking about material things.” Oh, yes, He is. He's talking about anything that will draw you away from God, that will bring hurt to your life, because when you trust in anything else, that's going to bring pain and sorrow and hurt to your life. I mean, set your affections on things above. Focus on Christ, the author and perfecter of your faith. Set your affections on Him. So, it's very clear.

But if you look at the very next verse, it will define it for you.

(Matthew 6:24) “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.”

So, it's very clear that there are things that our eye is oftentimes drawn to and it's those things. Well, you have

these Pharisees and Sadducees, of course, Luke will go on to say they were lovers of money. "Religious leaders, lovers of money? I've never heard of such a thing!" But you have these leaders that are drawn to other things, and because they're drawn to other things, they can't have mercy on a guy that has a hurt hand; they can't have mercy on a guy that has a demon possessed spirit within him. They could care less. They just totally ignore that. They can't see the mercy of letting the disciples eat something when they're hungry today, but these disciples have willingly taken on some kind of poverty in the sense of they left the fish, and now they're at a place where they're in the middle... I mean, they're not used to being land lovers. Now, they have to fend for themselves and what, the Pharisees can't let them get something to eat? They can't see those things. So, it's that detachment that comes into the passage that Jesus is talking about. If you go back there with me, you can see it being emphasized as well.

(Luke 6:41) “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?”

Once again, the emphasis of course, is that you're not seeing things clearly. Now, why is He bringing that up in this context? And the answer is that once we began looking and desiring the wrong things, it clouds the way we see things. So, for instance, if somebody has a problem over here, we might correct them, not because we want to help them, but because we're jealous of them. So, it's out of jealousy or it's out of envy, or it's out of strife. Maybe we just don't even like the guy, and it's that which clouds our vision. This is why Galatians 6 says, “Look, you see a brother in sin. You, who are spiritual, restore them.” In other words, get your life right and get your focus right. Scripture never says, “Don't help somebody. Don't discern something that's wrong with somebody.” In fact, a brother that loves you will actually correct you. It says do that, but what it's saying is make sure you're doing it for the right reasons. Of course, Ephesians will say, “Speak the truth in love.” Do this out

of a love for them. You're wanting the best for them. You can see that something is hurting them. Help them out. But most of the time when we're criticizing, like the Pharisees, Sadducees and scribes, they were criticizing because of the jealousy, envy and strife that they had, and because of that they couldn't see. Ultimately, if you try to help somebody by virtue of wrong motives, you won't help them, and the sad thing is that you'll bring them down a trail of greater sorrow. If they're listening to your advice, they're following blind men, because you're hypocritical in the things that you're doing. You're not happy.

I oftentimes think of 2 Peter 2, where he talks about, "In their greed they exploit you." In the context, he's talking about people that are preaching in the churches. He's saying that they're exploiting you by virtue of greed. In other words, "You can have a new Cadillac if you follow Jesus," type thing, and people are going, "Yes." And by virtue of them, they're getting more money out of you and they're using you and exploiting you and they're bringing you down a trail of bitterness and sorrow, and he

ultimately says, “And they promise you freedom, while they themselves are slaves of corruption.” So, there are those that proclaim great freedom, but the reality of it is that they're living hypocritically, they're disingenuous and insincere. They don't believe this in their heart, and nothing really ever changes people's lives unless it's real. And the unfortunate thing is that so many messages, so many sermons, so much counseling is done in a superficial level, really. You're not dealing with people that actually care for you or actually love you. This is, I think, one of the reasons why parenting is so important. If in fact the parent truly loves the child, that's the best counseling the kid is ever going to get. Because the parents love the children, and by virtue of their love, they're going to tell them, “You can't do that.” They're going to tell them things that are going to be difficult to say because they love them, and the light is going to be so clear by virtue of this.

(Luke 6:42) “Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’

when you yourself do not see the log that is in your own eye? You hypocrite..."

Oh, ok. So, it is about hypocrisy. Where's the darkness? That's the question. Who's the blind leading the blind? A hypocrite is leading a person that can't see what's going on, and what's going to happen? They're both going to fall into the pit. It's that hypocrisy that's going to distort.

He says then,

"... 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."

Once again, what it's talking about is one that can see clearly.

There's a passage in John 3, if you'll look there with me. The Gospel of John just gives reference upon reference of Christ being the Light and will repeat over and over again. So, there's no mistake who the Light is. If you look in John 3:16, it's the great gospel that is the Light of the world. It's the mercy of God. It's the love of God that we see.

(John 3:16) “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

It goes on and says,

(John 3:17) “For God did not send the Son into the world to judge the world...”

As Scripture will say, Satan is a great accuser of the brethren. There's no condemnation in Christ Jesus. Yes, we're all agreeing that you're all sinners. We're all agreeing that you all need to be saved, but that's not condemnation, that's telling you how you can get free because there's One that will free you from that.

It goes on and says,

(John 3:19) “This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.”

Another way of putting it is their eye is so obscured by a love for this, and a love for this, and a love for this, and after a while, it's a log in their eye. They can't see what is valuable. They can't see the light. It's actually making

darkness within, and that darkness is so dark that they can't get out of it. It's a picture of, I would say, great depression as well.

But it states in verse 20,

(John 3:20) “For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.”

So, why is it that people don't want to see the truth? And the answer is they love their sin; they love the things that they're doing. I oftentimes have people come up to me and they go, “It's such a simple gospel, such a wonderful gospel. Why do people resist it?” And the answer is right here in the passage. The answer isn't because people go, “I don't understand the creation of the world. I don't understand this. I don't understand that.” Let me just emphasize this and I've said it a number of times before, but I want to make it really clear, if you believe in Christ because you understand, then you're not saved. I just want to make that really clear, because it's not understanding that saves you. Faith is the substance of things not seen. So, the comprehension comes by virtue

of the faith. Faith doesn't come by understanding.

Sometimes we get the cart before the horse and go, "If I could just understand this, then I can be saved." No, no, no. Then you're not saved, because it's the Spirit of God that saves you. If you hear His voice, you come. "My sheep hear My voice, they come." I haven't interviewed a lot of sheep, but I can imagine if you could, you would say, "So, why do you go to this shepherd?" and they'd go, "I recognize the voice." I'm just guessing on that one.

But if you drop in verse 20,

"For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.

(John 3:21) But he who practices..."

You can actually put the word in there, "celebrates" the truth. In other words, they're looking for truth.

"... comes to the Light..."

"Light" being, all you have to do is go back to the beginning of John 1, "He was the Light of the world." So, we know who he's talking about.

The point is that if you want to be real, then you can see clearly, and the light will shine in the darkness, and it's all about being real. You see Nicodemus and he's kind of wrestling with it because, look, he's spent all this money on education, "What am I going to do with that?" It's kind of depressing, I would think, to think that you spent your whole life trying to be somebody and find out you're not even born yet. I mean, that would be a little depressing, but in the very next chapter, Jesus comes to this woman at the well, I mean, she in some way tries to be discreet about her life, you know? He says, "So, where's your husband?" "Well, I don't have one." He goes, "Well, that's right. You've gone through about 5 and the one you're living with isn't your husband." And you would think immediately this woman would go, "Huh? How dare you talk about me that way? Who are you to point out my faults?" She doesn't do that at all. She celebrates; she rejoices. She's jumping up and down. She's going down to her city, and going, "This guy knows everything about me." Now, why is that true? Because these things are finally out in the open. Don't you think that she's been feeling oppressed by this all these years and they're finally

out in the open, by a Jewish rabbi and that He hasn't rejected her, but He still loves her? It's sort of like that picture with Zaccheus. I mean, here he is, and Jesus goes, "I want to come to your house." And he goes, "Really? I mean, You know that I'm the worst of the worst and You want to come to my house?" And that day salvation came to his house. Why? This is the one common thread, they were all willing to be real, and they opened themselves up. "Are you a sinner?" "Yes, yes. I need a Savior." He goes, "You can see." And you begin to see things clearly. So, as we come to this passage, Jesus has turned to His disciples, and He says, "The whole reason I chose you is to be real. Don't stop being real. Don't let that leaven of hypocrisy come into your life because it actually blurs your way of seeing things, and you do things for the wrong reason, and you live the wrong way, and you go down the wrong path and you end up running into walls." Why is it that we find ourselves so frustrated in Christian life? I'm going to tell you why. Because after a while you start getting mechanical in your faith, and you stop loving, and once you stop doing that, you stop being real. When

that happens, you're just in darkness, and how dark is the darkness.

Closing Prayer:

Father, we come before You today and we just ask You to change our hearts. As we oftentimes come to these passages that reveal these things that are obvious, but we just simply refuse to deal with them. Maybe it's because we're just not seeing things clearly. Maybe it's because too many other things, too many other desires, too many other sad pursuits have come into our lives. These obstructions have caused hurt to us, and yet we so tenaciously hold on to them. We proclaim that we see things clearly, but we know that we don't. The darkness tells us that.

With your heads bowed and your eyes closed, what we're asking you to do is we're asking to get real with God; we're asking you to let the light shine in. Scripture tells us that the light even exposes things, and certainly it does. But how wonderful that is, because God is not exposing to condemn; God is exposing to save; God is exposing to

release and to bring freedom, and that weight off your shoulders. Why not get that relief today?