

Luke 6:37-49.

V37. The verb judge has two meanings. 1.) Strictly Come Dancing. The judge gives criticism and encouragement and ultimately reward. (2 Corinthians 5:5-9. Or 2.) The Crown Court Judge. With the help of the jury, he or she finds the accused guilty and hands down a punishment. In this context we're looking at the latter when it's talking about judging one another and it's talking about the former when talking you being judged. The condemnatory judgment is reserved for the non-believer. Revelation 20:11-15, the judgment of all non-believers before the Great White Throne.

So the Bible tells you that the type of judgment you'll receive depends upon whether or not you've accepted Jesus as Lord and saviour, but here Jesus seems to be saying that your personal conduct also has a determining effect on your final judgment. Read 1 Corinthians 4:5, even the believer's judgement can be a bit toe-curling, depending upon what you've been up to.

V38. A great example of how a verse can be taken out of context. This could be a great verse for the preacher to quote, just before the collection is taken, but is that what this verse is for? But the context is, how to treat your enemy, and so with that understanding, how do you apply it to you? It's your incentive to follow Jesus's advice.

V39. Is this section a change of subject? Look at V41. Yet Jesus uses this same metaphor to describe the Pharisees, Matthew 15:13-14. So how does this apply to a man who judges someone else?

V40. Statement of the obvious here. You'll never be better, more holy and righteous than Jesus, He's perfect and so you can't get better than that, but you can be equally good as Jesus, all you have to do is follow His teaching; when I say, all you have to do ... !!

V41 – 42. Back to judging. According to a Government FOI request, a 28 year old lady from London failed the driving theory test 107 times and a guy from Stoke-on-Trent passed his driving practical test at the 37th attempt. Now those figures took me by surprise, we're normally much better at theory than practical. This is what Jesus was saying here. He uses the extreme analogy to make His point. It takes a good imagination to picture an eye surgeon with a log protruding from his eye, trying to perform surgery on a patient suffering from a speck of dirt in their eye. He's using the ridiculous to emphasise a point. But wait, can you recall thinking to someone, how can you call yourself a Christian..... when if you take a good honest look at yourself Whether in deed, attitude, desire or thought?

Jesus has no time for hypocrites. Mark 7:6, Matthew 23:27-28, Luke 20:46-47. He almost seems to write them off as beyond redemption. But wait, here He's not telling you to ignore your brother's problem because you're not worthy enough to help. No,

He's saying, first sort out your own problems which maybe significantly more serious than the problem you're trying to resolve. How do you go about that? Given that you've sorted and overcome your own much larger problem, doesn't that then eminently qualify you to help the brother with a small problem, even more so than somebody whose never had a problem in the first place?

Let's think of an example, if you go to Weight Watchers to lose a few extra pounds and the woman at the front giving all the advice is 28 stone, you probably won't bother going again. But if she's 12 stones and shows you pictures of when she used to be 28 stones, well that puts a different complexion on it. More so than if a woman at the front was a size 8 and clearly could eat a 5 course meal and still lose weight.

Overcoming the trappings of sin and giving all the credit God and the Holy Spirit can give more glory to God than the regular guy whose been fortunate enough not to succumb to any addictive sin.

Let's jump to –

V46. Jesus is Lord of my life can be a title you give yourself or alternatively it can be a title that defines you. The former may impress some, but Jesus is asking, what's the point? Lip service is not enough. Jesus, Lord of my life has to be in your core, your imperative, your *raison d'être*.

V47-48. What is Jesus's point here, in the context of contemporary living and how you come to Him and listen to His sayings? Reading and knowing your Bible, having a close relationship with God and most importantly applying Jesus's teachings. Then Jesus describes such a person as akin to a house with good foundations. Note that the taller the building, the deeper the foundations needs to be. Alternatively, if you know your Bible but you don't know God and you don't follow Jesus's teachings, then that's the equivalent of skipping the foundations and going straight into bricklaying. The two houses will look the same until the next storm comes. I wonder what Jesus thinks of those Christians who never open a Bible?

In Matthew 7:24-27 Jesus makes the same point but a slightly different metaphor, the house on the rock and the house on sand.

Let's go back to –

43-45. What is fruit in this context? 45b. For out of the abundance of the heart his mouth speaks. A healthy apple tree will produce tasty apples, a diseased apple tree will produce grotty apples. Also there are bushes that may be healthy but whose fruits are inedible, rose hips, sloes and damsons. Jesus makes the point that we can identify which of these three categories a person falls into from what he or she says.

More on this subject in Matthew 12:33-37. What word is common in both passages and begins with T (NKJV)? What do you think is treasure in this context? What is good treasure and bad treasure? Again, verses 35-37 do not apply to believers but look again at that judgment, every word, they've got to account for. It's not quite as binary as we sometimes assume: 'Did you accept the Lord Jesus as your personal saviour – yes or no?' No, every word, they've got to account to a Holy, righteous, all powerful and indignant Lord Jesus who they've rejected.

Let's go back to Luke 6:37. Do verses 43-45 contradict verse 37? How can you distinguish between good fruit, diseased fruit and bad fruit, without making a judgement? So yes, you do rightly make a judgement on people, but it's a righteous judgement. In what way is that different?