

hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

- b. Clearly this is a picture of judgement, where Christ himself will separate the wheat – the ransomed saints of the Lord – from the chaff – the unrepentant sinners in the world
 - i. The saints will be gathered into the great barn of the Kingdom of Heaven
 - ii. But the sinners, the chaff, will be burned with unquenchable fire
- c. Or another illustration we could use for this word is Jesus’ Parable of the Net in Matthew 13:47-50, where Jesus says,
 - i. *⁴⁷“Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.*
- d. Again, this is a picture of judgment, isn’t it?
 - i. When fishermen in those days threw their nets out into the ocean, there was no way they could be sure that all the fish caught in the net would be GOOD fish
 - 1. They just threw their net out, brought ALL the fish in – good and bad – and then sorted them out later
 - a. In the same way, when the day of judgment comes in the end, all the people will be gathered together
 - b. And Jesus says here that the angels will separate the evil from the righteous
 - i. The righteous will come into the Kingdom
 - ii. But the evil will be thrown into the fiery furnace, where there will be weeping and gnashing of teeth
 - ii. This is what it means when Jesus says, “Judge not, and you will not be judged”
 - 1. Christians, it is not the time for the wheat to be separated from the chaff, nor is it our job to separate the wheat from the chaff
 - a. This final judgement is reserved for the Day of Judgement
 - b. And this final judgement is reserved for Christ, and Christ alone
 - i. This is what we see in Matthew 25:31-32, when Jesus says of himself,
 - 1. *³¹When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³²Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.*
 - a. He will place the sheep on his right, and he will say to them, “Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.”
 - b. But he will place the goats on his left, and he will say to them, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.”

- iii. Judgement is reserved for Christ alone
 - 1. And this judgement is FINAL
 - a. Do you see, friends, why it is so very important that we do not judge others in such a way?
 - i. It is not our right, nor do we have any authority whatsoever, to pronounce judgment upon someone, telling them that they are cursed, and that they are destined for the fires of hell
 - b. If we put these words back into the context of the Sermon Jesus is preaching, OUR job is to LOVE our enemies
 - i. Our job is to be kind to the ungrateful and the evil
 - ii. Our job is to be merciful, just as our Father has been merciful to us
 - c. Christ will separate the wheat from the chaff when the Day of Judgement comes
 - i. Let the King do the job that he alone is capable of doing
 - c. Jesus intensifies this first command in Luke 6 by giving the second command: “Condemn not, and you will not be condemned”
 - i. The word Jesus used for “judge” in the first command meant “to separate”
 - 1. But it also has the meaning of “to bring one to trial”
 - a. It’s the idea of formally filing a lawsuit against someone
 - i. Picture a district attorney bringing a charge against someone who has allegedly committed a crime
 - 2. But this second command, “Do not condemn,” means that you not only bring someone to trial, but then you actually step into the role of the judge and you pass sentence against them
 - a. You pronounce them guilty
 - b. You proclaim the penalty they must pay
 - c. And you stand over them as both judge and jury
 - 3. And again, Christian, Jesus says this is NOT our calling
 - a. Think about the pride and audacity it requires to pronounce someone as “condemned”
 - i. To say to someone, either to their face or behind their back, “You are beyond saving...”
 - 1. When I (emphasize) look at your life and your actions and your words, I (emphasize) see no hope of salvation for you at all
 - ii. To say, or even think, such a thing is for us to place ourselves on the very throne of God
 - 1. I (emphasize) now know all things
 - 2. I (emphasize) am the one who knows the end from the beginning
 - 3. I (emphasize) know everything that is going on in your heart, and everything that WILL go on in your heart
 - a. And therefore, I stand as your judge, and I condemn you to hell
 - 4. Friends, this is an exceedingly dangerous place to be!
 - a. Now, we like to sugarcoat things in our own lives, don’t we?
 - i. So our response is, “Oh I would never say to someone, ‘I condemn you to hell.’”
 - 1. But the question then becomes, “Do you PRAY for that person?”

- a. Do you actively seek to do good to those who hate you?
 - b. Do you bless those people with your words to them and about them?
 - c. Do you pray for those who abuse you?
 - ii. The reason why we DO NOT do those things is because we have already condemned them in our hearts, isn't it?
 - 1. Christians, this is not how we love our enemies
 - 2. This is not how we show mercy to those who hate us
 - 5. Judge not, and you will not be judged... condemn not, and you will not be condemned
 - a. These are the negative commands that Jesus gives in verse 37, but what about the positive commands?
- d. Jesus first says, "Forgive, and you will be forgiven."
 - i. This is the first and most necessary requirement for us as Christians as we strive to love our enemies
 - 1. There is no way that you will be able to do good to those who hate you, if you have not forgiven them first
 - 2. There is no way that you will be able to bless those who curse you, if you have not forgiven them first
 - 3. There is no way that you will be able to pray for those who abuse you, if you have not forgiven them first
 - ii. Forgiveness is THE first and most necessary requirement for everyone who would follow after Christ
 - 1. For the only reason we will be able to stand before a holy God on the Day of Judgment is because WE are a forgiven people
 - a. And Jesus says that if we withhold forgiveness from others, then that should be a warning sign to us that it is entirely possible that we have not TRULY experienced the forgiveness of the Father
 - i. Or at the very least, we have lost sight of all that we have been forgiven from
 - 2. Just think about the Lord's Prayer that he teaches to his disciples in the Sermon on the Mount
 - a. When Jesus taught them how to pray, he could have given them any number of things to pray about
 - i. But instead he simply gave them 5 basic principles...
 - 1. Pray that the name of God might be glorified on honored and worshiped as He rightly deserves...
 - a. "Our Father in heaven, hallowed be your name"
 - 2. Pray that His Kingdom would expand across the earth as more and more people surrender to His will...
 - a. "Your Kingdom come, your will be done, on earth as it is in heaven"
 - 3. Pray that he will continue to meet our basic needs in this life...
 - a. "Give us this day our daily bread"
 - 4. And then pray that we would be a people who continue to bask in the forgiveness of our great God, as we freely forgive those who stand against us...

- a. “Forgive us our debts, AS WE ALSO have forgiven our debtors”
 - ii. And Jesus says that, when we pray that God’s name be hallowed, when we pray that His Kingdom would cover the entire earth, when we pray to him as our daily Provider and Sustainer,
 - 1. AND when we pray to Him to help us to be a FORGIVING people
 - a. We will be kept from the snares of Satan’s temptations
 - b. And we will be delivered from evil
 - 3. Brothers and sisters in Christ, the forgiveness of our enemies is absolutely essential as we strive to walk in the footsteps of our Savior
 - a. It is NOT optional
- e. Jesus says, *“Forgive, and you will be forgiven,”* and then he says in verse 38, *“Give, and it will be given to you”*
 - i. Give what?
 - 1. Give everything Jesus has just been talking about!
 - a. If someone strikes you on the cheek, give to them the other cheek
 - b. If someone steals your cloak, give to them your tunic as well
 - c. If your enemy comes to you begging and in great need, give whatever they ask, and don’t demand ANYTHING in return
 - d. Give love to the ungrateful and the evil
 - e. Give mercy to those who do not deserve it
 - f. Give forgiveness to those who have wronged you
 - 2. Give all these things, and ALL OF THEM will be given to YOU!
 - ii. But note the incomparable goodness of God’s economy here in verse 38...
 - 1. When we do all these things, it’s not just that Jesus is going to give you a nice little pat on the back and say to you, “Good job, brother!”, or “Good job, sister!”
 - a. No, he says that when we freely give all of these things, THIS is what we will receive in return...
 - i. *“Good measure, pressed down, shaken together, running over, will be put into your lap.”*
 - b. Isn’t that incredible!!
 - i. Just think for a moment how small our deeds are compared to the glories of Christ
 - 1. It is a hard thing to forgive those who wrong us
 - 2. It is a hard thing to show mercy to those who hate us
 - a. And in those moments when we actually do what Jesus tells us to do, it’s usually a messy thing for us, as we continue to wrestle and go back and forth in the true emotions of our heart
 - c. But Jesus says, “If you’ll simply obey, what you’ll receive in return from our Father will far exceed anything you could even think or imagine!”
 - i. If you would just give love to your enemies, you would experience the love of your Father in a way that you have never known it before
 - ii. If you would just give mercy to those who hate you, you would know the depth of the mercy of your God more deeply than you’ve ever experienced it before
 - iii. If you would just give forgiveness to those who have wronged you, then the forgiveness of God would be poured into your cup, and He’ll

keep pressing it down and shaking it around, packing it until your cup is full...

1. And He'll KEEP GOING, as all of the wonders of His love overflow your cup and pour out into your lap!
 - a. Friends, what more incentive do we need to joyfully begin to love our enemies!
- f. Our calling on this earth is not to bring the sinful people of this world to trial before God Almighty
- g. Our calling is not to separate the wheat from the chaff, or good fish from the bad fish, or the sheep from the goats
- h. Our calling is most certainly not to place ourselves on the throne of God and pronounce people as "condemned"
 - i. If you want to go on judging sinners in this way, and if you want to go on condemning sinners in this way, then Jesus has these incredibly frightening words to say to you:
 1. "With the measure you use, it will be measured back to you"
 - a. Brothers and sisters in Christ, leave the judging and the separating to Christ and his holy angels
 - b. Leave the condemnation to the One TRUE Judge, our God in heaven
 - i. And instead, do what Jesus has commanded you to do:
 1. Forgive, and you will be forgiven
 2. Give, and it will be given to you
 - a. Give love
 - b. Give good works
 - c. Give words of blessing
 - d. Give your prayers
 - e. Give kindness
 - f. Give mercy
 - ii. And all the riches of heaven will be poured out onto your lap!
3. So, this brings us back to our original question then, doesn't it?
 - a. OK, in light of all of these things we've just learned, does that mean we are to stop talking about the sins of others?
 - i. Does that mean that we should just keep quiet and mind our own business, and let the Holy Spirit speak to them about their sin?
 1. Thankfully, Jesus does not leave us in the dark, AT ALL, when it comes to this question
 - a. And so, beginning in verse 39, he tells the people a parable...
4. Luke 6:39-42
 - a. *³⁹Can a blind man lead a blind man? Will they not both fall into a pit? ⁴⁰A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. ⁴¹Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴²How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.*
 - i. So, in my other job during the week, as I'm building cabinets, or installing trimwork, it's inevitable that at some point during the day, I'll get some sawdust in my eye
 1. You'd think that after doing this for 25 years, I'd be smart enough to wear safety glasses, but I guess I haven't reached that stage of "wisdom" yet in my life
 - a. So again, it's almost a given that I'll get at least a speck of dust in my eye on a regular basis

- a. No, church... we must not shy away from being the salt and the light in the world
 - b. We must not shy away from proclaiming the Gospel of righteousness, and repentance, and the forgiveness of sins
 - c. We cannot forget the words of the Apostle Peter, on the Day of Pentecost when the Holy Spirit first fell upon the followers of Christ
 - i. He did not preach a message that made all the people happy
 - ii. He did not preach a message that left the people comfortable in their sin
 - 1. Peter proclaimed to all who would hear a message that was so intense that Luke records in Acts 2:37,
 - a. *³⁷Now when they heard this they were cut to the heart, and they said to Peter and the rest of the apostles, "Brothers, what shall we do?"*
 - b. And Peter's unashamed and unapologetic reply was:
 - i. "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
 - 2. This is the message we are to proclaim to the lost, AFTER we have dealt with the log in our own eye
 - a. Peter had sinned, big-time, when he denied Christ three times during Jesus' trial
 - i. Satan sifted him like wheat, and Peter failed
 - ii. BUT, Peter turned... he repented... Christ restored him back to where he was supposed to be
 - 1. Peter dealt with the log in his own eye, and THEN he helped his brothers to deal with their own sins
- e. But we learn another important lesson from Peter's life a few years down the road, don't we?
 - i. Peter had been instrumental in the move of the Holy Spirit on the Day of Pentecost
 - ii. Peter was also instrumental as the Holy Spirit first moved amongst the Gentiles, as Peter took the Gospel to the house of Cornelius, and his entire household was saved
 - 1. But Peter wasn't perfect, was he?
 - a. In Galatians 2, Paul reminds us that, maybe 14 or fifteen years after Peter saw the Spirit fall among the Gentiles, Peter seemed to have forgotten that incredible event
 - i. Paul writes in Galatians 2:12-14 that Peter had been freely associating with the Gentiles
 - 1. But when certain Jews came to Peter, he was afraid of them, and he began to separate himself from the Gentiles
 - a. Even worse, Paul says that his actions led many other brothers astray, including Barnabas
 - b. So did Paul just quietly hang back, praying for Peter and hoping that the Holy Spirit might convict him in his sin?
 - c. Did Paul take the approach of so many today and simply say, "It's not my place to judge him... only God knows what's in Peter's heart"?
 - i. NO! Verse 11 of Galatians 2 says, "But when Cephas (or Peter) came to Antioch, I opposed him to his face, because he stood condemned!"
 - 1. He accused Peter of hypocrisy

2. And he told him that his conduct was NOT in step with the truth of the Gospel
2. Peter had a new log in his eye, didn't he?
 - a. Maybe in his own mind, he thought it was just a speck
 - i. But Paul clearly saw it as a log that was not only causing Peter to sin, but it was causing many others to sin as well
 1. So Paul called him out on it
 - a. TO HIS FACE
 3. And by doing so, Paul showed love to his friend
 - a. AND he helped to maintain the unity and the health of the body of Christ
- iii. Brothers and sisters, we have an obligation to preach repentance and the forgiveness of sins to a lost and dying world
 1. But we also have a responsibility to LOVINGLY and HUMBLY hold EACH OTHER accountable for our own sins, for our sins are MANY
 - a. If we do not address the blind spots that those in our church family have, then we are not truly loving them
 - b. On the flip side of that, if we do not receive correction from those in our church family, then we are not truly loving them either
 - i. This requires a level of humility and vulnerability that is becoming increasingly rare in the Church
 1. And the Church is struggling because of it
 - a. The reality is that the Bible has A LOT to say about how we are to help others in the family of Christ to see their own sins, and to deal with them
 - i. We could spend a whole other sermon on Matthew 18, and Jesus' teachings on Church Discipline
 - ii. We could spend ANOTHER sermon on 1 Corinthians 5, where Paul COMMANDS the church to judge one another, and to purge the unrepentant people from among them
 - c. But we will save that for another day
 - iv. Christ's message here in Luke chapter 6 is clear
 1. Deal with your own sin first
 - a. No, he's not saying get everything in your life perfectly lined up with the Word – we all know that is never going to happen this side of eternity
 2. But deal with your sin
 - a. Repent... confess before God... lean in on your brothers and sisters in Christ... get rid of the log in your own eye
 - i. And THEN, in LOVE and HUMILITY and OBEDIENCE, help your brothers and sisters to get rid of the specks in their own eyes
 1. And THEN, church, as we go out into the world NO LONGER BLIND to our own sin – THEN we call the world to repentance
 - a. We don't judge them
 - b. We don't condemn them
 - c. We LOVE them
 3. Forgive, and you will be forgiven; give, and it will be given to you
 - a. A good measure, pressed down, shaken together, running over, will be put into YOUR lap!