

Saturday, April 13, 2024 ▫ Read Matthew 7:1–6

Questions from the Scripture text: What does v1 forbid? What happens to those who do it? What two things are parallel in v2? What does v3 ask about our looking at? In whose eye? What does it ask about our not considering? In whose eye? About speaking to whom does v4 ask? What statement/instruction, specifically, to a brother? When we ourselves are in what condition? What does v5 call the plank-eyed person who does this? What must he do? What change will this make in himself? For usefulness in what task? What does v6 say about this help? To whom is it not to be given? What else does he call these things? Before whom must they not be cast? What will happen if this warning is not heeded?

How does treasuring holiness shape our relationships? Matthew 7:1–6 prepares us for the morning sermon on the Lord's Day. In these six verses of Holy Scripture, the Holy Spirit teaches us that **treasuring our own holiness humbles us and sweetens us to be helpful to others who are treasuring holiness.**

Knowing ourselves as needy of help, v1–2. In treasuring the Lord (cf. 6:24) and seeking God's kingdom and righteousness (cf. 6:33), sanctification is heavenly treasure (cf. 6:20), and helps in sanctification is like precious pearls (cf. v6). Those who know their need of it will, by grace, be grateful for the gentleness and patience and mercy of God with them. And, by grace, they will be gentle and patient and merciful with others. This has been a theme near the openings of ch5 (cf. 5:7), ch6 (cf. 6:12, 14, 15), and now ch7 (v1–2). 6:14–15 is particularly parallel to v1–2. Receiving and reading this in context, it becomes clear that this is not a prohibition against exercising judgment (discernment) about what is or isn't sinful, or even about whether another's actions are or aren't sinful. Rather, as the language of "measure" in v2 clarifies, it is about manner and spirit of interaction with others. So just as, previously, the Lord warned that the unforgiving will find themselves unforgiven (cf. 6:15), now He warns that the judgmental and censorious will find themselves condemned (v1–2)!

Helping one another, v3–5. But how do we reconcile the fact that sanctification is a blessing, and that we are to be a blessing to one another (and therefore helpful in one another's sanctification), with this warning against judgmentalism? Because, as v3–5 go on to teach, we must be upper-classmen in the school of mortification before we are humbled enough and clear-sighted enough to be helpful to a brother. The metaphor of the object in the eye is poignant. No one with a foreign object in his eyeball says that it is "just a speck"! When this happens to us, our whole life comes to a grinding halt until we have got clear of that foreign object. A believer who rightly understands his own sin will not tolerate any amount of it for any amount of time. If we haven't humbled ourself to know the great badness of our sin and the great goodness of God in cleansing us from it more and more, we are unprepared to be helpful to our brother. What sweet liberty and freedom the man knows, who finally gets a foreign object (or some of foreign objects) out of his eye! So also we, who have been wretched, and have discovered great treasure must be prepared by that school of sanctification to interact with our brethren in tenderness and compassion that desires for them to know the sweetness with us in the discovery of the same treasure.

But as long as we are two-faced, we are self-deceived pretenders, the hypocrite of v5. How many, who haven't been humbled and sweetened in Christ's school of sanctification, have thought (or even denounced) others to be dogs or swine, because they did not yield readily to accusation, condemnation, or command! But the judgmental hypocrite is exposed even by the language of the verse by which he vindicates himself in his heart, for not having been humbled and sweetened by Christ's school, he does not give his help with the gentleness and patience of one presenting holy treasure for the delight of the recipient. No, we must wait until Christ's school has cleared our vision of self, sin, sanctification, and brother. Then we may be able to help.

But what about those who won't be helped? v6. Of course, even when helping a brother with sin-removal is offered in a humble spirit and an affectionate manner, it is not always received as holy treasure! If the possible sin in question is not clear and chargeable and confrontable, it is best, in that case, to cover it over with love. And you will have learned that this one is not ready to receive help. Love can cover it over.

But if there is a clear case of sin, then we must follow Lk 17:3, Gal 6:1, 2Th 3:13, Ja 5:19–20, knowing that if a Mt 18:15 situation progresses to Mt 18:16–17, the former "brother" will turn out to have indeed been dog and swine. These are not mean-spirited insults but "unclean animal" metaphors reminding us that sanctification is only for believers. Not everyone in the church is one, and trying to sanctify "everybody" will lead to vicious attacks. You do not have an infinite supply of pearls. Spend your time and effort and concern wisely. This is one reason why we are to let church discipline do its work in the rather speedy way described in Mt 18:15–17, Tit 3:10–11, 1Cor 5, and not be permitted to drag out in situations of clear, unrepentant sin. To let ourselves think it patient, or gentle, or judicious to let it drag out is to consider ourselves wiser than God and make it that much more difficult for those who actually are being humbled and sweetened together in sanctification to know how to spend their pearls wisely.

How/when have you enjoyed eye-object removal in your spiritual life? What effect has this had upon your view of yourself? How much desire for others' liberty and sweetness has it produced? Whose help have you readily received?

Sample prayer: Lord, thank You for giving us the heavenly treasure of sanctification. Help us to be as intolerant with our own sin as we are with foreign objects in our eyes. Help us to be as tender and caring with our sinning brother, as with someone who has a foreign object in his eye. Give us sweetness with You in being helped by You, and give us sweetness with one another in being used by You to help one another, we ask through Christ, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH409 "Blest Be the Tie That Binds"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 7, verses 1 through 6, these are God's words. Judge not that you be not judged. Four with what judgment you judge. You will be judged. And with the measure you use. It will be measured back to you. And why do you look at the speck in your brother's eye?

But do not consider the plank in your own eye. Or how can you say to your brother? Let me remove the spec from your eye and look. A plank is in your own eye. Hypocrite. First, remove the plank from your own eye. And then you will see clearly to remove the spec from your brother's eye.

Do not give what is Holy to the dogs? Nor cast your pearls before swine. Lust. They trample them under their feet. And turn and tear you. In pieces.

So, for the reading of Gods inspired and it aren't worked.

This is one of the most frequently, misquoted. Verses in the Bible, because There are many Wicked who Knowing themselves to be condemned and suppressing the truth in unrighteousness. And Knowing. Righteous law and command. That those who break his law deserve death. still not only do those things but approve.

Of those who do. And so, when they discover that there are People who agree with God. And agree with God's word. And agree with God's law written on their hearts. That. That do not approve. Of what they do they're Furious. And so they love to use the Bible against them and say, Judge.

Not that you not be judged. But this is not a passage teaching us. That it is wrong to exercise judgment or to use. good judgment. To differentiate between right and wrong to call good. Good. And to call evil evil. This is a passage that warns against That fleshliness.

Both among unbelievers in the church and immature. Believers in the church. That. Is not humbled before God first. And therefore wishes to help those who are recognized as brothers. in their sanctification, just as we are grateful to God. For delivering us from the evil. And for using our brothers to help us in our sanctification, But rather than approaching our own sin.

And our brothers sin in the way that the Lord Jesus. Has taught us to pray. This person considers themselves. to be quite good and others to be quite bad. And therefore, is not someone who is exercising. Good judgment, but they are judgmental. And there's a difference between being judgmental and judgmentalism.

And exercising. Good judgment. The one who exercises good judgment judges himself. Judges his own motivations judges, his own wrong thoughts, judges, his own wrong, affections judges, his own Wrong desires judges his own wrong words, judges his own. Wrong actions. All by the word of God and the Holiness of God.

This one takes to heart. What? The Lord Jesus has been saying about us and our sin. Throughout this sermon, especially when the Lord Jesus concludes. That we must be holy as our, heavenly father. As Holy. The person who is exercising, good judgment. Does not have a small. Of his own sin.

And therefore, he doesn't have a small view of his brothers in either. But he has a high. Of his brother. And he does not consider himself. Greater than or better than his brother, he considers himself. Much forgiven by God and then therefore much motivated to kill his own sin.

And he considers his brother to be much motivated by Goth or much forgiven by God. And, someone who desires to kill their s. and someone whom we therefore want to help. to kill their sin. There is a strong connection between Verse 14 and 15 of chapter 6.

If you forgive men, their trespasses, your heavenly father will also forgive you, but if you do not forgive men, their trespasses neither will your father, forgive your trespasses and 4 verse 2 of chapter 7 for with what judgment you judge. You will be judged and with the measure you use, it will be measured back to you.

And so, the Lord Jesus in the sermon itself. Has given us a literary clue. As to the section, the earlier section of the sermon, that is being brought now out of the context of prayer. And into the context of our interactions with one another. And so when he says judge, not that you be not judged for with what judgment you judge, you will be judged.

He's saying if you are unforgiving If you are sensorious, that means always pronouncing judgments upon others. If you are condemning. Then this is good indication. that you are not. Forgiven. That you do not know God's grace to you. Because you are ungracious. With others. And so this is not saying, Do not declare.

What is right? And and wronged do not call good good and do not call evil. Evil. It speaks to the spirit of the man. And especially his forgiving Nest towards others and their offenses towards himself. And in his motivation. Whether he desires. His enemy. And his neighbor. To be brought to repentance and to believe, whether it would be great.

Grief and continual sorrow to him that they are not saved. Whether God could be his witness that his heart's desire and prayer to God for them. Is that they would be saved. There's no sin greater. Then the rejection of the Lord Jesus Christ. and so not only the prayers of the Lord, Jesus on the cross and the prayer of Stephen, as he was being Executed.

And, Paul's words from The beginning of Romans 9 and Romans 10, which we Yeah, which we have just quoted. They all remind us that it is necessary. To call good. Good and evil evil.

Notice, especially, however, That this is. governing relationships between Brothers. Verse 3. Why do you look at the speck in your brother's eye verse 4? How can you say to your brother? Verse 5. You will see clearly to remove the spec from your Brothers. And then verse 6, Warns against using this entire procedure.

With those who are not Brothers. Dogs and swine. Are intentionally. used not as insults. But as reference to those who are unclean and as a metaphor, To the wastefulness and harmfulness. Of. trying to help. Unbelievers with their quote unquote. Sanctification So, with unbelievers. yes.

rebuked them for their sin. But especially pray for their salvation. Pray for their forgiveness. Desire, that they would be brought to repentance and do not expect. That they will be helped to stop sinning. Except. By conversion. By spiritual life. By repentance into life. By faith in Jesus Christ.

Evangelical Grace produced Spirit produced life repentance and Faith. Is the only way unbelievers. Come to stop sinning. You may plead with them about the damage that their sin does. you desire to do your neighbors good. That's fine. But, Whatever. Rebuke, for the sinfulness of sin, there is Needs to come especially.

with the Gospel of Jesus Christ. Because they will not stop sinning. No one stops sitting. Except by the Life of Christ in them. Now, with the brother. Those who Are being Sanctified, we are mortifying their own sin. and develop grow in Christ and mature in Christ. Are the ones.

who Having been humbled. Themselves. Having. Great planks in their eye. Having. Received over time. Grace from God. The mortification of sin and the vivifying of righteousness. Putting sin to death and growing. By the life of Christ. in thinking and Desiring and living holy. Only those who have been humiliated in this way.

And have been dealt yet with gently by God. In a position. To help a brother. It. A great danger, that many. Have not been. Humiliated by God, have not. experienced the maturing Mortifying, sanctifying gracious work of the Holy. Appoint themselves to be everyone else's. Sanctification helper. And someone who says, how can you say to your brother?

Let me remove the speck from your eye and look, a plank is in your own eye. It's not just saying. That everyone should see their own sin as greater than their brothers sin. Although there is some of that here. What appears to another to be a speck?

In your in your eye is very planky in your own eye because it bothers you and you are unable to see So long as you have something in your eye. there's no one Who goes around with a speck in their eye. And thinks it's just a spec. No, if you have something in your eye, your whole life, pretty much comes to a halt, until you can get that thing out of your eye.

And that is an excellent word picture for us. Of what our sin should be like to us. We should be no more willing to tolerate sin in our life than we are willing to tolerate foreign objects in our eyeballs. and so the one who Has not been humiliated, has not come to see his sin.

That way has not experienced mercy and Grace from God in dealing. And so, the Who has? not been humbled by coming to see us in that way and has not experienced the mercy and Grace of God and dealing with the foreign objects in his eyes and does not have that relief and gratitude.

That comes with, oh, I finally got the thing out of my eye and how wonderful that feels and praise God. As he gives us sanctification and as we mature in Grace how wonderful it feels. To be freed from one. And another of the things have plagued our minds and plagued our hearts, Even more to come to treasure God.

Even more to come to treasure God in the way that the Lord Jesus has just been instructing us to treasure God. At the end of chapter six, it's so freeing and liberating and gladdening. And it's the person who's experienced that. That is now prepared by God by God. Sanctifying Grace to be helpful to his brother Desiring.

Not that his brother would see how bad he is by comparison to other people because especially to myself and I am the self-appointed helper of everybody else who has worse than I am. But as one who has received freedom, From that foreign object to my eye. And wanting my brother to receive the sea.

Same of freedom. There's a Clarity about ourselves and a clarity about Sin and the clarity about our brother. And the clarity about the grace of God, that helps us with our sin and the clarity about the goodness of a clear conscience and the sweetness of a closer walk with God, And so, as God helps us, we are able to see more clearly.

But as long as we see ourselves and our brothers, In a different condition. Me good. My brother bad and my brother needs good. Me to come help him. Be good, like me. then really we are two-faced and that's what the word hypocrite, means it means pretended. but it comes, especially in the context of the Greek stage.

It's borrowed from Greek dramas. and it really has the sense of being two-faced. And in this case, being of one face about yourself and of another face. About others. And so, the Who has not been to the school of Grace, the school of sanctification. should not become then.

A self-appointed, spiritual physician. For other people in the church because they're still two-faced. It says hypocrite, first remove the plank from your own eye. Then you will see clearly to remove the spec from your brother's eye. And we can, who is a brother? And who is not in part.

By how they respond? To our helping them in this way, because even if God matures you in Grace, That doesn't mean that everyone who is called brother. is

Readily thankful for your help to help them in Grace. There are those. if you having enjoyed God's mercy. Opening your eyes to a sin. How great is his, or how significant it is and how bad and You are. Prepared in the verse 5 way. See, clearly and remove the spec from your brother's eye.

You will find that there are those who even coming to them in humility and gentleness and Desiring them to enjoy. God more and be liberated from the foreign objects in In their eyeball. That they are not thankful for your help. That. do not. Do not consider the foreign object in their eye.

something that they want deliverance from. They consider you and your help. The enemy.

Verse 6. A warning that as you start to, Give this holy help. This treasured valuable help. To someone who even if they're called a brother. If they don't want it, if they don't care for Holiness. They're exposing themselves as dogs. and And you are then in. Matthew 18 situation.

where you hope that there will be regained and prove out at last to be a brother anyone can Respond and a fleshly manner. but

There is a limited straightforward. Procedure in scripture. For dealing with the unrepentant in the church. there to be. confronted once confronted with someone else. that does not yield repentance and rejoicing. Then it moves to more formal Church discipline. the Apostle Paul. Writes about the device of man, you warn him once and then a second time and after that you have nothing to do with him.

there is not in scripture a value on, Prolonged.

Pollyanish.

Many, many, many opportunities. for the non-repentant to continue as members in good standing in the church. And so, the church member Liberated from feeling like, they must help everyone.

And so, the church member is liberated from Agony of trying to help people who don't want it. says don't give. What is Holy to dogs? Do not cast your pearls Before Swine. if someone Ungrateful for your help. Then don't help them. If that's something that doesn't really rise to the level of, chargeable sin, just let it go.

Love covers over a multitude of sins, and if they do turn out to be unclean and unbelieving. God will bring that to light. It will it will be exposed. It's not our job to expose it, you're going to have other precious brothers and sisters in the church.

Who are in the same boat as you. Humbled by humbled by the sin that is in our eyes and Desiring to be free of it and grateful that God has put us among other believers. Who help us in our sanctification? One of the points here of do not give what is Holy to dogs?

Or cast your pearls before swine is that we are finite and we are limited. We cannot help everyone with everything you don't have, you know nobody has an unlimited. Supply of pearls. And so invest your time, invest your relational energy wisely. Make the strongest connections. With those who are enjoying.

Being Sanctified together who are amazed at God's mercy. to be cleansing them from sin. And And as Those then who are Experiencing plank removal. Proceed to helping one another with spec removal. rather than trampling what you say? Trampling your help under their feet and turning and tearing you in pieces.

you will find instead. This sweet Fellowship among Brothers, among the Brethren. in the Whom Jesus is preparing for perfect happiness by growing them in Holiness. As he is bringing them to perfect Holiness as well. And who uses Us? One another's lives for that purpose.

This I hope is helpful for conditioning your own hearts. And how you think about Those nearest brothers and sisters in the church. The brothers and sisters in your household and your family. that you would. Be of a humble posture about yourself, first and grateful for what God is doing in your life.

And then, How gentle and sweet and helpful you will be as an instrument in the Lord's merciful and Powerful hands for helping your brothers and sisters as well. And what a sweet Christian Life. We will have as a household. If we learn to live that way together, May the Lord granted to each of you may the Lord grant it to us.

As a family.

Our gracious God in our heavenly Father, we thank you for this passage. That reminds us of how merciful you have been to us. And for giving us our debts, And we do pray that by your spirit from Christ, you would give us Also to be forgivers of our debtors.

And we thank you for that second. Great Mercy. Where you not only justify us, but you sanctify us. And we pray that you would give us a accurate view of our own sin. And that we would be intolerant of our own sin. And that as you have been gracious, and merciful to us, And the way that you help us with our remaining sin, That you would make us.

Kind and gracious, and merciful. As helpers to our brothers and sisters. We do pray for our church. We pray for our family. That we would be those who are grateful for help. So that we may have the Sweet Fellowship. That belongs to. Real Believers who are being Sanctified together.

But Lord, please give us wisdom. Than recognizing, when others. Do not want the help, and they're not help, or not benefited by the help. And do not let us be the dogs or swine. Who trample upon others help? Or who turn and tear them in pieces. Pray that he would help me as I come.

To preach such an important text for church body life. That your spirit would help me in preparing. And in the preaching and that your spirit would help, all of us, As we hear, Granted, all we ask in Jesus name, amen.