

So last week kind of landed on how to love your enemies. Jesus is preaching a sermon to a loud crowd. And what we saw was Jesus is now telling his disciples how to treat and how to love people that don't love Christ, because it's pretty much guaranteed for believers who follow Christ that they were going to face some really difficult times, that they were going to face some major persecution. His disciples knew it was coming. He's prepping them for that.

And so Jesus is preaching to this large crowd, but he's zeroing in on his disciples giving them lessons on how they were to treat Pharisees, how they're to treat Scribes. And later on we'll see how they treat Sadducees. And he's really laying this out, and these are religious groups of people that think that they know God but they don't. It sounds a lot like Greenville, right?

And so he is communicating to this crowd, but he's zeroing in on his disciples, and it's important that you know that. And he's talking about how we are to treat nonbelievers, those who do not know Christ. And what I found very interesting is this is one of the most – what we're going to cover this morning is one of the most distorted passages in all of Scripture.

Like, if you don't know anything about the Bible, if you've never been to church, there's two verses that you probably know John 3:16 and "Do not judge." And some people say God helps those who help themselves, but that's not in the Bible. But some people swear it is.

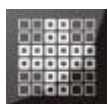
But "Do not judge," that is one of the ones, and I see it all the time. And normally, what that means, it means that you just did something stupid and you don't want anybody to judge you. That's really what that means when people use it. But "Do not judge" is used consistently. And we've got a lot to unpack here, so I want you to hang on.

And so one of the things that I think is really important when we think about this idea of "Do not judge," what does it mean? Because this is what we know about Christians, right? If all the stereotypes are true about Christians, they always say that Christians are hypocritical and they're judgmental. And so I wanted to see for sure, and so I did some research, meaning that I searched in Google.

I typed in "Christians are" and then let – you know how Google can pull down a little bar and fill in the blanks. So this is literally a screenshot from my computer. "Christians are hypocrites, ignorant, hate-filled hypocrites, crazy, annoying, like manure." I have no idea how that's in the top ten. That's amazing that many people have – "Aren't perfect, are fake, are weird, are priests," which I think priest is weird in that list.

But what we have here is the stereotypical – and you can take that down. I don't want people staring at manure. The stereotypical way that people view Christians is that we are hypocritical, that we're annoying, that we're crazy, and that we're judgmental. And judgmental always stick out on any list about how nonbelievers look at Christians, look at us, right?

And I find it interesting, because if you use "hypocritical," I mean that's not even fair. I mean, who isn't hypocritical? Name one philosophy, one religion, where the people in it do not practice what they



believe. Everybody's a hypocrite. Everybody. So we can't say, "Christians are hypocritical," because everybody's hypocritical.

But we can definitely agree that Christians historically have been known to be very harsh and very judgmental. And I don't honestly think that a lot of those stereotypes are on real Christians. I think that they're on Pharisaical Christians, people that think they are but they're not; they're just really religious, and they don't like people that aren't like them.

But it is a true statistic that is plagued on us as believers in Christ. I did research. Barna does some really good statistics and things like that dealing with the church. And they interviewed 16-year-olds to 29-year-olds about how they view Christianity and some of the things that they said. And only 16% actually had favorable things to say about Christians, but 87% said that we're judgmental. 85% said that we're hypocritical, old-fashioned. 78% too involved in politics. The favorable things, which I found very interesting, was that they said that we had the basic ideas of other religions. And that was a favorable thing that people said about Christians, which is just not true, right? If that's a favorable thing, that still doesn't count.

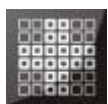
And so you have all of these kind of mindsets of what a Christian looks like to the world, judgmental, hypocritical, old-fashioned, too involved in politics, we're like other religions, right? And then you have this idea of judging and how we're judgmental in how we look at them. And so I think part of that is our own culture and what it means between moralism and right and wrong. Because if our culture cannot define right and wrong, we cannot define what it means to be judgmental, can we?

The New York Times just this week put out an article. They interviewed 230 young adults in regard to the issue of moralism, discovering right and wrong. What is right and what is wrong? And it's very interesting. I will read you part of this article to let you get an understanding of how our culture, this generation in this room, views moral dilemmas.

"When asked to describe a moral dilemma they had faced, two-thirds of the young people either couldn't answer the question or described problems that are not moral at all, like whether they could afford to rent a certain apartment or whether they had enough quarters to feed the meter at a parking spot."

Now, philosophy majors or anyone who's studied, is that a moral dilemma? Like, you don't have enough quarters for the meter. Is that a moral dilemma? I mean, you have a moral dilemma of whether to pay it or not, but that's not a moral dilemma, all right.

I'll go on. It says, "'Not many of them have previously given much or any thought to many of the kinds of questions about morality that we asked,' Smith and his co-authors write. When asked about wrong or evil, they could generally agree that rape and murder are wrong. But, aside from these extreme cases, moral thinking didn't enter the picture, even when considering things like drunken driving, cheating in school or cheating on a partner. 'I don't really deal with right and wrong that often'" – wow, he must live with his mom, right – "is how one interviewee put it."



“The default position, which most of them came back to again and again, is that moral choices are just a matter of individual taste. ‘It’s personal,’ the respondents typically said. ‘It’s up to the individual. Who am I to say?’ Rejecting blind deference to authority, many of the young people have gone off to the other extreme: ‘I would do what I thought made me happy or how I felt. I have no other way of knowing what to do but how I internally feel.’”

It’s very interesting how this culture thinks in regards to morality. One guy actually says, “I mean, I guess whatever makes something right is how I feel about it. But different people feel different ways, so I couldn’t speak on behalf of everyone else as to what is right and what is wrong.”

That’s a really scary place to be that truth is based on how we feel or how we view it. And the one guy said, “It could be different for everybody. It’s just depending on how we feel.” And are our moods good indicators of right and wrong? I mean, how moody are we, right? How moody are we? I mean, there’s certain days where I feel like driving my car into the person who just pulled out in front of me, right? There’s certain days that I don’t want to go to work, and I feel like sleeping in all day. But because we understand truth, we don’t.

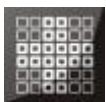
And so I think part of this is our culture does not grasp the understanding of truth. In 2010, for instance – I’m just unpacking this, because it’s going to bring in a lot of what we’re going to talk about. 2010, for instance, research found that six mega themes that have changed within Christianity, the Number 1 mega theme was that the Christian church is becoming less theologically literate, which means we don’t know what the Bible actually says about huge things about God. We don’t understand the depth and greatness of God. We don’t understand it. We run away from it.

The fifth thing on the list, and I could have gone through all of them, it says, “The post modern assistance on tolerance is winning over the Christian church.” And so what this looks like – and I’ll just read you a little bit more of what this article actually talked about. It says, “Making discerning choices for fear of being labeled judgmental.” That’s the church. That’s the church.

There are fewer and fewer issues that Christians believe churches should be dogmatic about. The idea of love has been redefined to mean an absence of conflict and confrontation. There are no more absolutes that are worth fighting for. And then this article says, “That might not be surprising in a church in which a minority believes there are moral absolutes dictated by the Scriptures.”

And so I think part of the issue is us. We’ve allowed the understanding of truth to be tainted by our culture. And so there’s no way that we could ever make a bold statement about who Christ is and how he’s changed our hearts and how Christ has died on the bloody cross and that he rose from the grave for our sins and that he’s the only way to God, that it is only through him. We have totally dismantled that idea. And when we redefine sin is when it begins. And through that, when we even talk about any sin, then we’re judgmental. Then that’s how we’re plagued. Of course we’re judgmental. If this is our understanding of what culture is and how our culture views truth, of course we’re judgmental.

And so I think we’ve got to really look at the words of Christ when we understand exactly what and how we judge. So Luke 6:37:



³⁷ "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; ³⁸ give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

So what is Jesus teaching here? Does it say that we're never allowed to judge anyone? Is that a blanket statement that applies to all people and all places and all situations, that we're never allowed to judge? Is that what Jesus is saying here? Because if it is, then we have a problem with the rest of Scripture, because we have to let Scripture interpret Scripture. And that's very important when you read the Bible and when you see one verse that sticks out. You let the rest of Scripture interpret how you see that particular verse.

So we're going to do that. Turn to 1 Corinthians 5. And what you have here is Paul, who is a church planter. He planted a church in Corinth. Corinth was a very sexually immoral city. And what you begin to see is Paul plants this church around the Gospel. People's lives are being changed. And a core group is built, and it's going, and he's raised up leaders. And then, Paul moves away.

And what he finds out is about this really beautiful that has been planted. It starts to get tainted by its culture. Corinth begins to plow itself through into the framework of what the church began to look like. And so you have this guy in 1 Corinthians 5 who is sleeping with his mother or his stepmother. We're really not sure, but it's really gross, all right?

And so they are not dealing with it. The church itself is not dealing with it. There's a handful of people that have a problem with it, and so they write to Paul and tell him, "Hey, this guy, the guy that you led to Christ, he is acting in this way, and it's ridiculous." And the church is walking really prideful and arrogant in the face of the city in this whole situation. And Paul is ticked.

And so what he does is he writes a letter challenging them in how they were to handle this situation with this guy who's committing sexual immorality. 1 Corinthians 5, it says:

¹It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. ²And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

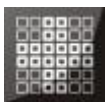
³For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment –

There it is.

– on the one who did such a thing. ⁴When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, ⁵you are to deliver this man to Satan –

Right? That's insane.

– for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.



Then he goes on about how to correct this man, but he says right there in the text “I am not present with you, but I am pronouncing judgment on you, Church of Corinth, for not dealing with this crazy sin that is happening the church.” And then, when we look at Jesus’ words, and he says, “Judge not, least you should be judged,” so this is really confusing. Because we’ve got verses like Matthew 18, the famous church discipline passage. He says, “If your brother sins against you, go and tell him his fault.” So you do have this understanding of, if someone is in sin, you go and you judge them. You confront them in their sin.

So what in the world is Jesus talking about here if he’s just saying – if it’s a blanket statement, then the Bible’s contradicting each other, right? Do we believe that the Bible is contrary to one another? Do we believe that books of the Bible are in contradiction? No.

So how do we handle this issue if Jesus is making this blanket statement, which everyone believes, versus Paul telling this church not to judge or that it’s okay to judge? How do we handle that? Here’s how we handle it. It’s important to know who Jesus is talking to and who he’s talking about, because Jesus, in the context of what’s happening in Luke 6, is talking to believers in how they are to treat nonbelievers.

I want you to remember that, because he’s telling believers, “Love your enemies.” And now he’s telling them, “Judge not.” Who’s he talking to? He’s talking to his disciples, and he’s telling them how they are to treat those that are without Christ and those who are far from God, because we can judge. We can judge those who are believers who belong to Christ.

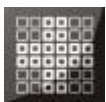
James 5 is one of my favorite passages about how we disciple one another. James 5:19-20, it says this:

¹⁹My brothers, if anyone among you wanders from the truth and someone brings him back, ²⁰let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

So you have this language of believers in Christ confronting each other and judging each other, because they’re saying, “Listen. You say that you belong to Christ, but you’re sleeping around with your girlfriend. That’s ridiculous, man. You’re shacking up with your girlfriend? No, you’re walking outside of the Gospel.”

And that’s when believers come in and we encourage each other to pursue Christ above all things and stop worshiping our own idols that we bring into our lives. And so we can judge but in the house, inside the house. Haven’t we seen it just backwards growing up? I grew up in the Baptist Church, and the way the language that was used in the Baptist Church that I grew up in was, “Those people outside, those people across the street, those people that hang out at that particular place, those people that hang out with those people.”

And then sin would happen inside the church that was never dealt with. “Well, he’s a deacon, and he gives a lot of money. So we don’t want to confront that guy, because our offering might go down,” right? We’ve seen that. We’ve seen that hypocrisy. We have it backwards.



I think the problem is, when we view our church as the body of Christ as believers that love each other and point each other to the Gospel, there is a room for judgment. There's room for that. When we view outsiders who don't have the Holy Spirit of God in them, we can't ask them to act like believers. It's just like telling my dog not to bark. "I want you to begin speaking English," right? That's not how that works. It's not how that works.

So let's go further into the text. Jesus says this. It says:

"Condemn not, and you will not be condemned; forgive, and you will be forgiven;³⁸ give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

Now let me explain the later part of that. The "Good measure, pressed down, shaken together," it's really confusing when you first read it. I'll quickly kind of explain this.

I love potato chips. I'm a salty guy. And it's funny; my wife makes tons of cakes and sweets and all of these amazing things. And I struggle because she's like, "You don't have a sweet tooth." And I just love popcorn. I'm that guy who crams as much popcorn into his mouth as possible before I can even bite down. Like, I'm that guy. And my favorite chips, if you ever want to just give me a gift, is sour cream and onion lays without the ruffles, just the straight up, you know, you're rubbing it on your pants, all that. I love those.

But the thing that infuriates me more than anything in the world is going and getting one of the small bags from, like, Jersey Mikes or the vending machine, and it's got like four chips in there. Like, it even says 25% more, and there's less. And you open it, and I'm done after two bites, and that is really, really frustrating.

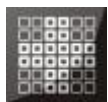
And so people would do that even in this culture. They would rip people off by handing them a bushel, and there'd be a few in there. And so what they would do, a process to keep people from getting ripped off – and they should do this with the chip manufacturers – would be that, if you got a bushel where you had wheat in it, they would press down, and they would shake it, so that it would cover every single corner of that bushel or of that container that they would hand them. And so they would make sure that no one is getting ripped off.

And so what Jesus is telling his disciples is, "Listen, don't rip people off. You have been given this amazing amount of grace, this amazing amount of redemption in your life. And you are not sharing it with anyone else." That's what he's saying.

And then we get into the other portion of the Scriptures.

"Condemn not, and you will not be condemned; forgive, and you will be forgiven;³⁸ give, and it will be given to you."

So what's he saying here? Is this some kind of pro quo where, if I forgive, then automatically I'm just going to receive this overwhelming sense of forgiveness from God because he saw my work and my



righteousness, so he blessed me as a result of that? Does this mean that if I give 10% tithe, then he's going to give me \$100,000? I'm going to get home, and I'm going to find \$100 on my front lawn just randomly, and I'm going to get to pay that bill, like we've heard historically throughout the church, right? Have you ever heard that before? "I wasn't sure if I was going to give. I gave \$10, and I was on my way home and I found \$100. So you should give."

No, that's not at all what he's saying here. He's not talking about prosperity here. I want to share with you again the context. I want to share with you a little bit about what he says when Christ is dealing with rewards, it is different than the way that you and I understand rewards. Because the way that you and I understand rewards is through trinkets and stuff, right? Jesus is not talking that language at all, all right?

Let me just show you this. Verse 35 of Luke 6:

³⁵But love your enemies, and do good, and lend, expecting nothing in return, and your –

What? What's the word? Reward. Does it say rewards? It says reward, right?

– reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.

Verse 22-23, go up a little further in Luke 6.

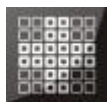
²²"Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! ²³Rejoice in that day, and leap for joy, for behold, your –

What's the word? Reward.

– reward is great in heaven.

So what he is saying here is this. When you are judged, your reward is greater. It's Christ. When you are condemned, you remember that Christ was condemned for you. He is your condemnation. He took on your sin. He became your judge. When you do not want to forgive, you remember that Christ is your forgiveness. Christ is your reward, so that when you forgive and you don't want to, what you're doing is displaying more of what Christ has done in your life, and you get a sense of the glorious forgiveness that you've received.

You've got to practice what he's done for you. When you want to condemn someone, and you remember the condemnation that Christ took in your place, and you are reminded of the glorious Gospel of him dying on the cross for your sins, you're reminded of that. When you don't want to forgive, you remember every single sin that you've been forgiven of and how Christ himself has forgiven you and washed your sins clean on the cross. And you begin to see your reward is Christ. Your reward is seeing more of the Gospel.



Your reward, it's singular. It's singular. It's not plural. He is your reward. Now, if you miss this concept, you will not understand what Jesus is saying here in this text that Christ is your reward.

So believers who know Christ, who have him as their reward, the world that we live in is the closest to hell that we will ever face. This is it. This is it, because Christ is our reward. We have an inheritance, and our inheritance is him. And this is the closest that we get.

But for the nonbeliever, for those who are without Christ, this is the closest to heaven that will get. This is their heaven. This is it. All of their rewards are things that we can see with our eyes. And I want you to get that picture in your mind, because it is the picture of the Gospel. And I want you to see the world through the lenses of the Gospel.

And this has been the problem that we just talked about in our culture. The world sees judgment through the lenses of their own right and wrong. But when we look into the lenses of the Gospel, we see things much, much different, much different.

And so when you get up and you drive to work tomorrow, or you drive to class tomorrow, or you drive wherever you're going tomorrow, and you get into that mundane routine that you're going to have to deal with that particular person – you know who that person is ; everybody's got it – that God brings into your life through his sovereign hand, or when you deal with that family member that you don't want to deal with, I want you to remember that this is their heaven. And this is the closest that you will get to hell.

And I don't tell you that to puff up your pride or to make you think that you're better than them, because you're not. You're saved through Christ, not through your own works. But I want you to see it in this way, because it shows you how you are not to judge them, because they are living the way that – their reward is based on everything in this world, not the reward of Christ. They're just living what they believe.

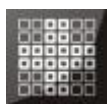
So we're to show them compassion and generosity and love, and we're to serve those who are far from God, because we want them to see that our reward is Christ.

So when you get ripped off, when someone is greedy to you, they're just living in their reward system. But your reward is better than getting ripped off. Your reward is better than their greed. You live for Christ, so you walk humbly and you show love and you show compassion to those who don't know Christ.

Verse 39:

³⁹He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?"

This is the shortest parable in all the Bible, and I think it's kind of humorous. These are guys that are walking, and he's saying, "It's really simple. I mean, a blind guy follows a blind guy; he's going to end up in a ditch," right? And that's it.



So what is Jesus talking about here? Because I think it's important that you grasp this again, this concept. Jesus repeats himself throughout the Gospels, and he's doing it here, because what you saw – I think it was last week we talked about in Verse 27 – he says, "But I say to you who can hear." And he wasn't talking literally. He was talking metaphorically, those who the spirit of God is working on their hearts, and they will one day see Christ and the Gospel.

He's talking about the same thing here. The blind cannot lead the blind. Those who do not know Christ cannot lead those who do not know Christ. It's just going to become a domino effect of people that continue to walk into ditches.

And what he's doing here is he's like, "Who is guiding the way that we understand lost people?" And I talked about this. The way that I grew up is we had an us-and-them language. It was done based on our own manmade rules and rituals that we practiced.

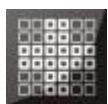
Here's an example of that. After I became a believer – I became a believer in a Freewill Baptist Pentecostal Church. I've come a long way. And right away – and this is really interesting. I had to wear the kakis, and I had the braided belt, tuck it in, and I parted my hair. I don't even know why. I have curly hair. I can't part.

And right away, it was almost like Discipleship 101 was I had to then learn about the dangers of Rock 'n' Role music. And *Hell's Bells* was a really popular thing in I think it was the early '90s. I don't know if it was really popular, but it was there. And they would show us how people listen to this song backwards, and you'll get demonic voices, and it's just dangerous, and you just don't need to be – you know, and I just remember crying, because I grew up and did everything my brother did. So he had Metallica and he had Mega Death and all of the heavy rock stuff. And I was just thinking, because I did everything – I had all his records – I was like, "My brother's a demon worshiper, and now he's made me into one. And I didn't even know it."

And, you know, I had to go home and burn my albums, and then I surrendered to God. That was the step before baptism that was added. And so I had to then wrestle with that. And I remember going to my sister's house after I became a believer. I was a believer at 12 or 11. And I was about 12 or 13, and she had this big Beatles – Beatles were a band – book out about all the different Beatles and all their pictures.

And I remember thinking my sister is worshiping demons. And I was so concerned. My sister's name is Poppy, and I said, "Poppy, why do you listen to this. This is so unhealthy. Satan's going to get into your mind, and he's going to start controlling things in there. You know, he's going to have the gears to your brain, and he's going to start making you do things. And your eyes are going to roll back in the back of your" – you know, I was really worried about my sister. "I just want you to know Christ. You know, why won't you follow him?" You know, and she's like, "Because you're following him," right?

So what I began to do is I had this different standard that I brought into my understanding of Christ, and I began to put it on other people. And then, when I didn't see those things in other people's lives, I



began to become very judgmental and very hypocritical. Because it's like, "Well, she doesn't love Christ, because she does that."

I mean, haven't we seen this in the Baptist denomination? I mean, I've seen this growing up. Baptists are really big on what you're not allowed to drink but conveniently skip over what you are not allowed to eat, right? It's very hypocritical. And this is what becomes a problem when we bring in our own understanding of what the Gospel is, and we bring in our own standard. And we end up being the blind leading the blind.

If this is the standard, we're both going to end up in a ditch. That's what Jesus is saying here, "These Pharisees that are bringing in these rules, don't listen to them. Listen to my teaching." Look at what he says in Verse 40. He says:

⁴⁰A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

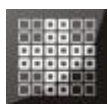
He's saying, "Listen, these Pharisees who's adding all of these different rules and all of these different layers to the Gospel and all of these things and all of these practices that you have to do in order for God to be pleased with you," he says, "Do not listen to them." He goes, "You're just going to be like them, and they have no compassion for those that do not know God." He says, "A disciple will be like his teacher."

And this was an understanding in Jewish culture that a person would be like their teacher. They would begin to teach and act like them. So he says, "Listen, I am the teacher. I am more than a man. I am God in the flesh. If you are like these guys, you're just going to be like another man. But you should probably follow me, because I'm God. You should probably listen to my teachings." So this is Jesus laying out a different standard of how we see and how we judge through the lenses of Christ, through his lenses.

So 41-42, and then we'll close this out.

⁴¹ Why 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.

So Jesus talks about this understanding of judging others, and then he tells believers how they are to treat one another. He tells the disciples, "You don't treat these people this way. You don't judge these nonbelievers this way. But in-house, this is how disciple – this is how believers – are to treat each other. He says, "Brothers." That's a key word there. We're brothers and sisters in Christ. The Scripture tells us that we are adopted by God, and we are his children. We are brothers and sisters, all of us. Look around you. These are your brothers and sisters who believe in Christ.



And so in-house, this is how we treat each other. We can go. It doesn't say that we can't. It says we can go and clean out the speck in someone else's eye. I want you to see this, because it's important. People say, "See, you're not supposed to judge." They use this passage again. "See, you're not supposed to clean out your own" – but he says, "You can. Just clean out the log that is in your own eye."

And you say, "I have a major problem with that, because it seems like there's always a log in my own eye," right? So is he saying that we can't serve here at all? Is he saying that your life has to be totally clean and void of any sin in your life before you can go and confront someone? No, he's not saying that at all.

I think what he's talking about here is having an awareness of your own sin until you can go and talk to someone else. Because if it's about total cleanliness, then I can't be up here and preaching this morning. Like, I need to be somewhere else, right? I'm in the wrong profession.

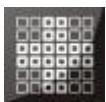
What he's telling you is you can go, but you have to come with a humble heart and aware of your own sin in your life. So when I go and confront people, I have to come humbly and say, "Listen, we're both broken. We're both shattered. We both need the Gospel. These are areas in my life, but I've noticed this in your life, man. This is a wreck in your life. And you need to be reminded of the Gospel and your need for Christ."

And it's happened. It's happened here a lot. There's people in this room that I have confronted, that I have sat down with. I call it the hot seat. I've been in the hot seat. And there's no way, I don't think, that people that are in here that believe that I did that in an unloving way. I've confronted and challenged and said, "Listen, this is an area in your life that really stinks, and you need to follow Christ. And this is an area where you need the Gospel." And I know that you didn't take that in the wrong way, because you're still here.

But there's people that I've done that with that have left. And that's okay, because I did my part because I care about our family, the brothers and sisters in Christ who are in here. And some of you have had hard conversations before, and they stink, and you hate it. You see a brother or sister, someone that professes to know Christ, and you've challenged them. And you've walked through the Gospel with them, and they don't get it. They're just angry at you. That's okay. You've done your part. You've shared in a humble way. You've cleaned out the log in your own eye.

And maybe some of you didn't do that, and you just went arrogantly like you had all the answers. And it didn't go well. But Christ is reminding us this is how we do this. This is how we have in-house conversations that are difficult. And it is essential that we do these things, because we care about the health of the body of Christ. James 5 reminds us that we save a brother or sister from a multitude of sin and even death when we do that.

So I think what we need to have in the life of our church, if our reward is Christ, and we want others to experience it in that way, if we want nonbelievers to experience the reward that they can find in Christ, if we want believers to experience the reward that we can find in Christ – we want that. So it's tough.



It's really, really messy. But if we're a church on mission, then we'll be messy. And that's okay. It's worth it.

So I think what we have in this room, I think there are people in this room right now that are nonbelievers who have been judged and been wronged. Maybe you were just invited by a friend or you just heard about us somehow, and you've been wronged by the church or you've been burned. And I will tell you that I apologize for that. But I will tell you that you do need Christ. He is the only way that your life can find any joy and any satisfaction. You will not find it outside of Christ. And at some point, you cannot be angry at the church your whole life. You have to deal with your relationship with God. You have to deal with it. It's my responsibility to tell you that that you need Christ.

The second person I think that is here would be those who are like the crowd that Jesus is talking to. Those are the Pharisees. They live in this proud and arrogant sense, and they are continually adding their laws and their rules on those who do not believe. And what they are continually doing is walking people into ditches, because people aren't really seeing Christ. They're seeing the rules. They're seeing your pride and your arrogance. And Jesus tells you, "Woe is you. Woe is you." And you need Christ as well. You need to be reminded of the Gospel.

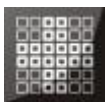
And I think there's another set in this room. I believe there are people in this room – I love this church. And what I've noticed in this church body, we have a lot of people that live on mission, people that are going and sharing the Gospel regularly with people, showing that love, showing that compassion to the lost. And I love that. And I want that to continue to be a part of our culture.

But one of the things I'd like to see more of is the attitude of how we disciple and love one another in-house, because I think that is what Christ is challenging us with. The Great Commission is not just making converts. The Great Commission is making disciples. So part of us making disciples is challenging each other in-house. How are we walking through the Gospel with one another? To our lost friends, yes, absolutely. But how are we doing that in-house?

Because I think it's so important that we're looking out for one another, and we're sharpening each other. If you're just coming on Sunday, you're not going to be doing that. It ain't happening. It happens as we do life together, so life groups. You've got to get in a life group. Like, you've got to get to know people here, right? Okay, no one did that. Right? Yes, that's right. Good. No one did that on this side. This is a good side.

But it is vastly important that we understand the mission this way, that there are lost people out there who need the Gospel. We don't judge, but we give them the Gospel, because we care about them. We know that they need Christ. There will be some that we do that with. They will not hear you, but you did your part in sharing Christ. And then there's another piece of that in-house as we make disciples. We're loving each other enough to, when we're in sin, we challenge each other. When we're walking through the Gospel, we challenge each other.

A great discipleship question I always ask is, "What's happening in your life right now that you don't want to tell me?" Every single person in this room needs a person that does that, that says, "What is



happening in your life right now that you don't want to tell me?" Because he's telling us here we're going to end up walking people into ditches if no one is going to challenge us in how we consistently pursue Christ and the Gospel. So we all need him this morning. Let's pray.

