

08.17.25

Luke

Chapter 6 - An Uncommon Perspective
Mans: Consequential Repository (vs. 43-45)

Luke 6:43-45: For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.

I was singing that song that we were singing, “*Bind us together*”. What is it that we have in common? It has to be one thing, and that's Jesus Christ our Lord. We've all come to the point of realizing that, well, I guess you would all admit, if in fact you are believers, that you're a bunch of wretches. You're just a mess, and that's the one

thing that we have in common. We actually believe that. We believe that we need a Savior and we don't deny the reality, the truth of the sin in our lives. We're very cognizant of it and it is that sense of understanding that, that brings us to our knees and causes us, as James said, "Be miserable and weep over your sins." And to realize that we have forgiveness in Christ. It's what draws us to Him, and we all have that in common. It is the simplicity of that faith and the humility that we come before God and none of us are better than anyone else. We come together and we humble ourselves under the mighty hand of God, and He begins to exalt us, and I have found that the more we exalt Him and the less we exalt each other, the better along we get with each other. Because then nobody gets a big head. We just all sit there pointing to Him. It is an unusual phenomenon that we see as Jesus begins to call these disciples.

As we come to Luke 6, we see Him actually choosing these twelve that He chooses. When we see Him choosing them, if in fact you were at all a theologian or something, you'd be shocked that He would be actually passing the

ivory towers and going into the fishing village and going into a place in which there are tax collectors and sinful, sinful people. The reality once again is that we're all sinful for the "wages of sin is death", the gift of God is eternal life", and we realize that "all have sinned and fall short of the glory of God. There is none righteous, no, not one." Scripture repeats these things over and over again, even in 1 John, as we've oftentimes quoted. If we say we have no sin, we're just plain lying, and the truth is not in us. We understand that in Scripture, and yet there's something inside of us that says, "But I still have to look better than somebody." And it is this that we begin to see the tug of war, as Jesus calls His disciples out, and we would call them very simple men in the sense that Jesus would even say to His Heavenly Father, as He's praying, "Thank You that You gave Me babes." These are men that are not trying to seek their own glory, but these are just regular Joes that want to do the will of God, and they come in great simplicity. As He begins to call them, He calls them in the midst of, I would say, a very acrimonious setting, and we've all had people that were accusatory and critical and condescending in our lives. Psalm 1 calls them

scoffers, and there are a lot of those scoffers that sit there and they're self-righteous people, and in their being self-righteous they can find things that are wrong with us. Unfortunately, we give them plenty of ammunition because we're imperfect. So, there's always something to find with somebody else that's wrong. It's not a hard job. In fact, it's probably the reason why it says the scoffers were sitting because it's one of those armchair lazy things that people do as they begin to criticize everybody else. If you look in the passage, it starts off with the disciples. They're eating on a wrong day. They're eating in a wrong way. Some people don't even know how to hold their fork right. And the Pharisees, the religious leaders, begin to criticize these men, "Why are Your men doing this on the Sabbath?" And so, the text opens up with the criticism of those who are self-righteous, and those are extremely hyper-critical. It goes on to talk about as Christ then begins to minister and He heals this one on the Sabbath. Once again, they begin to criticize even the way that He ministers. I have found that there are a lot of people that are very good at criticizing you when you're ministering.

You would say, “But I'm ministering.” And they're going, “Yeah, but you're not doing it the right way.” People have a lot of interesting points, and they can always do it a lot better, but they're not doing it! But they're really good at telling you that you're not doing it right. They just know you're not doing it right. They don't know exactly what you're supposed to be doing. They just know you're not doing it the way that you should be doing it. So, right away, Jesus is criticized for ministering the way that He ministers, and it says they were watching Him so they might bring an accusation against Him. Once again, it is in this context of a world of great criticism that Jesus begins to call out His disciples.

As you go into Luke 18:9, Jesus gives a parable, and in that particular verse, it reads that there were those that were self-righteous and the way it reads is,

(Luke 18:9) “... who trusted in themselves that they were righteous, and viewed others with contempt.”

So, that's the surroundings in which the disciples find themselves. What Jesus then begins to do in that setting is He calls out these twelve, and lo and behold, the twelve

that He calls out are a bunch of stinky fishermen, that according to Acts 4, are uneducated individuals. And not only that, to make things worse, He calls out a tax collector who's basically a traitor to his own people, and why in the world would you call out these people? If you can think about this, He could not have insulted the religious leaders more by choosing these people.

Everything that He did by the fact that He chooses these individuals is grating on them, and so it is in that setting that that Jesus begins to work in the text and He begins to turn to His disciples and say, "Look, here's the deal, we're not like them." And that, fundamentally, is what He goes on to begin to explain within the passage.

What's interesting is that these religious leaders, according to Luke 5:30, would basically say, "What in the world are You doing, even associating with these people?" And by the time you come to Luke 7, in which this woman off the streets comes in, he goes, "Why are You letting her touch You?" So, everything about these people are very offensive and Jesus has really, seemingly overstepped His boundaries. These are the chosen,

though. These are the called by Christ Himself, which must have really blown their minds in this. Why did He call these individuals? Well, one thing is clear when He calls Peter and he drops his nets, Peter himself proclaims, "Get away from me. I'm a sinner." And you see the same incident with, and Luke purposely records these two individuals and brings them out in front so that we would see these are tax gatherers, these are fishermen that realize that they're sinners, and so they come as wretched. They come as bankrupt; they come literally starving for something more than what they were having. If you look at in particular in the chapter, He begins to make reference to this as they're feeling perhaps on the outs. I remember one particular incident in which Jesus begins to say, "It's going to be really hard for rich people to get in heaven." The disciples go, "Well, the Pharisees and Sadducees and the religious leaders are very wealthy, who can be saved?" So, they feel like they're out. They feel discarded.

Nevertheless, Jesus will say to them, if you look in verse 20 of this chapter,

(Luke 6:20) “And turning His gaze toward His disciples, He began to say, “Blessed are you who are poor...”

Now once again, it's talking about not necessarily monetary, although it could be, but more the aspect of feeling wretched, feeling insignificant and it is that heart.

And then He goes, and He says,

(Luke 6:21) “Blessed are you who hunger now...”

The world gets in a position in which they begin to feel like, “Well, I think I've taken care of everything. I think I'm ok.” You've torn down your barns, you've built bigger barns, and you say, “I can now retire. I'm feeling good about myself.” And God says, “You fool, this night your soul is required of you.” He turns to His disciples, and He says, “You're hungry for something else, aren't you?” And they go, “Yeah, we're really hungry for something else. We want something else out of this world. We want something greater than what's in this world.” And He goes, “Come, blessed are you who hunger.” So, the context is really part of the calling of these disciples, and what you begin to realize is that they're called to think differently; they're called to think differently about

themselves. So, the world is always trying to bolster themselves. They're always trying to look superior. They're always trying to be condescending. They're always critical of other people because it makes them look better. But Jesus calls these disciples, and He goes, "The reason I called you is because you don't think you're better."

Remember, as we've oftentimes quoted 1 Corinthians 1, that God chooses the weak and the foolish things of this world to confound the wise; the things that are not to nullify the things that are. Why? That no man would boast. So, why does He choose the ones that He chooses? If in fact, you've ever felt wretched, and I would think that you must have felt that way in order to come to Christ, blessed are you because yours is the kingdom of heaven, and He's calling you. He not only is calling them in the sense of how they perceive themselves, but He's calling them on how they will perceive others and how they will respond to others. In other words, if you think you're superior, you won't take anything from anybody. But if in fact you've humbled yourself under the mighty hand of

God, and you realize that everything that He's done for you is by His grace and His mercy upon you, and that you've been forgiven of all your sins, how gracious He's been to you, it causes you to step back and go, "Ok, maybe this guy's having a bad day." And you look for ways to forgive rather than look for ways to harbor bitterness. So, He fundamentally goes, "Look, I say love your enemies."

(Luke 6:27) "... love your enemies, do good to those who hate you,

(Luke 6:28) bless those who curse you, pray for those who mistreat you.

(Luke 6:29) Whoever hits you on the cheek, offer him the other..."

I mean, an arrogant superior individual would not do that. He'd basically say, "Do you know who I am?" Whereas the humble guy would go, "You know what? I don't have any reason to glory in myself," and maybe as David would say at a time where he was at the lowest and Shimei was cursing him and throwing stuff at him, and "maybe the Lord has sent this guy to correct me." I need correction

and there's always that sense of, I need to get my life right. So, ultimately as He comes in this passage, He says, “Look, if you're going to heal people, if you're going to help people, if you're going to minister to people, then you need to always be constantly thinking about getting the log out of your own eye.

In fact, as you come to Galatians 6, it talks about specifically the fact that if we see a brother in sin, then we who are spiritual need to restore him, each one looking to himself. That is to say, examining his own life, preparing his own life, for ministering to somebody else, because once again, as you keep coming back to the point of, “God has been so merciful to me,” you come at the person in a very different way, and you're able to help them rather than to destroy them. Once again, God is building ministries, He's calling disciples. He's calling those that will do the same work that He's doing. Now, what is that same work? Well, all you have to do is go back earlier, in Luke, and Jesus says, “I'll tell you why I'm here. I'm here to set prisoners free. I'm here to heal people. I'm here to help them, those that are downtrodden and those that

are miserable. I'm here to lift that burden.” And that's what God has called us to do. So, who does He choose to do that? And you begin to see this wonderful picture that is given before us in which God begins to work in our lives.

Our pursuit ultimately is to be just like our Father, and if you look in verse 36, that's the way it reads,

(Luke 6:36) “Be merciful, just as your Father is merciful.”

Once again, the calling of God to His men, to His people, to respond in the way that God responds to us. I'm just so thankful that once again, from time-to-time people will say, “I hope you get what you deserve.” But I hope we don't. I hope none of us get what we deserve. It is the mercy of God that we bank on.

As you drop on down now to verse 43, Jesus begins to go into the realm of what He desires us to do, and He explains it by virtue of a tree. So, He uses a good tree, bad tree thing. This is not unusual because it takes us all the way back to the Garden, first of all. You go back to the Garden and what's interesting is, in the Garden, He says, “Of every tree that I've given to you, you may eat freely,

except the one.” Remember that? “But of every tree,” which is basically saying, “I created all these trees for you to eat, or to benefit you.” So, the purpose of a tree is to bring benefit.

The way that John the Baptist will put it in Matthew 3 is, “If there's a bad tree and it's bearing bad fruit,” that is to say, harmful fruit, he says, “Cut it down.” So, it's pretty clear and here again, the analogy is used over and over again.

What's interesting about this passage we're looking at, verse 43 through 45 in particular, is that He seems to mix metaphors. He starts off with the tree and He ends up with the treasure box. So, as we come to this, what we have is it ultimately culminating into this sense of treasure and that's where He's going to bring it. What I gave you as the title within the message is the “Consequential Repository”. I know it sounds a little strange and difficult maybe in this definition, but “consequential” is fundamentally saying that there are effects that happen in our life. There are things that happen, there are results that happen by virtue of things

that we do. That would be consequential, and the emphasis of “consequential” is that if they're important results, important issues that come into being. So, fundamentally what Jesus is going to be saying is that “It's very important that you pay attention to what I'm saying because this has great consequence to your life and to the lives of others.” So, He will first talk about the consequence and then He'll talk about the treasure. The treasure, the repository, is fundamentally a collection, a place where you store stuff. Repository makes reference to specifically the storing. “What are you storing? “Eh, it's not important.” I'd like to think it's not important. I have a garage full of stuff I still have to clean it out. But you start storing stuff and before long, the stuff starts taking over. Most of our neighbors in our subdivision park their car outside. I'm going, “You have three garages.” Not one car is parked inside the garage. I just don't understand that. (But anyway, that's my own personal condemnation upon people and I'm going to try to get over that.) As you come to this passage, He's going to be talking about things that you hoard up, things that you collect, and you put them in this place in which you hold on to them. Now,

fundamentally, it is a treasure. In fact, the word that He uses in the text is where we get our word “thesaurus,” which you know when you're looking at the synonyms of words and you pull out this source instead of the definitions. So, what it simply means is a treasury of words, or a collection of words. That's where the name came from, and this particular word is actually used when He uses the word “treasure”. So, we're going to be talking about the treasure; we're talking about these things that we begin to hold on to.

He starts off in verse 43 as He's talking to the disciples, (Luke 6:43) “For there is no good tree which produces bad fruit...”

Now, when He's talking about bad fruit in the text, it's anything that is bad or rotten or worthless, and more specifically, the emphasis is on the worthless. It's not beneficial. Look, there are a lot of trees out there, you have apple trees, you have orange trees. Hopefully, they're bearing good food and that it's not worthless. There have been times that I've taken a bite off of something, I'm going, “That's terrible.” And you keep

maybe trying some of the other fruit and it just keeps getting worse, you know? So, I don't know what the problem with the tree was, but it was just really worthless to me because I wasn't getting fed and wasn't enjoying it all. That's the kind of picture, and if you look at the very beginning of this in verse 43,

“For there is no good tree...”

He's actually going to use two different “goods” in this paragraph. The first “good” that He’s going to use is the Greek word “*kalos*,” which is making reference to something that is specifically beneficial. In fact, let me show you a place in which it's used and it kind of explains why He would use this particular word.

If you look with me in 1 Timothy 4, Paul ends with this particular statement in verse 4,

(1 Timothy 4:4) “For everything created by God is good...”

See that word there? That's the word “*kalos*” that he uses.

“... and nothing is to be rejected if it is received with gratitude.”

Now, that's a broad statement, "Everything that God created is good." Now, the initial thought is that what he's saying is that everything is enjoyable and everything is wonderful and whatever. That's not what he's saying. The word "*kalos*" is making a reference to the thing that He makes is well adapted to its circumstance. So, what that fundamentally means is, it's like Ecclesiastes 3, God's appointed a time for everything. You say, "Well, a time for killing?" Yeah, a time for killing. "A time for embracing?" Yeah. A time for embracing. So, everything is good in its appropriate time. So, the word "good" here is making reference to that everything was made for a specific purpose, and God has made it for that purpose. When it's used for that purpose it's beneficial, but when it's not then it's not. So, it's talking about it literally being well adapted to circumstances and has a purpose that it's well suited to; suitable, so to speak.

He starts off,

(Luke 6:43) "For there is no good tree..."

Once again, introducing "good" in the sense of something that is well suited. For what purpose? Well, what's the

purpose of the tree? To bear fruit. So, if it does what it's well suited for, that is to say bears good fruit, then it's a good tree. That just makes sense, right? So, there's no good tree which produces bad fruit. So, if in fact its purpose is to benefit you in some way, but it doesn't, then it becomes what? Yeah. So, He says that you can't call it a good tree because it wouldn't do that.

“... nor, on the other hand, a bad tree which produces good fruit.”

It would be impossible for a bad tree to produce something good. Because once again, it's talking about the resource and the source and the way that the tree is made-up and the makeup of the tree. So, it's going to do that which is good.

Then it goes on,

(Luke 6:44) “For each tree is known by its own fruit...”

That is to say, becomes known, is actually the phrase in the Greek, which is basically saying it becomes evident to you. You know, bad fruit isn't always evident, but you have to taste it and after a while you realize this is really a

bad tree. Why? Because of the things that it produces, because of the things that come out of the tree. So, His fundamental point is that there's something about the tree itself that has to be bad in order for it to produce this kind of fruit, and what He's doing is He's making the differentiation between those that He's called and those that are criticizing and those that are clearly against His path.

So, He says,

(Luke 6:44) “For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.”

Once again, that's axiomatic in the sense of well, shouldn't that be obvious that you wouldn't do that?

There's a passage in Hebrews 6 if you look with me, which really corresponds to this in an interesting way, in which the writer of Hebrews is letting us know that the evidence of a true believer is going to be manifested in the fruit that he bears. Is this fruit beneficial, or is it causing harm? Thus, the thorns, the thistles, the briars. So, what's interesting about this passage in Hebrews 6 is he talks

about the fact that all the trees get the same grace from God. They get rain and they get the blessings of God. They get the sunshine. But some things take that, and they grow thistles, and it's interesting how God uses nature to reveal to us, “Now, why would they grow thistles when that orange tree gets the same thing, and it grows an orange? Why not give benefit?”

His point is, if you look with me in verse 5,

(Hebrews 6:5) “(some) have tasted the good word of God and the powers of the age to come,

(Hebrews 6:6) and then have fallen away it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

(Hebrews 6:7) “For ground that drinks the rain which often falls on it and brings forth vegetation...”

Look, here's the word and really kind of emphasis of “*kalos*”,

“...useful to those for whose sake it is also tilled, receives a blessing from God;

(Heb 6:8) but if it yields thorns and thistles, it is worthless...

Once again, the difference between that which is “*kalos*,” good, or that which is bad, “*ponēros*,” is one is useful and beneficial for what it was called to do, and the other is useless in that sense. So, the passage is making clear revelation that there are two different ways to go, and there are two different kinds of trees.

This is His point, if you look with me back in Luke 6, (Luke 6:44) “For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.”

Once again, the establishment of that which is good and that which is evil.

He then ties it together with what we would think to be something that didn't match, and that is the treasure. We've been talking about trees. Now, we're going into treasure.

He starts off this way,

(Luke 6:45) “The good man...”

Now, we use a different word and the word that He uses, “agathos,” is really good in character and thus beneficial in his effect. That is to say that his heart is right, and because of that, there is a benefit. We would say, a good fruit that comes out of that, but because of the character and the nature of who he is.

“The good man out of the good treasure of his heart brings forth what is good...”

Same “good” that's been used in this verse.

“...and the evil man...”

That which is literally rotten and spoiled.

“... out of the evil treasure brings forth what is evil...”

As Matthew seems to define that evil as greed, the greedy eye, selfish, only looking out for himself. We're fundamentally dealing with something that's diseased in the way that they see things. That's why you go back, and He says, “Get the log out of your own eye. You're not seeing things clearly. Your eye is bad and it's dark because the things that you are focused on are destructive.” Well, the question is why am I focused on evil? Why is it that

I'm drawn to being critical? Why is it that I'm going around hurting people rather than helping people? Why is it that I'm envious rather than encouraging? Why is it that I'm hating rather than loving people? What is that? What He fundamentally says in the passage is that it's about your treasure. It's about your "repository." It's a place where you're collecting stuff. We think that there should be no concern about the things that you collect in this brain of yours so that we just let anything in, and anything go out and we think in terms of indiscriminate letting stuff go in and out, which of course as Hebrews would say, is the greatest fool. But we think in terms of, "What's the harm?" And the passage is saying, if you're look in here, is that the evil man out of his evil treasure brings forth what is evil, and ultimately, you can't even help what you say. We use the phrase, "Freudian slip". That's where people say what they really mean, but they didn't mean it to come out. So, that's a Freudian slip. So, why did it come out? Why did they say this? And the Scripture would say it was in your heart. You have this repository of all the stuff that you've accumulated in your life, and why did you accumulate it? And here's the clincher, because you

thought it was valuable. You liked it. There's something about it, and that's why the NAS will actually translate this "treasure". You make this a treasure in your life and those things that you treasure, your heart's going to go, right? So, this is what you've embraced. James will even talk about the fact that even a person that is duplicitous in their speech, that is to say that they say one thing to one person, another thing behind their back, these are people that are flattering. Oftentimes, you might think to their face, "Well, they seem to be a really nice person." Just hang around them long enough, you'll realize, "Ok, they're a bunch of liars, and they just want to take advantage of you." So, you realize this as you go on. Well, ultimately, Scripture says there in James, that's going to be revealed, too. I mean, you can't have good water and bad water coming out of the same fountain. So, what He begins to reveal is that there are times in which somebody is deceitful, manipulative in their speech, but as Proverbs 26 will say, don't believe him. When he says something nice, don't believe a word he's saying. The point is, somewhere along the line, his true colors are going to be made known. I mean, it may take a long time.

I've seen some people take years. I mean, you thought, "Wow, they were really on target." And then one thing has to happen, and the person comes out and you see their true colors in the way they handle it, and God begins to reveal. As Jesus says, "Nothing is hidden that won't be revealed." And God begins to reveal the heart. But the point is that you can't hold it back. You have this repository that you have. It's going to come out. I know the thought is oftentimes in our own minds, "Maybe I can just hide it. Maybe I can just cover it." And look, the psalmist tried that, and it just made him sick. Remember that? Psalm 32, "I tried to be quiet about my sin and just got sick." So, that's not going to work, but it's who you are, and Jesus is fundamentally saying the things that you collect, the things that you value is who you are.

If you go with me in Philippians 4, you see the necessity of thinking about the right things and really if you think about it, it is Paul talking about the treasures that you allow to be a part of your thoughts. Here again, the big problem in the Book of Philippians, is there seems to be an issue of discord. So, people are maybe not getting

along as well as they should. “Well, I know the reason we're not getting along, because this person did this.” I mean, that's the first thing in our mind. “We can tell you; any idiot can see that it's his problem.” So, we have a good way of coming right to the conclusion without any kind of delegation. But what the passage is saying is, maybe it's your thoughts that are causing you to react the wrong way. “I don't think that's true. I just know that I'm feeling anxious.” He goes, “Well, then I know it's you.” So, he ends with, “Be anxious for nothing,” right? “But with prayer and supplication.”

But he says this, and this is this is kind of in a summary statement because he says, “finally”. So, I take his word for it.

(Philippians 4:8) “Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.”

Now look, there's a lot of problems and a lot of issues out there in this world, and I know we all have solutions for

them. In fact, if you just leave it up to us, we can run the country better than the President. But rest assured, it's not your job. God hasn't given that to you. But what God has given to us is to have the right heart, and there are going to be people that are going to be talking about things that are happening in this world to us. You're going to find yourself, if in fact you have this repository full of stuff that you've treasured, the wrong stuff, you're going to find yourself blurting out wrong advice. You're going to find yourself saying things that not only hurt the gospel but hurt this person. It stirs up more anger. But if in fact you've filled your mind with what's right, what's honorable, see. I mean, one of the first things probably out of your mouth is, "God has ordained all authority. Isn't that great? What do we need to do then? Pray. Scripture tells us to pray for those in authority." I mean, do you hear where we're going? We're going to a place of healing, which is exactly what Christ's ministry been and what He's calling the disciples to do, and that's to be a blessing, to heal, to follow Him. So, we're going to rescue people. We're going to take them out of bondage. There are people in bondage of anger and bitterness. I mean,

you have all these trees that have roots of bitterness, and God is calling us. Now look, fundamentally there are going to be people that will always be that way. They're just bad trees. But God is calling those that will come and minister in such a way that will bear such a fruit that it will actually begin to benefit the people around us and that's the whole reason we were made. That's that "kalos" thing. We were actually made to bring benefit. So, if in fact you're bringing harm or anxiety to people, you're not doing what you were supposed to do. This is what makes you a bad tree.

It goes on and says,

"... anything worthy of praise, dwell on these things.

(Philippians 4:9) The things you have learned and received and heard and seen in me, practice these things..."

That would be the fruit, by the way.

"... and the God of peace will be with you."

Jesus will say over and over again, "Peace be to you.

Peace be to you." Well, Paul will write letters, "Peace be to you." Peace is not just you being calm. Peace is a sense

of, whether it's "*šālôm*," or in the Greek, "*eiréné*," it's making reference to an "at oneness or a wholeness." What we're virtually saying is "Be complete in Christ." That's what we're saying. So, that's what we're wishing for people, to get right with God. If you get right with God, you'll be at peace, right? And the peace of God will guard you. The problem is that we're putting too much garbage in our heads, and don't think that by putting garbage in your head that you're not going to have garbage come out. Don't think that you're not going to have harmful things come out.

If you look with me in Colossians 3, it reads this way, (Colossians 3:12) "So, as those who have been chosen of God..."

That's the disciples as well as us who are believers.

"... holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

(Colossians 3:13) bearing with one another, and forgiving each other..."

I mean, can you imagine if people were thinking this way, if this was the thoughts of their minds? I mean, I have to keep pulling myself back into this realm, “Ok, what am I supposed to be doing? Bearing good fruit. Ok, what's my problem? I'm thinking about the wrong thing. I'm thinking about getting even. I'm thinking about telling them off.” I don't mean to confess to you. I know you're not my priest.

“bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

(Colossians 3:14) Beyond all these things put on love, which is the perfect bond of unity.

(Colossians 3:15) Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.”

That's good stuff in your head.

And then, ultimately, the wonderful passage,

(Colossians 3:16) “Let the word of Christ richly dwell within you...”

There's a reason why Psalm starts off with, "Meditate on the word of God, day and night, and you'll be like a tree firmly planted by the water. You'll bring forth fruit in its season." You're not going to do that if you don't have the right things treasured in your heart, if you're not attached to the right source. You'll be like a tree firmly planted by the water. That's a resource that doesn't dry up. It's an ever-present help in time of need. You've rooted yourself in Christ and by virtue of this, you are now producing fruit at the right time to help for the right purpose. You're doing what God has called to do. You'll never do what God has really called you to do and be that which has been beneficial to others if in fact you are not submitting yourself to His total will, and if in fact you're just filling your minds with things that you want and the desires of your heart. The best thing that you can do is empty that old treasure box of all the garbage and put good stuff in there. You begin to literally react in a godly way, because that's the first thought in your mind. "Why does Pastor quote Scripture when I asked him a question?" That's the first thought on my mind. I've got all this stuff in my head and I'm looking for an opportunity to say something. So,

you just gave me an opportunity to say something, and that's the way you and I should be thinking. We should let the word of God dwell in us so richly that it's just getting ready to burst out. The best way I feel like I can help you and the best way that you can be helped is the word of God. One of our favorite verses, "Sanctify Christ as Lord of your heart and you'll be ready to give an answer to every man of the hope that's within you." What's in your heart? What's in your head? What are you storing up? That's the key point.

Closing Prayer:

Father, we come before You today and we just ask that You would work within our hearts, that You would change our lives.

As your heads are bowed and your eyes are closed, I'm asking you to just get real with the things that you have placed around you, the things that you have made your focus, the things that you have treasured, the things that you've embraced. If in fact they are not the good things, you can't expect good things to come from that. God

wants you to be real about this. I admit to you that I struggle with these things all the time. But it sure is good to have the word of God set me back on track.