

Luke 6, 36-42.

~~From~~ the Gos-lesson ~~for~~ last Sun we rec'd ^{de} comfort and assurance from X himself that he is the friend of all truly penitent sinners. He showed us that we should all be minded as the publicans who had come to the knowledge of their sins, repented of them, and sought forgiveness, life and salvation with J alone. Thus he showed us how we are able to be true xtians in the sight of G our heavenly Father and be acceptable in his sight. In our today's Gos-lesson he again speaks to us. He, however, does not show us how we are able to be true xtians in the sight of G, but he tells us how we xtians are to conduct ourselves over against our neighbor. Let me here remind you once more that your neighbor is every one, especially he who is in need of your help. Taking our heavenly Father as an example, we should do good unto every one, whether friend or enemy. In short, we should be merciful unto our fellow-men. That is also what our text says, for we read, "Be ye merciful, as your Father also is merciful," if we would be merciful unto our neighbor, we must also bear a xtian love toward him in our heart. He who does not love his neighbor, will not be able to show mercy toward him. And whoever is not merciful toward his fellowman, will, at every possible occasion think evil in his heart against him, and will judge and condemn him unmercifully. But that is a great and grievous sin in the sight of G, for he says in our text, "Judge not. Condemn not." In order to warn us all against this great sin of judging and condemning our neighbor unmercifully for all things, our L J speaks to us thru our text in a parable which is clear to every one. From this parable of our Sav we learn how we may be guarded against this sin which may easily become habitual. And what should we do in order to be guarded against committing this grievous sin of judging every one ruthlessly and unmercifully. Let us then learn this from our today's text and Gos-lesson. We would then consider,

WHAT MUST WE DO TO GUARD OURSELVES AGAINST THE GREAT SIN OF JUDGING OUR NEIGHBOR UNMERCIFULLY?

I answer. I. We must remove the beam out of our own eye.

and II. we must then remove the mote from our neighbor's eye.

Our Sav says in our text, v. 39-42. The L J is here comparing man, who frequently judges his neighbor or fellow-man unmercifully with one, who continually sees the mote (in his brother's eye) i.e. a fine particle of dust, but fails to see the beam in his own eye. What does the L wish to teach us with this parable? What must be understood by the mote and beam acc to the explanation of X himself? It is evident that with the mote in your neighbor's eye J means the sins of our neighbor and that under the expression the beam, he means our own sins. Every one, also every xtian has such a beam in his eye, for all people, also all xtians still commit many sins. But there are many who do not see this beam in their own eye and therefore do not remove it. As an example of such we may take the O r story of king David.

King David had set Uria, a noted man of war, into the most dangerous part of the battle, with the hope that Uria would soon be killed. Thus David, tho he did not commit the murder with his own hands, was guilty of the death of this man in the sight of G. Why he wanted Uria to be killed, Scr tells us also. He wanted him to be killed, so that he would be able to take Bethsheba, Uria's wife, unto himself. O how shamefully David here sinned, both in the sight of G and man. And yet it was a long time before David saw his sins and repented of them. Altho he was guilty of having committed a murder and adultery, yet he tho that he was a dear child of G. If one of his subjects would have committed such sins David would have seen it immediately and would have been very much wrought up over them, but his own sins he recognized not. Therefore the L sent Nathan, the Prophet unto David in order to show him his sins. Conc this we read, 2 Sam. 12, 15 And when Nathan had said this, v. 6. The L had sent Nathan to David and had told his Prophet that he should use this ex in order to bring David to the knowledge of his great sins. But what was the result? David became very angry over the sins of this rich man, but recognized not his own sins, which were even more dreadful. It would seem to us that David would have repented of them, if they had been brot to the knowledge of his sins and would have repented of them, and asked the L for forgiveness. But he saw not the beam in his own eye, tho he

* He is as a blind man who tries to lead another blind man, or as a scholar who imagines himself superior to his Master. His sight has been impaired.

tried to remove the mote from the eye of his neighbor. And so Nathan was forced to admonish David and apply this ex to him for we read further, "v. 7-10. Now David saw his own dreadful sins. He now saw the beam in his own eye, and immediately sought to remove it. He earnestly repented of his sins with sorrow and contrition. And G forgave him his sins, for when David said to Nathan "I have sinned against the L" the prophet answered him and said, "The L hath put away thy sin, thou shalt not die."

As it was with King David, thus it is also very often with us. How often does it not occur that we have a beam in our eye which we fail to see because of our sp blindness, but immediately see the small particle in the eye of our neighbor and therefore judge him severely and mercilessly? Has it not occurred to every one of you that you have at some time committed sins which perhaps only you and your G knew and that you did not repent of them until the L showed you your sins, and admonished you thru his servant and word. And when you saw that there was a beam in your eye which prevented you from seeing clearly, did you then do as King David and say, "I have sinned against the L" if a person does not examine himself carefully and first remove the beam from his own eye before trying to remove the mote from the eye of his neighbor, he will become guilty of unmerciful judging as David and will probably even remain in his great sins and finally be eternally lost. *Not examination with judge our neighbors cause the the great judgment on 7/2/17*

And if we do not see the beam in our own eye, we will surely behold the mote in our neighbors eye, and will condemn and judge our neighbor because of his sin and shortcomings, condemn him in thots, words and deeds, while we should be admonishing him in a brotherly, xtian manner, showing that his xtian love for his neighbor has not yet waxed cold. May the L preserve us all from becoming guilty of this terrible sin of judging and condemning our neighbor ruthlessly and unmercifully, of trying to remove the particle of dust from his eye, while we ourselves have a beam in our own eye. *Let us rather forgive - 7/2/17*

And if you have first removed the beam from your eye, i.e. repented of your sins, then you will also be able to remove the mote from the eye of your neighbor, i.e. teach him to come to the knowledge of his sins. then you will also not judge him unmercifully.

11.

Under the expression, the mote in thy brother's eye, the L means the sins of our neighbor. This mote too should be removed. When you behold the beam in your own eye and acknowledge your sins, you should also at once repent of them. But do not forget that the L also requires of you that you then also be of assistance to your neighbor that he might remove the mote from his eye. The L J says in our text, "Cast out first the beam out of ~~thine~~ *your* own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye."

The L does not forbid us to remove the mote from our neighbors eye, as so many people believe. To the contrary, the L binds this upon us as a sacred duty it is untrue and false to say that every one has sufficient care over his own self and with his own sins and therefore he should let his neighbor who is also a sinner, go his own way and continue in his own sins as he pleases, not admonishing him in a xtian manner. Who thinks and speaks thus, is as Kain was who said, "Am I my brother's keeper?" In fr, the L shows us clearly in our text that it is his will that we not only remove the beam from our own eye, but that we also be of assistance to our neighbor in removing the mote out of his eye. If we see that our neighbor has sinned, and fails to repent of his sins, it is our xtian duty to admonish him. This admonition, however, must not come from a haughty and proud and selfrighteous heart, and given in such a manner as to create the impression that we are no sinners. No, the admonition that is given by a xtian ~~is~~ flows from a heart that is filled with love toward his neighbor. By admonishing our neighbor, we should seek to win him to gain him, so that he will see the greatness of his sins, come to repentance thereof, and seek forgiveness with G his dear heavenly Father. Truly, "if thy brother

sin against thee, go and tell him his fault between thee and him alone." And in our text X tells us, that every one when he has removed the beam from his own eye, i. e. when he has come to repentance, then shalt thou clearly see to pull out the mote that is in thy neighbors eye, i. e. we should then try to bring our neighbor to repentance also. *2. 37*

Why is this the will of our L? Why should we first remove the beam from our eye and come to repentance? In order that we may be eternally saved. And that is also the reason why we should remove the mote from our neighbors eye, and bring him to repentance. If for ex, the Prophet Nathan, who too was a sinner, had not admonished ~~Nathan~~ David, because of his sins, David would have remained in ~~an~~ blindness, would not have acknowledged his sins, and would not have repented over them. Thus he might have been eternally lost. And so with us too. If we Christians would not admonish one another in a Christian manner, many souls would be lost. Therefore, whoever fails to admonish an erring brother, is sinning against him. He who admonishes and warns an erring brother in all friendliness and in love, is doing a well-pleasing deed in the sight of G. Therefore ~~Paul~~ also says "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." *James 5, 19, 20.*

And he who first removes the beam from his own eye, and then removed the ~~the~~ mote out of his brothers eye is thus guarding against the dreadful sin of judging his fellow-men unmercifully.

Let us therefore pray the L that he would guard us all against this great and dreadful sin of judging our neighbor. Let us remember that it is a great sin, for the L expects us to speak well of our neighbor and put the best construction on everything. But we should not neglect to admonish our brother in love. Let us therefore not be unmerciful against our brother and neighbor, who, as we, is a sinful being. May the L grant us grace to show our charity in this point also.