

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

† THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

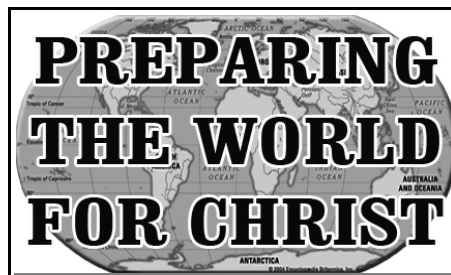
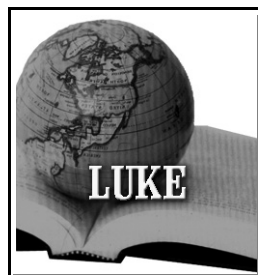
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 23

COMMENTARY ON: 6:39—49

THE NECESSITY OF HUMILITY AND DEVOTION

Jesus always spoke with the Father's will in mind. Within that framework He was always mindful of the human condition, the objective of salvation, and what was required to prepare men for the day of judgment. When He gave commandments, or assessments, or even woes, it was with these things in mind. He was not merely promoting a particularly way of life in this world – although that was certainly involved in the outcome He was developing. It was *"the world"* to come that was His compelling focus – the place where He would return after He had completed His work on the earth. He was looking forward to returning to His Father, obtaining the glory that He had before He humbled Himself to enter the world (John 17:5), and commencing His work of bringing many sons to glory (Heb 2:10). If we fail to consider these realities, we will not give the necessary heed to His words. These are the things that compelled Him, to speak with such certainty and pointedness, making no allowance for men to ignore what He was saying, or fail to obey that He commanded.

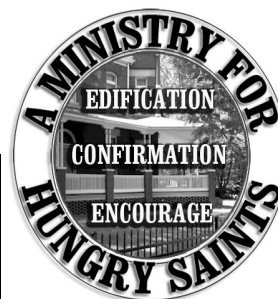


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke 9/4/2015

Lesson Number 23



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE NECESSITY OF HUMILITY AND DEVOTION

LUKE 6:39 "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? ⁴⁰ The disciple is not above his master: but every one that is perfect shall be as his master. ⁴¹ And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? ⁴² Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. ⁴³ For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. ⁴⁴ For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." ⁴⁵ A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. ⁴⁶ And why call ye me, Lord, Lord, and do not the things which I say? ⁴⁷ Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: ⁴⁸ He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. ⁴⁹ But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Luke 6:39-49

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Jesus always spoke with the Father's will in mind. In the Gospels, Jesus is said to have mentioned "My Father" no less than fifty-two times,

and "the Father" seventy-two times. He spoke to the people of "your Father" seventeen times; and "heavenly Father" six times. **The Father was the Context within which Jesus lived, spoke, and**

worked.

Within that framework of "the Father" He was always mindful of the human condition, the objective of

Jesus emphasizes that the blind cannot lead the blind, and that only those who are "doers" of His Word will survive – Given O. Blakely

CONTENTS

- ▶ INTRODUCTION
- ▶ CAN THE BLIND LEAD THE BLIND? (6:39)
- ▶ THE DISCIPLE IS NOT ABOVE HIS MASTER (6:40)
- ▶ NOTES, EYES, AND ATTEMPTED HELPERS" (6:41-42)
- ▶ GOOD TREES AND CORRUPT TREES (6:43-45)
- ▶ WHY DO YOU CALL ME LORD, LORD? (6:46)
- ▶ HE FACTS ABOUT SUCCESS (6:47-48)
- ▶ THE FACTS ABOUT FAILURE (6:49)

salvation, and what was required to prepare men for the day of judgment. He was never absorbed with or distracted by social, political, or domestic concerns. The affairs of the world were never His dominant focus or subject. In fact, if you confined yourself to the words of Jesus, you would have absolutely no idea who was ruling in Rome, the political factors extant during His ministry, the social fabric of society,

the domestic climate, or other such things.

When He gave commandments, or assessments, or even woes, it was with the Father and His will in mind. He was not merely promoting a particular way of life in this world – although that was certainly involved in the outcome He was developing. Neither, indeed, was He merely reacting to what He saw and heard. His was always perception attended with an acute awareness of both the nature and will of God. While His persuasions were personal, they were not merely personal. **This was the expression of the Divine nature, which is not variable.**

While walking among men, it was **"the world to come"** that was His compelling focus – the place where He would return after He had completed His work on the earth. He was looking forward to returning to His Father, obtaining the glory that He had before He humbled Himself to enter the world (John 17:5). It was upon His return and enthronement that He would commence His work of bringing many sons to glory (Heb 2:10). He would reign over all the earth with this objective in mind, not

allowing the powers of darkness to impede or stall His work. That work included the protection, empowerment, and illumination of those He would bring to glory.

If we fail to consider these realities, we will not give the necessary heed to Christ's words. These are the things that compelled Him to speak with such certainty and pointedness, making no allowance for men to ignore what He was saying, or fail to obey that He commanded.

We cannot read of the life of Christ as though we were reading a mere biography or history book. **His was a life of revelation and purpose.** In it both the nature and will of God was being fulfilled, as well as the purpose and duty of men.

Something that must also be remembered: **The aim of Jesus was to reveal the truth to the people given to Him, and also ensure that those who were not given to Him could not discern what He was saying.** Throughout His ministry this was confirmed consistently, and without any deviation whatsoever.

CAN THE BLIND LEAD THE BLIND?

LUKE 6:39 **"And He spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?"**

A PARABLE

"And He spake a parable unto them . . ."

Other versions read, *"He told them this parable,"* NIV *"told them a riddle,"* CEB *"spoke also to them a similitude,"* DOUAY *"gave them this illustration,"* GWN *"gave the following illustration,"* NLT *"spoke a simile to them,"* YLT *"story-illustrations,"* LIVING *"spoke to them in figurative language,"* WEYMOUTH *and "told them 'a proverb.'"* AMPLIFIED Notice the different terms that are used.

The lexical meaning of the word translated "parable" [parabole] is – A TRANSLITERATION] A "SYMBOL, TYPE, FIGURE; PARABLE, ILLUSTRATION," THAYER "A RHETORICAL FIGURE OF SPEECH, SETTING ONE THING BESIDE ANOTHER TO FORM A COMPARISON OR ILLUSTRATION," FRIBERG "A RELATIVELY SHORT NARRATIVE WITH SYMBOLIC MEANING - PARABLE, FIGURE, ALLEGORY, FIGURE OF SPEECH," LOUW-NIDA "A COMPARISON, ILLUSTRATION, ANALOGY," LIDDELL-SCOTT "SYMBOL, TYPE, FIGURE; PARABLE, ILLUSTRATION," GINGRICH

In Christ's parables, the meaning was not evident, nor, indeed, was it intended to be. The parable had to be explained by Jesus, it could not be deciphered by men (Mk 4:10-13; 7:17-23; Lk 8:9-15). They had to be explained.

The reason for this circumstance is that the truth of God takes unseen personalities into account: **God** (Eph 4:6), **the exalted Christ** (1 Tim 6:15), **angels** (Heb 1:13-14), **the devil** (1 Pet 5:7), **demons** (1 Cor 10:21; 1 Tim 4:1), **principalities and powers** (Eph 6:12), and **fellow believers** (Gal 6:10) etc.). There are also such things as *"thoughts"* (Heb 4:12), *"intentions"* NASB (Heb 4:12) *"imagination"* (2 Cor 10:5), and *"desires"* (Eph 2:3).

All of these represent influences brought to bear upon the individual. They are why we need a **Leader** (Rom 8:13-14), an **Intercessor** (Heb 7:25, a **Mediator** (1 Tim 2:5), and a **Teacher** (Eph 4:20-21). It is why there are Divine requires like **discernment** (Heb

5:14), **comprehension** (Eph 3:18), **understanding** (Col 1:9), and **perception** (Deut 29:4; 1 John 3:16).

These realities are why Jesus speaks as He does in this text.

CAN THE BLIND LEAD THE BLIND?

"...Can the blind lead the blind?..."

Other versions read, *"Can a blind person guide a blind person?"* ^{NRSV} *"Is it possible for one blind man to be guide to another?"* ^{BBE} *"What good is it for one blind man to lead another?"* ^{LIVING} and *"Can a blind [man] guide and direct a blind [man]?"* ^{AMPLIFIED}

The answer is obvious, but the message it is intended to convey is **not** so obvious – and Jesus does not explain what must be understood.

The question being asked is this:

the ditch?"

Other versions read, *"will they not both fall into a pit?"* ^{NIV} *"will they not go falling together into a hole?"* ^{BBE} and *"He will fall into a ditch and pull the other down with him."* ^{LIVING}

Again, the answer is obvious, but what does it teach us? Matthew records Jesus saying this of the Pharisees: *"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch"* (Matt 15:14). Other versions read, *"Leave them,"* ^{NIV} *"Let them be,"* ^{BBE} *"ignore them,"* ^{NLT} and *"Let them alone and disregard them."* ^{AMPLIFIED} It appears there are relatively few people who actually believe this.

An ignorant person can only lead someone else into ignorance – something that will result in falling into

to do worse than the heathen, whom the LORD had destroyed before the children of Israel" (2 Chron 33:9).

⇒ *"As for My people, children are their oppressors, and women rule over them. O My people, **they which lead thee cause thee to err**, and destroy the way of thy paths."* (Isa 3:12).

⇒ *"For **the leaders of this people cause them to err**; and they that are led of them are destroyed"* (Isa 9:16).

⇒ *"And I have seen folly in the prophets of Samaria; they prophesied in Baal, and **caused my people Israel to err**"* (Jer 23:13).

⇒ *"Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and **cause my people to err by their lies**, and by their lightness; yet I sent them not, nor commanded them: **therefore they shall not profit this people at all**, saith the LORD."* (Jer 23:32).

⇒ *"My people hath been lost sheep: **their shepherds have caused them to go astray**, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace."* (Jer 50:6).

IN THE PAST CHURCHES HAVE BEEN INTO THE DITCH

The same thing happened in the church. Teachers came in that led the people astray.

⇒ *"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but **there be some that trouble you, and would pervert the gospel of Christ.**"* (Gal 1:7)

⇒ *"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, **ye might well bear with him.**"* (2 Cor 11:4).

Can a person without understanding be trained in a methodology that will effectively lead a person to Christ?

Can a person who is without understanding lead another person without understanding? Can a person who does not himself know the truth lead another person into the truth? Is a person who has only embraced human tradition lead another person into the truth as it is in Christ (Eph 4:21)? Is that possible? Is there some course devised by men that can effectively assist an unlearned person to be a spiritual guide to someone who is unlearned? Is that possible? Can the recitation of human tradition lead a person into the truth? **Can a person without understanding be trained in a methodology that will effectively lead a person to Christ?** There are numerous professed "Christian" programs that suggest this can be done.

SHALL THEY NOT BOTH FALL INTO THE DITCH?

"... Shall they not both fall into

the pit of spiritual ignorance and alienation.

This word from Jesus provides an explanation for the general condition of the people of Israel at that time. They were, with their teachers, in a spiritual ditch, described as sitting in darkness (Matt 4:16). Why did this condition exist? What was the cause? **The spiritually blind people had been led by spiritually blind teachers into a spiritual ditch, from which they could not extricate themselves.**

IN THE PAST JEWISH PEOPLE WERE LED INTO THE DITCH

Throughout their history, this was always the case with the Jewish people. **Their leaders and teachers had led them astray!**

⇒ *"So Manasseh **made Judah and the inhabitants of Jerusalem to err**, and*

⇒ *"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall **bring in damnable heresies**, even denying the Lord that bought them, and bring upon themselves swift destruction."* (2 Pet 2:1).

⇒ *"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, **turning the grace of our God into lasciviousness**, and denying the only Lord God, and our Lord Jesus Christ."* (Jude 1:4)

⇒ *"And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; **and overthrow the faith of some**"* (2 Tim 2:17-18).

WHEN PEOPLE ARE IN THE DITCH

When religious people are in the ditch, **it is because they have been led there**, and fallen in with the false teachers that were leading them. They followed someone into the ditch, and did not fall into it simply by wandering about aimlessly on their own. **They gave their ears to someone who did not speak the truth that sets men free.**

If it is acknowledged that the nominal church is in bad shape, **it must also be acknowledged that someone has led it into this condition.** A powerless Gospel was declared – one that could not bring men into the liberty for which Christ has made us free (Gal

5:1). **Given all that God has said on this subject, I do not know how this conclusion can be avoided.**

A PRACTICE OF GODLY JEWS

Of old time, when the Jews were returning to God, they would confess the sins and misdirection of their predecessors.

thywonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." (Neh 9:16-17)

⇒ *"We acknowledge, O LORD, our*

Of old time, when the Jews were returning to God, they would confess the sins and misdirection of their predecessors.

⇒ *"Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: **for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.**"* (2 Kgs 22:13)

⇒ *"But after that **our fathers had provoked the God of heaven unto wrath**, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon."* (Ezra 5:12)

⇒ *"But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of*

wickedness, and the iniquity of our fathers: for we have sinned against thee." (Jer 14:20)

⇒ *"Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand."* (Lam 5:7-8)

⇒ *"O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee."* (Dan 9:8)

⇒ These were all acknowledgments that the people had been led by those who themselves fell into the ditch, taking people with them.

It seems to me that we are living in a time, and in the midst of circumstances, that justify such a confession.

THE DISCIPLE IS NOT ABOVE HIS MASTER

"⁴⁰ The disciple is not above his master: but every one that is perfect shall be as his master."

THE DISCIPLE IS NOT ABOVE HIS MASTER

"The disciple is not above his Master . . ."

Other versions read, *"the disciple is not above his teacher,"* ^{NKJV} *"a pupil is not above his teacher,"* ^{NASB} *"a student is not above his teacher,"* ^{NIV} *"No disciple is superior to the teacher"* ^{NAB} *"How can a student know more than his teacher?"* ^{LIVING}

By definition, a disciple is "A LEARNER, PUPIL, DISCIPLE; ONE WHO FOLLOWS ONE'S TEACHING," ^{THAYER} "APPRENTICE; SPECIFICALLY IN THE NT AS ONE WHO ATTACHED HIMSELF TO A SPIRITUAL LEADER, SUCH AS JESUS." ^{FRIBERG} In the English language, "disciple" means, "ONE WHO ACCEPTS AND ASSISTS IN SPREADING THE DOCTRINES OF

ANOTHER.” MERRIAM-WEBSTER

In the Gospels there are two hundred and twenty-six references to “disciple” and “disciples.” The vast majority of them refer to disciples of Jesus. The book of Acts refers to believers in Christ as “disciples” twenty-nine times.

Would you say that the term “disciple” could be applied to all professing Christians? Are they people who are actually following Jesus, being taught by Him, adhering to His teachings, and taking up His cause? If that is not the case, then they have exalted themselves above their professed Master – and that is something a real disciple simply does not do. Nor, indeed, are such people even received by Jesus. He made this quite clear in His teaching.

⇒ **DENY SELF.** “Then said Jesus unto His disciples, If any man will come after Me, **let him deny himself, and take up his cross, and follow Me.** For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.” (Matt 16:24-25). SELF PROMINENCE IS STRICTLY FORBIDDEN. IF THERE IS A CLASH BETWEEN WHAT JESUS WILLS AND WHAT THE INDIVIDUAL WILLS, THAT PERSON MUST DEFER TO JESUS. IF HE DOES NOT, JESUS WILL NOT ACCEPT HIM.

⇒ **DAILY CROSS BEARING.** “And He said to them **all**, If any man will come after Me, **let him deny himself, and take up his cross daily, and follow Me.**” (Luke 9:23) CROSS BEARING HAS TO DO WITH ACCEPTING THE CONSEQUENCES OF FOLLOWING JESUS: REJECTION BY FRIENDS, PERSECUTION, ETC. IF ONE REFUSES TO DO THIS, JESUS WILL NOT ACCEPT THEM.

⇒ **NO COMPETITIVE INFLUENCES.** “If any man come to Me, and **hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also**, he cannot be My disciple.” (Luke 14:26). IF THERE IS A CLASH BETWEEN RELATIVES OR PERSONAL DESIRES, AND THE WILL OF JESUS, THE PERSON MUST DEFER TO JESUS. IF HE DOES NOT, JESUS WILL NOT RECEIVE HIM.

⇒ **COME AFTER JESUS BEARING ONE’S CROSS.** “And whosoever doth not **bear his cross, and come after me**, cannot be My disciple.” (Luke 14:27) AGAIN, THIS NOT ALLOWING OPPOSITION OR DIFFICULTIES TO CAUSE US TO TURN FROM FOLLOWING JESUS. IF THOSE CIRCUMSTANCES ARE NOT OVERCOME, JESUS WILL NOT RECEIVE THE

set to rights, and perfected) will be like his teacher.” AMPLIFIED

The likeness of reference includes thinking, speaking, doing, purposing, reasoning, reactions, and much more. The record God has given of His Son (1 John 5:10-11) reveals all of these

All of heaven will support the person who is serious about being as is Master, the Lord Jesus Christ. God Himself has His protective eye upon such. The Lord Jesus is interceding and shepherding them. The Holy Spirit is directing and changing them. The holy angels are ministering unto them.

INDIVIDUAL.

⇒ **FORSAKING ALL.** “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.” (Luke 14:33) There can be no competing interests – interests that compel a person to neglect Jesus and give themselves to lesser priorities. Should a person choose to do this, Jesus will not accept them.

EVERYONE THAT IS PERFECT SHALL BE AS HIS MASTER

“... but every one that is perfect shall be as his Master.”

Other versions read, “but everyone who is perfectly trained will be like his teacher,” NKJV “but everyone, after he has been fully trained, will be like his teacher,” NASB “everyone who is fully qualified will be like the teacher,” RSV “every one when he is perfected shall be as his teacher,” ASV “everyone whose learning is complete will be like his master” BBE “whoever is fully prepared will be like their teacher,” CEB “whosoever will be a perfect disciple, shall be as his master is,” PNT “when the student has learned, he will be like his teacher,” LIVING “whose instruction is complete will be like his teacher,” WEYMOUTH and “everyone [when he is] completely trained (readjusted, restored,

characteristics of the Son of God, who is our Teacher (Eph 4:20-21; 1 John 5:20).

God has also revealed that this is His purpose – a purpose that has driven salvation in its entirety – **to conform us to the image of His Son** (Rom 8:29-30). This is the work that the Spirit is doing by constantly changing us (2 Cor 3:18). It is what is experienced by means of growth up into Christ in all things (Eph 4:15; 2 Pet 3:18).

If this is not being accomplished in us, we are outside the circumference of God’s will, and must not pretend that we are otherwise.

John also wrote of this conformity, affirming that it is taking place while we are in this world.

⇒ “And every man that hath this hope in Him purifieth himself, **even as He is pure.**” (1 John 3:3)

⇒ “Little children, let no man deceive you: he that doeth righteousness is righteous, **even as He is righteous.**” (1 John 3:7)

⇒ “Herein is our love made perfect, that we may have boldness in the day of judgment: because **as He is,**

Jesus emphasizes that the blind cannot lead the blind, and that only those who are “doers” of His Word will survive – Given O. Blakely

so are we in this world." (1 John 4:17).

Paul also testified of this conformity, confessing that it was his objective in life:

⇒ *"But what things were gain to me, those I counted loss for Christ"* (Phil 3:7). THE REMOVAL OF THINGS THAT PROHIBIT ONE BEING LIKE CHRIST.

⇒ *"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ"* (Phil 3:8). WINNING CHRIST INVOLVES BEING LIKE HIM – COMPATIBLE WITH HIM, AND HAVING FELLOWSHIP WITH HIM. IT IS BEING ULTIMATELY IDENTIFIED WITH HIM – IN GOD'S SIGHT!

⇒ *"And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"* (Phil 3:9).

HAVING THE RIGHTEOUS THAT IS OF GOD IS THE MEANS OF BEING CONFORMED TO CHRIST'S IMAGE.

⇒ *"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"* (Phil 3:10). BEING CONFORMED TO THE IMAGE OF GOD'S SON INVOLVES PARTICIPATION IN HIS DEATH.

⇒ *"If by any means I might attain unto the resurrection of the dead"* (Phil 3:11). IN THE RESURRECTION, THE COMPLETION OF OUR CONFORMITY TO CHRIST'S IMAGE WILL TAKE PLACE (1 JOHN 3:1-3).

All of heaven will support the person who is serious about being as is Master, the Lord Jesus Christ. God Himself has His protective eye upon such (1 Pet 3:12). The Lord Jesus is interceding and shepherding them (Heb 7:25; Heb 13:20). The Holy Spirit is directing and changing them (Rom 8:13; 2 Cor 3:18). The holy angels are ministering unto them (Heb 1:13-14). Everything is being worked together for their good (Rom 8:28).

No person who truly believes and keeps the faith can possibly lose or be ashamed. The Lord is fully able to keep such souls from falling (Jude 1:24), and even make the weak to *"stand"* (Rom 14:4). All of this postulates that the individual is cleaving to the Lord with purpose of heart, living by faith, and walking in the Spirit.

MOTES, EYES, AND ATTEMPTED HELPERS

⁴¹ *"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"* ⁴² *"Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."*

WHY?

"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? . . ."

Other versions read, *"speck"* and *"plank,"* ^{NKJV} *"speck"* and *"log,"* ^{NASB} *"speck of sawdust"* and *"plank,"* ^{NIV} *"grain of dust"* and *"bit of wood,"* ^{BBE} *"slinger"* and *"log,"* ^{CJB} *"piece of sawdust"* and *"wooden beam,"* ^{GWN} *"straw"* and *"beam,"* ^{MRD} *"speck"* and *"board,"* ^{LIVING} *"tiny speck"* and *"heavy girder,"* ^{WILLIAMS} *"chip"* and *"beam,"* ^{LITV} *"a smudge"* and *"the ugly sneer,"*

MESSAGE and *"speck"* and *"beam [of timber]."* ^{AMPLIFIED}



The Lord is addressing hypocrisy as revealed in the judgment of others while glaring personal deficiencies and transgressions exist in the one doing the judging. In such a case, the faults

of the one doing the judging are more serious than the faults of the one being judged. Hence the use of the figures *"speck"* versus *"log,"* *"plank,"* or *"beam."*

Self examination must always precede the examination of anyone else. What a salient word Paul delivered on this subject: *"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way"* (Rom 14:13).

HOW?

" . . . Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? . . ."

Jesus teaches us that personal deficiencies impact our judgment – particularly of others. If we ourselves are fundamentally flawed, the Holy Spirit will not call upon us to assess the progress, or lack thereof, of others. For such people to engage in assisting

others to rid themselves of unacceptable traits is a contradiction of sound spiritual reasoning.

THOU HYPOCRITE

“ . . . Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.”

Other versions read, “*Hypocrite!*”
NKJV “*O false one!*” BBE “*You deceive yourselves!*” CEB “*Vain pretender!*,”
WEYMOUTH “*You show-offs!*” CEV “*playing a holier-than-thou part instead of just living your own part,*” MESSAGE and “*You actor (pretender, hypocrite)!*” AMPLIFIED

The word “*hypocrite*” is especially strong. It is the transliteration of a Greek word [hupokrites] that means, “AN ACTOR, STAGE-PLAYER; A DISSEMBLER, PRETENDER,” THAYER “STRICTLY ACTOR, STAGE PLAYER; FIGURATIVELY IN THE NT, AS A MORAL OR RELIGIOUS COUNTERFEIT HYPOCRITE, PRETENDER, DISSEMBLER,” FRIBERG “ONE WHO PRETENDS TO BE OTHER THAN HE REALLY IS,” LOUW-NIDA “ONE WHO PLAYS A PART ON THE STAGE,” LIDDELL-SCOTT

In the English language it means, “SIGNIFIES ONE WHO FEIGNS TO BE WHAT HE IS NOT; WHO PUTS ON A FALSE PERSON, LIKE ACTORS IN TRAGEDIES AND COMEDIES. IT IS GENERALLY APPLIED TO THOSE WHO ASSUME APPEARANCES OF A VIRTUE WITHOUT POSSESSING IT IN REALITY,” MCLINTOK & STRONG'S “IN GENERAL, THE MEANING IS ACTING A PART, FALSE, DECEPTIVE AND DECEIVED, FORMALLY AND OUTWARDLY RELIGIOUS AND GOOD, BUT INWARDLY INSINCERE AND UNRIGHTEOUS; THE HYPOCRITE MAY COME TO DECEIVE HIMSELF AS WELL AS OTHERS,” ISBE and “A PERSON WHO PUTS ON A FALSE APPEARANCE OF VIRTUE OR RELIGION; A PERSON WHO ACTS IN CONTRADICTION TO HIS OR HER STATED BELIEFS OR FEELINGS.” MERRIAM-WEBSTER

I have taken the time to provide these definitions to confirm there is absolutely no doubt concerning the meaning of the word, whether we are looking at it from the standpoint of Biblical Greek, Biblical English, or modern English.

It is difficult to imagine a stronger word than this. Jesus used this word no less than twenty times (Matt 6:2,5,16;

HYPOCRITE

- | | |
|----------------|------------------------------------|
| ▶ ACTOR | ▶ OUTWARDLY RELIGIOUS |
| ▶ STAGE PLAYER | ▶ INWARDLY INSINCERE |
| ▶ COUNTERFEIT | ▶ UNRIGHTEOUS |
| ▶ PRETENDER | ▶ FALSE APPEARANCE |
| ▶ DISSEMBLER | ▶ ACTS IN CONTRADICTION OF BELIEFS |
| ▶ FEIGNS | |
| ▶ FALSE PERSON | |
| ▶ DECEPTIVE | |
| ▶ DECEIVED | |

7:5; 15:7; 16:3; 22:18; 23:13,14,15, 23,25,27,29; 25:51; Mk 7:6; Lk 6:42; 11:44; 12:56; 13:15). This confirms that in the field of religion, **Satan moves men to emulate, or copy, the manners of believers, even though the person is not a believer at all.** In this particular text, Jesus is pointing out people who pretend to be judges – but they are not judges at all, for they have given no attention to correcting their own faults.

It is necessary to point out that sectarianism (called “*heresies*” in Scripture–Gal 5:20; 2 Pet 2:1) is a context in which a lot of hypocrisy is subtly encouraged, and takes place on an unimaginably large scale. The religious institution really does not care for the heart of the people, or their spiritual condition – as long as they belch out the sectarian positions and do not question them.

During Jesus’ ministry, there were those who feared being expelled from the synagogue if they dared to entertain a thought or the approval of something condemned by the Jewish leaders (John 9:22; 12:42). Notwithstanding this circumstance, Jesus soundly condemned these leaders, publically referring to them as “hypocrites” (Matt 15:7; 22:18; 23:13-29; Mk 7:6; Lk 13:15).

Now, the Lord affirms that the individual who attempts to correct someone else, when they have not corrected themselves, is, in fact, a hypocrite – an actor, a fraud, and a false person. Their judgment is false. By neglecting their own deficiencies, they have confirmed they are not serious.

A DREADED TRAIT OF SECTARIANISM

One of the dreaded traits of sectarianism is that it provides a kind of mask to hide apathy, indifference, and actual enmity against God. It provides an environment where carnality and spiritual ignorance can be maintained without notice. The perception of worldliness, or even enmity against God, can be hidden from view in a sectarian surrounding. That is because sects, “*heresies*,” or “*divisions*” (Gal 5:20; Rom 16:17; 1 Cor 1:10; 3:3) are of world, and not of God. They do not belong to “*the fruit of the Spirit*,” which is always “*in all goodness and righteousness and truth*” (Eph 5:9). There is “*no law*” against what the Spirit produces (Gal 5:23).

But this is emphatically not the case with things that are NOT produced by the Spirit. In an environment that is not governed by the Holy Spirit, there is no discernment, comprehension, or understanding. There is no insight or realization of the truth of God. In things pertaining to life and godliness, no allowance is made for the flesh, worldliness, disinterest, willing ignorance, and staleness. These circumstances cannot be altered by purported scholarship, language studies, or hermeneutics. No sect or denomination can possibly sanctify such conditions.

The fact that a person belongs to this or that sect, or denomination, is thought to itself make one acceptable – whether there is a genuine interest and investment in Jesus or not. **God does not receive anyone who is NOT living “unto” the One who died for them and rose again** (2 Cor 5:15). Nor will the Father receive those who are not “separate” and perfecting holiness in the fear of the Lord (2 Cor 6:15-7:1). One cannot ignore Jesus or fail to follow Him, and still be recognized by God. No denomination penalizes its adherents because of a lack of knowledge, even though God does (Isa 5:13; Isa 56:11). In fact, it is actually shameful to be lacking in the knowledge of God (1 Cor 15:34).

Notwithstanding the clear and

revealed requirements of hearing and following Jesus, doing everything for the Lord our God (Col 3:17), loving the brethren of Jesus (1 John 3:14), growing up into Jesus in all things (Eph

4:15), and perfecting holiness in the fear of the Lord (2 Cor 7:1), identity with a religious organization will be satisfactory for some to imagine God has received them. But it will not be so with God,

Christ Jesus, or the holy angels who minister to saints. It is imperative that all believers be persuaded of this! To ignore these things is to yield to the devil and venture into forbidden territory.

GOOD TREES AND CORRUPT TREES

"⁴³ For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. ⁴⁴ For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. ⁴⁵ A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

GOOD AND CORRUPT TREES

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. . ."

Matthew records Jesus saying the following: *"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit"* (Matt 7:17).

There are no exceptions to this rule – not a single one. **This same truth is stated in other ways.**

⇒ **THOSE WHO ARE OF GOD, AND THOSE WHO ARE NOT.** *"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."* (John 8:47)

⇒ **THOSE WHO ARE AFTER THE FLESH AND THOSE WHO ARE AFTER THE SPIRIT.** *"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."* (Rom 8:5)

⇒ **THE LUST OF THE FLESH AND THE DESIRES OF THE SPIRIT.** *"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so*

that ye cannot do the things that ye would" (Gal 5:17)

⇒ **THE CHILDREN OF GOD AND THE CHILDREN OF THE DEVIL.** *"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother"* (1 John 3:9-10).

⇒ **THE SPIRIT THAT CONFESSES JESUS IS COME IN THE FLESH, AND THE ONE THAT DOES NOT.** *"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world"* (1 John 4:2-3).

⇒ **THOSE WHO ARE OF GOD, AND THOSE WHO ARE NOT.** *"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error"* (1 John 4:6).

You see how there is no middle ground, no compromise, no duality of persuasion. Those who are born again have two natures, or men: *"the old man"* and *"the new man."* These are absolutely distinct from one another, and cannot be blended. Only one can dominate.

Only a good tree can produce good fruit, and only a corrupt tree can

produce corrupt fruit. You just as well attempt to gather figs from a thorn bush, as to expect good to be found in someone who is not in fellowship with Christ (1 Cor 1:9).

Every person is fruit, and every congregation of professed believers is fruit. Whether it is the individual or a gathering of individuals, they can only do what is found in their nature. Their thoughts, words, and deeds are a revelation of what they actually are.

Jesus provided a solution to the matter of fruit: *"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit"* (Matt 12:33).

EVERY TREE IS KNOWN BY ITS FRUIT

" . . . For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes . . ."

When bad fruit was found in the Corinthian church, it indicated the church was bad—i.e. carnal (1 Cor 4:3-4), divided (1 Cor 3:3; 11:18), unknowledgeable of God (1 Cor 15:34), attempting to drink from cup of the Lord and the cup of devils (1 Cor 10:21), provoking God (1 Cor 10:22), and at fault (1 Cor 6:7).

When Jesus assessed the churches in Asia, He found some that were bad (Rev 2:4,5,16,21,22; 14,20; 3:2,3,19). He even threatened to remove some (Rev 2:5). To collective groups, or congregations, He said, *"thou art fallen"* (Rev 2:5), *"thou art lukewarm"* (Rev 3:13-16), *"you are dead,"* ^{NKJV} (Rev 3:1), and *"thou art wretched, and miserable, and poor, and blind, and naked"* (Rev 3:17).

Those were not descriptions of a “good” tree, or an acceptable church. That is not what God created, and those traits militated against newness of life and the new creature. Those congregations had to be made new, like Jesus said a corrupt tree had to be “made good” – something only God can do.

Mind you, we are not looking to find faults in either individuals or congregations. We will first look for faults in ourselves, and when we find them, we will go to the Lord penitently for cleansing. Then, when we are confronted with corrupt or bad fruit in a person or a congregation, we have no alternative but to say it is corrupt. We refuse to pretend that grapes can grow on a thistle.

A GOOD MAN

“ . . . A good man out of the good treasure of his heart bringeth forth that which is good . . . ”

Matthew reports Jesus saying, “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things” (Matt 12:35). David referred to “a good man” as “the righteous” (Psa 37:30).

There is such a thing as “a good man.” This does not contradict the statement that says, “They are all gone out of the way, they are together become unprofitable; **there is none that doeth good, no, not one**” (Rom 3:12). There is such a thing as a “good man” (Psa 37:23; 112:5; Prov 12:2; 13:22; 14:14; Lk 23:50; Acts 11:24). We must not be overly simplistic in our view of Scripture and men.

A “good man” has been “made” good – like a corrupt tree being made good (Matt 12:33). “That which is good,” or “good things” will come from such a person, and we expect that to happen–i.e. If they love the brethren, we know they have “passed from death unto life” (1 John 3:14). There are certain things we expect to abound in them: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (2 Pet

1:5-8).

AN EVIL MAN

“ . . . and an evil man out of the evil treasure of his heart bringeth forth that which is evil . . . ”

Matthew records Jesus saying, “an evil man out of the evil treasure bringeth forth evil things” (Matt 12:35).

Other versions read, “evil person,”
NRSV “wicked man,” DARBY “evil people,”
GWN “bad man,” MRD and “bad people.” NJB

What is an “evil man?” The word “evil” comes from a word [poneros] that means, “FULL OF ANNOYANCES; BAD, OF A BAD NATURE OR CONDITION,” THAYER “DISADVANTAGEOUS BAD, HARMFUL, EVIL, PAINFUL; USELESS, UNPROFITABLE, UNSERVICEABLE.” FRIBERG

The idea is that of something harmful, bringing disadvantage, and militating against goodness. An “evil man” is someone through whom Satan works to spread his ways and manners. He is the opposite of one that edifies, comforts, and builds up.

“The evil man” is mentioned often in Scripture.

⇒ **PRAYER AGAINST.** “Break thou the arm of the wicked and **the evil man**: seek out his wickedness till thou find none.” (Psa 10:15)

⇒ **DELIVERANCE FROM SOUGHT.** “Deliver me, O LORD, from **the evil man**: preserve me from the violent man.” (Psa 140:1)

⇒ **THOSE WHO SPEAK FROWARD THINGS.** “To deliver thee from the way of **the evil man**, from the man that speaketh froward things.” (Prov 2:12)

⇒ **THEY SEEK REBELLION.** “An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.” (Prov 17:11)

⇒ **GOD WILL ELIMINATE THEM.** “For there shall be no reward to **the evil man**; the candle of the wicked shall be put out.” (Prov 24:20)

⇒ **THEY ARE ASSOCIATED WITH A SNARE.** “In the transgression of **an evil man** there is a snare: but the righteous doth sing and rejoice.” (Prov 29:6)

⇒ **AVOID THEIR WAY.** “Enter not into the path of the wicked, and go not in the way of **evil men**.” (Prov 4:14)

⇒ **DO NOT ENVY THEM.** “Be not thou envious against **evil men**, neither desire to be with them.” (Prov 24:1)

⇒ **DO NOT FRET BECAUSE OF THEM.** “Fret not thyself because of **evil men**, neither be thou envious at the wicked.” (Prov 24:19)

⇒ **THEY DO NOT UNDERSTAND.** “**Evil men** understand not judgment: but they that seek the LORD understand all things.” (Prov 28:5)

The source of the things “the evil man” brings forth is his heart – his basic constitution – “the evil treasure of his heart.” That “evil treasure” defines what he really is! Other versions read, “the evil stored up in his heart,” NIV “his evil treasure,” RSV “the full store of the heart,” BBE “the evil treasury of the inner self,” CEB “out of the evil storeroom,” CSB “from the treasury of an evil heart,” NLT “from the overflow of his heart,” WEYMOUTH “out of the evil treasure-house of his heart,” MONTGOMERY and “out of the evil storehouse brings forth that which is depraved (wicked and intrinsically evil).” AMPLIFIED

THE ABUNDANCE OF THE HEART

“ . . . and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.”

A person’s “heart” defines what he really is. **What an evil person IS dictates what he does.** Further, his evil thoughts, words, and deeds, accrue within his heart, making it more and more evil, and therefore causing him to do more and more evil. Scripture refers to this: “But after thy hardness and impenitent heart **treasurest up unto thyself** wrath against the day of wrath and revelation of the righteous judgment of God” (Rom 2:5). His thoughts, words, and deeds are not

accidental or incidental. They are expressions of who he really is. That is

why a person is known by their fruit. Therefore Jesus said, “*Ye shall know*

them by their fruits” (Matt 7:16,20). This is a consistent indication.

WHY DO YOU CALL ME LORD, LORD?

“⁴⁶ *And why call ye Me, Lord, Lord, and do not the things which I say?*”

Other versions read, “*Why do you call me 'Lord, Lord,' and do not do what I tell you?*” ^{NRSV} “*So why do you call me 'Lord' when you won't obey me?*,” ^{LIVING} “*why do you all call me 'Master, Master' and yet not do what I tell you?*,” ^{WEYMOUTH} “*Why do you keep calling me 'Lord, Lord,' but don't do what I tell you?*” ^{ISV} “*So why do you call me 'Lord, Lord,' but do not practice what I tell you?*,” ^{WILLIAMS} “*Why do you keep on saying that I am your Lord, when you refuse to do what I say?*” ^{CEV}

“*Why are you so polite with me, always saying 'Yes, sir,' and 'That's right, sir,' but never doing a thing I tell you?*”

MESSAGE

The word “*Lord*” is repeated twice in all eight Greek texts to which I have access. Some of the English versions only mention it once.

Settle it in your mind that Jesus will not recognize any individual as His disciple who does not do what He says. He will not confess such a person before His Father and the holy angels (Rev 3:5). The Spirit teaches us that the Lord can be denied by our works: “*They*

profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16). Solemnly Jesus says, “*But whosoever shall deny me before men, him will I also deny before My Father which is in heaven*” (Matt 10:33).

From the state of the church of our time, it appears as though this words has not been taken seriously – if it is even known. Those who have not done what Jesus has said will be required to give an account of themselves on the day of judgment. They will have to answer this question!

THE FACTS ABOUT SUCCESS

“⁴⁷ *Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like:* ⁴⁸ *He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*”

WHOSOEVER COMETH TO ME AND HEARETH MY SAYINGS

“*Whosoever cometh to Me, and heareth My sayings . . .*”

It must be known that those who “*come to*” Jesus will hear what He has to say. No one comes to Jesus that is not addressed by Him. Those who want a Jesus that does not command them will find the only Jesus who does not speak is a false one – “*another Jesus*” (2 Cor 11:4).

Jesus has “*sayings*” – expressions of truth that make certain requirements of men. Elsewhere Jesus said, “*He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me*” (John 14:24). The person who remains ignorant of what Jesus has said is the person who does not love him – all profession notwithstanding.

Elsewhere, with characteristic pungency, Jesus said, “*He that is of God heareth God's words: ye therefore hear them not, because ye are not of God*” (John 8:47). Where people gather to themselves teachers “*after their own lusts*” (2 Tim 4:3), they do so because they are “*not of God*.” They have not been “*born of God*” (1 John 3:9), do not love God (1 John 4:20), and God does not dwell in them (1 John 4:16).

Hearing Jesus also involves

hearing the apostles, to whom He said, “*He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me*” (Luke 10:16). Thus, men do not have an acceptable option of not hearing Jesus – especially when they come to Him.

AND DOETH THEM

“*. . . and doeth them . . .*”

Other versions read, “*acts upon them,*” ^{NASB} “*puts them into practice,*” ^{NIV} “*and doeth the same,*” ^{GENEVA} “*and obeys it,*” ^{GWN} “*is doing them,*” ^{YLT} “*practices their teachings,*” ^{WILLIAMS} “*obeys me,*” ^{CEV} “*build a life on,*” ^{MESSAGE} and “*[in order to heed their teaching] and does them.*” ^{AMPLIFIED}

Perhaps it would be well to briefly rehearse some of our Lord's “*sayings.*”

⇒ **CONCERNING RIGHTEOUSNESS.** *"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* (Matt 5:20)

⇒ **CONCERNING CONVERSION.** *"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."* (Matt 18:3)

⇒ **CONCERNING REPENTANCE.** *"I tell you, Nay: but, except ye repent, ye shall all likewise perish."* (Luke 13:3)

⇒ **CONCERNING THE NEW BIRTH.** *"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."* (John 3:3)

⇒ **CONCERNING COMING TO HIM.** *"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."* (John 6:44)

⇒ **CONCERNING IMBIBING HIS LIFE.** *"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."* (John 6:53)

⇒ **CONCERNING ABIDING IN HIM.** *"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."* (John 15:4)

⇒ **CONCERNING IDLE WORDS.** *"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."* (Matt 12:36)

⇒ **CONCERNING RECEIVING THE KINGDOM OF GOD.** *"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."* (Mark 10:15)

⇒ **CONCERNING ASKING AND RECEIVING.** *"And I say unto you, Ask, and it*

shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that

or are, because of their unbelief, or they have been deceived. No one can possibly be disappointed who is believing – no one! Because it is the truth, this has been written as men

65 times the words "Jesus said" are found in the Gospels. 227 times we read of Jesus, "He said." 11 times He referred to "My words," and 11 times He said "I speak." 121 times Jesus said, "I say unto you," and 14 times He said to individuals, "I say unto thee." That accounts for 442 sayings of Jesus. No one can afford to be ignorant of these sayings.

knocketh it shall be opened." (Luke 11:9-10).

Sixty-five times the words "Jesus said" are found in the Gospels. Two hundred and twenty seven times we read of Jesus, "He said." Eleven times He referred to "My words," and eleven times He said "I speak." One hundred and twenty-one times Jesus said, "I say unto you," and fourteen times He said to individuals, "I say unto thee." That accounts for four hundred and forty-two sayings of Jesus. No one can afford to be ignorant of these sayings. They are included in the words, "Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like" (Luke 6:47), and "But he that heareth and doeth not."

Jesus is a speaking Jesus, and those who come to Him are expected to hear what He says – hearing with "ears to hear."

I WILL SHOW YOU TO WHOM HE IS LIKE

" . . . I will show you to whom he is like . . . "

Some marvelous things will take place in the individual who hears Jesus and does what He says. Jesus will spell this out so there will be no doubt about it. It is not vain or pointless to follow Jesus. Those who say they have "tried the Christian thing," and found it does not work, have either deliberately lied,

were moved by the Holy Spirit: "whosoever believeth on him shall not be ashamed," or "disappointed" ^{NASB} (Rom 9:33; 10:11). **Jesus cannot possibly have misrepresented Himself.** He has never said or inferred something about Himself that is not true, and it **will** be proved true in the crucible of life.

True hearing will lead to certain doing, or translating the words of Jesus into living. He who does this, building his life on what Jesus has said, is now parabolically described. Jesus is not describing what **should** take place, but what **will** take place.

HE IS LIKE A MAN WHO DIGGER DEEP

" . . . He is like a man which built an house, and digged deep, and laid the foundation on a rock . . . "

Matthew reads, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt 7:24).

Luke accents what was involved in building the house on a rock. **It was not a surface rock, or ledge, but one that was deep in the earth.** The builder *"dug down deep and laid the foundation on rock."* ^{NIV}

The idea is that Christ sayings sunk down into the person's ears – as it is written, *"Let these sayings sink*

down into your ears" (Luke 9:44). That is, they penetrate the thought processes and touch the heart of the hearer. The true "hearer" (James 1:23) does not forget those words, but shapes his doing around them. They mold his affections, and determine his preferences. This person is a deliberate and attentive hearer. He does not listen to be entertained, or merely to hear "some new thing," like the Athenians (Acts 17:21). Christ's words are in his conscience, and now he considers life in view of what Jesus has said.

WHEN THE FLOOD AROSE

" . . . : and when the flood arose, the stream beat vehemently upon that house . . . "

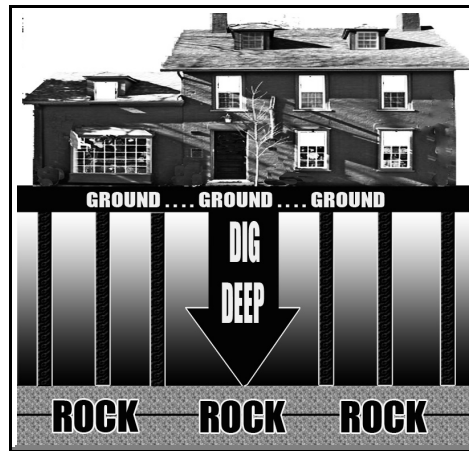
Other versions read, "the torrent burst against that house," ^{NASB} "the torrent struck that house," ^{NIV} "the river burst against that house," ^{NRSV} "the river was driving against that house," ^{BBE} and "the water tries to wash the house away." ^{AMPLIFIED}

Matthew reads "and the floods came, and the winds blew, and beat upon that house" (Matt 7:25).

The depiction is like what took place in Noah's flood. The rains fell, causing the great flood to occur. The fountains from beneath were broken up, and all nature was thrown out of our its normal course.

There is such a thing as tumultuous circumstances that batter against the soul, testing the strength and reality of our convictions. They can be so violent that all joy fades, and the light of hope begins to flicker.

HIS HOUSE COULD NOT BE SHAKEN



" . . . and could not shake it: for it was founded upon a rock. "

No matter how strong the tests of life, the person who hears what Jesus says and does it will stand firm. **Such a person will not find their convictions eroding, or their convictions weakening.** This is because the Lord Himself is keeping them from falling (Jude 1:24), and causing them to stand (Rom 14:4).

A life that is built upon the truth of Jesus' words will not crumble. It will enable the individual to endure the blast of social trends, the storms of trial, and the thorns of affliction. This will be confirmed in everyone who hears and does what Jesus says. It will not be done in any one who does not.

With these things in mind, ponder once again what Jesus has said about hearing and doing His words.

⇒ "Jesus answered and said unto him, If a man love Me, he will **keep My words: and My Father will love him, and We will come unto him, and make Our abode with him.**" (John 14:23)

⇒ "If ye abide in Me, and **My words abide in you, ye shall ask what ye will, and it shall be done unto you.**" (John 15:7)

⇒ "Verily, verily, I say unto you, He that **heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**" (John 5:24)

⇒ "If ye **continue in My word, then are ye My disciples indeed; And ye shall know the truth, and the truth shall make you free.**" (John 8:31-32)

Experiences such as these are what enables the person to stand, and his life to remain firm and unwavering – tumultuous floods notwithstanding.

THE WITNESS OF THE CHURCH

The witness of the church, which is Christ's "body" (Eph 1:22-23), is to confirm the truth of what Jesus said. **There is where the reality of His words are being lived out, corroborated, and substantiated.** The church Jesus is building is "the light of the world" (Matt 5:14). There is where "the fulness of Him" is found (Eph 5:23). If you want to know what Jesus is like, you look to those who heard His words and do them. **If that is not what is seen in the people, it is because He is not living in them.** All of the kindness, tolerance, consideration, and thoughtfulness cannot change that fact. Jesus will never take residence in a person without working.

To perceive this does not require that we be harshly judgmental, prejudiced, or cruel. Not to acknowledge this, however, does require ignorance and fundamental dishonesty.

THE FACTS ABOUT FAILURE

⁴⁹ **But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it**

fell; and the ruin of that house was great."

There are a lot of explanations being given for the failure of professing

Christians. Some choose to blame someone else, and what they have done, for their own failure. There are even some self-professed experts who attempt to explain failing, going

backward, backsliding, or ceasing to live for Christ. We are by no means obligated to listen to any of these explanations, or to respect them as though they were intelligent. Jesus fully explains the matter for us, and to us.

HEARETH AND DOETH NOT

"But he that heareth, and doeth not . . ."

Matthew reads, *"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand"* (Matt 7:26).

"A foolish man" is "a fool," ^{CEB} *"a stupid man,"* ^{NJB} *"resemble a fool,"* ^{WEYMOUTH} *"an imprudent man,"* ^{WILLIAMS} *"moronish,"* ^{ABP} *"a stupid carpenter,"* ^{MESSAGE} and *"a stupid (foolish) man."* ^{AMPLIFIED}

The word *"foolish"* is translated from a word [morus], which means, *"FOOLISH, IMPIOUS, GODLESS,"* ^{STRONG'S} *"WITHOUT FORETHOUGHT OR WISDOM; EQUIVALENT TO EMPTY, USELESS, EQUIVALENT TO IMPIOUS, GODLESS,"* ^{THAYER} *"FOOLISH, STUPID, ALWAYS A TERM OF REPROACH; OF PERSONS CONSIDERED TO BE INTELLECTUALLY WEAK, IRRATIONAL, OR LACKING IN FORESIGHT,"* ^{FRIBERG} AND *"DULL, SLUGGISH, STUPID."* ^{LIDDELL-SCOTT}

Let it be clear that we are speaking of the person who has heard Jesus. They have been subjected to the words of *"the King of Kings and Lord of lords"* (1 Tim 6:15). They have confronted Him who is *"the Way, the Truth, and the Life"* (John 14:6). This is someone who has heard the Gospel, and, in some sense, has been identified with it.

However, whatever their involvements, they did not **do** what Jesus said. They lived in a willing ignorance of what He clearly said. Jesus described such a person as *"he that heareth and doeth not,"* or *"heard and did nothing,"* ^{NKJV} *"heard, and has not acted accordingly,"* ^{NASB} *"hears my words and does not put them into practice,"* ^{NIV} or *"merely hears and does not practice doing My words."* ^{AMPLIFIED}

Simply put, that means they are fools, deprived of wisdom, thoughtless, and likened to morons – defined in

English, as a *"A MILDLY MENTALLY RETARDED PERSON: A VERY STUPID PERSON."* ^{MERRIAM-WEBSTER} Also, in English, a *"fool"* is defined as *"A PERSON LACKING IN JUDGMENT OR PRUDENCE."* ^{MERRIAM-WEBSTER}

Remember, this is heaven's assessment, which accentuates how serious it is to hear the words of Jesus, yet not do them. This amounts to rejecting the Creator, the Head of all, and the One who has been appointed to judge us. **There can be nothing more foolish and ignorant than to ignore what He says!**

WITHOUT A FOUNDATION

" . . . , is like a man that without a foundation built an house upon the earth . . ."

Matthew reads this man *"built his house upon the sand"* (Matt 8:26) – we might say "shifting sand, for sand is always moving, changing, or shifting. It is a vivid picture of instability. How foolish it is to build a house on the sand. No person of sound mind would do such a thing, for that would be a guarantee of the fall of the house.

THE STREAM DID BEAT

" . . . against which the stream did beat vehemently . . ."

Other versions read, *"the torrent burst against it,"* ^{NASB} *"the torrent struck that house,"* ^{NIV} *"the river burst against it,"* ^{NRSV} *"When the floods sweep down against that house,"* ^{LIVING} *"When the floodwaters pushed against it."* ^{ISV}



The trials of life strike at the foundations of ones' life – the principles upon which he is depending. The things that motivate the individual, that justify what he does, and provides a reason for his actions, are proved by the tests and trials of life. For some people, the death of a loved one crushes their hope. For

others, the loss of their finances proves more than they can bear. For others, the persecutions of those who hate God decimates them. But make no mistake about this, the difficulties of life will confirm whether you have built your life on the Rock, or on the earth.

IT FELL IMMEDIATELY

" . . . , and immediately it fell ..."

It does not take long for the fall of the weak to take place – *"immediately."* Other versions read, *"immediately it collapsed,"* ^{NASB} *"straightway it fell in,"* ^{ASV} *"it collapsed instantly,"* ^{CEB} *"quickly collapsed,"* ^{GWN} and *"it collapsed at once."* ^{NAB}

This is why foundational thinking is imperative. **By "foundational thinking," I mean thinking that is founded on Divine reasoning and purpose.** This is thinking about one's status in Christ, for example, as it is described in the epistle to the Ephesians.

⇒ **CHOSEN.** *"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."* (Eph 1:4)

⇒ **PREDESTINATED.** *"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."* (Eph 1:5)

⇒ **MADE ACCEPTED.** *"To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."* (Eph 1:6)

⇒ **HAVE REDEMPTION.** *"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."* (Eph 1:7)

⇒ **MADE KNOWN UNTO US.** *"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."* (Eph 1:9)

⇒ **QUICKENED.** *"And you hath He quickened, who were dead in trespasses and sins."* (Eph 2:1)

⇒ QUICKENED TOGETHER WITH CHRIST. *"But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." (Eph 2:4-5)*

⇒ RAISED US. *"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph 2:6)*

These are all very real circumstances, being wrought by God. **However, as long as they are not perceived, they obtain no power.** When men trust in human interpretations of these realities, the soul will not be sustained by them. They are discerned when we are *"able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God"* (Eph 3:18-19). Then the

individual is moved beyond the confining borders of the novice, and freed from the dominion of a *"vain conversation received by tradition"* (1 Pet 1:18).

THE RUIN WAS GREAT

" . . . and the ruin of that house was great. "

The depiction of utter ruin confirms the house cannot be rebuilt. There is no opportunity to start over again. In the ordinary course of life, trials will decimate the person who refuses to do what Jesus says. The ultimate flood and crashing waves will take place on the day of judgment, when the final rejection of the individual will take place.

Other versions read, *"its destruction was complete,"* NIV *"It was completely destroyed,"* CEB *"that house became a horrendous wreck!"* CJB *"was utterly destroyed!"* NET *"collapse into a heap of ruins,"* NLT *"it crumbles into a heap of ruins,"* LIVING *"terrible is the*

wreck and ruin of that house," WEYMOUTH *"the ruin of that house was devastating,"* ISV and *"the breaking and ruin of that house was great."* AMPLIFIED

The *"house"* that collapses in utter ruin and devastation is **THE LIFE** that is lived without regard to what Jesus has said. Such a life is being lived in total vanity, regardless of seeming appearance. God will not allow a person to ultimately stand who ignores His Son.

When they stand before the Lord to give an account of themselves, they will be completely bereft of any virtue, any asset, any glory, or an basis for commendation. Because they chose to ignore the grace of God in this world, they will be excluded from any participation in it in that day. Thus their life in this world will prove to be the very reason for its total destruction, and their exclusion from the Lord's presence. They will reap precisely what they have sown.

Our next Hungry Saints Meeting will be held on Friday, 9/18/15. In our next lesson, we will continue our series in the Gospel of Luke. The twenty-fourth lesson will cover verses 1 thru 17 of chapter 7: "A CENTURION'S FAITH AND THE RAISING OF A WINDOW'S SON." This text begins with an incident that proved to be one of only two times that Jesus "marveled." It was the exhibit of the Centurion's faith that caused Jesus to marvel – a faith He had not seen, even in Israel. Following this, without being called, or asked to do it, Jesus raised the dead son of a widow – her only son. News of the incident traveled quickly "throughout all Judaea and all the region round about." Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.