

Title: The Master's Mighty Message – Part 8

Text: Luke 6:39-42

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Proverbs 3:18 tells us that *"wisdom is a tree of life to those who lay hold of her; and those who hold her fast are called blessed."* And so, if you have your copy of God's word with you this morning, and I hope you do, please turn to Luke 6. We're going to begin looking at this week and next week, the third and final point in Jesus's very first full-length sermon recorded in this gospel of Luke. A full-length sermon that has one clear, singular, solitary point, which is this: if you come to Christ by faith, if you surrender yourself to his saving sovereignty, he will make a very real difference in your life and transform you from the inside out. This is exactly the message that you and I and the broader American church need to hear today, one that provides much needed clarity amid much confusion about the nature of salvation. Proverbs 15:23 says, *"a word in season, how good it is!"* In other words, there are few things better in life than having the right message spoken at the right moment. It's electric, it's life-giving.

Can I just say as a lover of history, the past is just filled to the brim with situations or moments like these. For example, on November 19th, 1863, people were wondering whether there was any point to having all the blood that had been shed over the Civil War or had all these young men died in vain. And in midst of all of that, Abraham Lincoln stands up and he says these men have not died in vain. In fact, in light of their sacrifice, this nation under God shall have a new birth of freedom and that a government of the people, by the people, for the people shall not perish from this earth. Freedom is at stake, the Republic is at stake, and both shall live on through its testing. Clarity in the midst of confusion.

I think of the House of Commons, June 18th, 1940. The whole Eastern Hemisphere had bowed the knee to fascist Germany. The Third Reich had conquered all of Europe, only the small island of Great Britain was left. Was it a hopeless cause? Should they give up? And for the sake of no more bloodshed, put themselves under the boot of Nazi Germany. In the midst of all that, Winston Churchill stands up and says, if we fail, then the whole world will sink into the abyss of a new dark age. But if we can stand up to him, all Europe may be freed, and the life of the world may move forward into broad sunlit uplands. Let us therefore brace ourselves to our duties and so bear ourselves that if the British Empire and its Commonwealth lasts for a thousand years, men will still say this was their finest hour. Clarity in the midst of confusion.

I think of our Capitol building on December 8th, 1941. America had been a committed isolationist, and then during the day previous, in the span of a few hours, nearly 2,500 Americans were killed at Pearl Harbor. Was America going to continue avoiding a war that would surely mean the loss of millions of lives? Or would America get involved? In the midst of all of this, President Roosevelt stands before a joint session of Congress and he announces, this is a date that will live in infamy. The facts of yesterday speak for themselves. No matter how long it takes us, the American people in their righteous might will win

through to absolute victory. With confidence in our armed forces, with the unbounding determination of our people, we will gain the inevitable triumph. So, help us God. Clarity in the midst of confusion.

And finally, I think of the Brandenburg Gate in West Berlin on June 12th, 1987. How should the United States address the spread of atheistic communism through the advancements of the USSR? Do we confront them head on? Or do we negotiate with sensitivity in secret? In the midst of all of this, President Reagan, against the advice of his own counsel, stands up and says, Secretary Gorbachev, if you seek peace, if you seek prosperity, if you seek liberalization, come here to this gate. Mr. Gorbachev, open this gate. Mr. Gorbachev, tear down this wall. And yes, this wall will fall, for it cannot withstand faith. It cannot withstand truth. It cannot withstand freedom. Clarity in the midst of confusion.

There cannot be too much said of those matters in time when a man fit for the occasion addresses a confusing or difficult matter and provides clarity and a clear call for action. What we've been studying in Luke 6 is one such moment. And indeed, in terms of its importance, it far surpasses all the examples that I have just given to you. Whereas the speeches that I just gave to you were the powerful words of men, what we have before us today are the powerful words of God. And whereas these men provided decisive clarity in earthly matters of confusion, here Jesus weighs in and provides decisive clarity in spiritual matters of confusion. And whereas these men's messages, when heard produce merely temporal results, Jesus's message when it is heard produces eternal results.

What Jesus gives here in Luke 6 is perhaps the most important decisive speech ever given because it provides decisive clarity in the most important matter that has ever existed, the matter of eternal, everlasting salvation. We live in a day and age where there is much confusion regarding Christian discipleship. Namely, what should a disciple or a follower of Jesus look like, sound like, live like, and be like? Most people in widespread Christianity today would say whatever you want. Most people would say there is no observable difference between a disciple of Jesus Christ and a disciple of the culture. You can be a Christian, and it doesn't have to make any real difference in your life at all or your living.

Well, here in Luke 6, Jesus delivers decisive clarity on the issue and cuts through all the confusion, dividing all of humanity into two very clear and distinct groups in the verses set before us, those who are saved and those who are not. Contrary to what many people in our day and age say, Jesus declares with absolute authority that God's salvation through faith in him does in fact make a clear, marked, and observable difference in one's life. In this sermon, Jesus shows us that true disciples are made fundamentally different from the rest of the world in that they are given a yearning hope that is grounded in eternal realities, a radical love that reaches out even to the most hateful of enemies, and a desperate dependency that clings tenaciously to Jesus Christ above all. You know what all this is? This is clarity in the midst of confusion.

Jesus cuts right to the heart of the matter and says, yes, contrary to what you may have heard or been led to believe, trusting in me and becoming my disciple actually does make a very real difference in your life. So drastic a difference that Jesus calls it in John 3 being born again, or in 2 Corinthians 5 being made a new creation, or Titus 3 being regenerated, being re-Genesis, being re-created. When the righteous God

of this universe takes up residence within you, it makes a very real difference in your life, especially in what you long for, in how you treat others, and in what you hold fast to on a daily basis.

Now I imagine as Jesus is beginning to finish up this sermon there on the plane, and laying this radical truth out, those in the crowd in front of him had the type of expression on their face that I was very familiar with when I was in college. You know the look that when you're first handed the test and you turn it over, and you look at the question, your jaw just drops open. Where in the world did that question come from? You want me to write an essay about what? Was that in the chapter at all? I've never heard of this subject before. How was I supposed to know this was so important? How come no one's ever talked to me about this before? I think that's exactly what's going on in this passage. Amid the spiritual confusion of the time that existed in first century Judaism regarding what does it mean to be in the Kingdom of God, Jesus stands up and says, it has nothing to do with your family lineage. It has nothing to do with what citizen of a nation you belong to. It has none of these issues involved in it.

Jesus stands up and says, what it means is being so miraculously changed in your inner man that the work of God, by work of God that you start hating the sin you once loved, and you start loving the enemies you once hated. It means your heart starts to sincerely desire and produce righteousness and kindness and mercy and gentleness even to those who hate you. And the crowd's jaws just drop open when they hear these things. What? Why have I never heard this before? You're telling me that I am placed into the Kingdom of God not by a change that I make on the outside, but by change that God makes on the inside? I'm an Israelite. I thought by who I was on the outside, I was good. And you just destroyed that idea. What in the world do I do now? And what we'll see in verse 39 to the end of the chapter is Jesus says, what you must do now is come to me.

Recognize your desperate need and come. Come to me. Now that you realize that the righteousness in the life that God provides is far superior to the life and righteousness that you've been trying to achieve, come to me. Jesus gives two reasons why. Two reasons why we ought to come to him in total and desperate dependency. Not just now, but always. And the first reason why is because we have bad teachers. That's what we're going to see in verses 39-42. We are being influenced every single day by individuals that are not seeking your eternal good, but by individuals that are seeking your eternal destruction. We have bad teachers. And so, we need Jesus every day. And second, the second reason why we ought to cling to Christ in desperate dependency is because we have bad hearts. And that's what we're going to study next week in verses 43-49. You and I need Jesus. We need him desperately every day of our lives because apart from him, we are surrounded by bad teachers and apart from him, we possess bad hearts.

So, with that in mind, if you're able, please stand with me out of honor and attention to the word of God as I get to read our passage before us today from Luke 6, from verse 39 into verse 42. Luke, under the inspiration of the Holy Spirit, records these words of Christ to us today.

Luke 6:39, *"He also told them a parable: 'Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. 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? How 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's 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."

This is the word of God who in his steadfast love gives us life that we may keep his testimonies.

Let us pray.

Father, we come before you today and we ask that you would teach us. By your Spirit, through your word, open our eyes to understand the truths that are contained in this passage in front of us. Father, I pray that you would give us ears to hear, and that you would give us hearts to receive your word and believe it. And Father, I pray that your grace would be at work in us during this moment so that our lives would change in an observable and marked way. Father, I pray as you are the potter and we are the clay that you would shape us by your grace today and help us, Father, display a desperate dependency on the one we need above and beyond everything else. A desperate dependency in Jesus Christ, your Son, your Chosen One.

We ask this in Jesus' name, amen.

You may be seated.

So, Jesus begins to finish up his sermon here in Luke 6 by calling on his listeners to come to him in desperate dependency. And the reason why we should come to Christ, both now and always, urgently, and desperately, is because apart from Christ, we have bad teachers. And that's what Jesus is going to show us in verses 39-42. We have bad teachers that are seeking to influence us every single day, not for our eternal good. And in the midst of all of our bad teachers, it is time that we chose a good one whose name is Jesus Christ. And we see this argument develop first by Jesus giving a parable in verse 39. He says in verse 39, *"He also told them a parable: 'Can a blind man lead a blind man? Will they not both fall into a pit?'"* So, think about that. This situation has disaster written all over it, doesn't it?

To just use a modern illustration, picture one of our four-lane highways that are located around Dayton or Columbus at rush hour. Cars are flying by in both directions a good 20 miles an hour over the speed limit. And imagine a blind person coming up to the edge of that highway in hopes of crossing this mechanical river of death. You don't need to be a prophet to know that this is not going to end well. But at least there is the offhand chance that this man being blind will wait for a suitable guide to lead him across. But imagine his sure doom if another blind man was to come up to him and say, hey, take my hand, trust me, I'll take you across this highway. Friends, there is not a chance in the world that this doesn't end badly. If the blind man was in dire straits before, he is far worse off now because now he's trusting a man who thinks he can see when he really can't. Will they not both fall into a pit? Will they not be both turned into pancakes? The answer is what? Yes, they are, both of them, surely doomed.

And that is the basic point of Jesus's opening parable. The only thing worse than being a blind man is being a blind man who has entrusted his life to another blind man. If you were in danger before, you most surely are now. And the spiritual parallel that Jesus is making here through this parable is quite simple. You and I in our natural state, we are blind spiritually. Apart from God saving, regenerating, and revealing grace, we are blind to seeing and understanding spiritual truths. As 2 Corinthians 4:4 says, *"the God of this world has blinded their minds, to keep them from seeing the light of the gospel."* Well, in this passage, Jesus for one brief moment has opened their eyes through the powerful truths that he has been teaching. He is on a mission of repentance just like John the Baptist was. And he's wanting to open their eyes to their true spiritual state.

They think that they are self-righteous. They think that they will merit standing before God in heaven. And Jesus is showing them, no, in fact, you are not righteous. And he shows them this through these teachings about hope and love and dependency. And many of them are standing there with this shocked look on their face. They're thinking, I thought I understood. I thought I knew. I thought I was righteous, but I have been blind all along. And Jesus is saying, you realize you're blind at this point? That's great. But let me tell you something more. You've been listening to those who are blind also. You've got to stop listening to them and you've got to start listening to me.

Because as Jesus is teaching through this parable, the only thing worse than being spiritually blind is to keep on entrusting, listening, and entrusting your life to someone who is spiritually blind also. If you follow a blind guide, a person who doesn't know the way of salvation for themselves and doesn't understand the most basic truths of God's Word, they are going to end up in the pit of hell and they are going to lead you right in there with them. And so false teaching and false doctrine, I want you to know, is not something innocent. False teaching is not something innocent that only pastors or theological nerds get worked up about. False teaching is something that is deadly dangerous and must be avoided and confronted by all believers at all costs.

John tells us in John 10:10 that *"Satan always comes to steal, kill and destroy."* And how does Satan do that? He does it primarily as 2 Corinthians 11:14 states *"by disguising himself as an angel, as a messenger of light."* Do you want to know what's at the root of many of the issues in our nation and our world today? Do you want to know what's at the root of pornography? No fault divorce, domestic abuse. Do you want to know what's at the root of abortion, euthanasia, transgenderism? Do you want to know what's ultimately at the root of terrorism and socialism and globalism and illegal immigration and government overreach and corruption? Do you want to know what's at the root of the theory of macro evolution and secularism and transhumanism and so much more? It's not mere culture. It's not mere politics. It's not mere social trends like you're deceptively being told by the spirit of this age. It is false teaching. It is demonic lives, lives masquerading as the truth in order to steal, kill and destroy.

Wherever you see stealing, killing, or destroying, false teaching is underneath it. False teaching must be recognized for what it is, called out and avoided at all costs. Because if you listen to their siren calls and begin to trust those who are themselves spiritually blind with your life and with your decisions and with your thinking, you will be led straight into the pit, not only of earthly disaster, but if you're not careful of

eternal disaster also. So, Jesus says you have got to stop listening to these blind guides and influencers who are leading you deeper and deeper into darkness, darkness of mind, darkness of heart, darkness of living, and you've got to start listening to me. And in the context of first century Judaism that he was speaking into, the people that Jesus was warning about here was the scribes, the Sadducees and the Pharisees, the spiritual leaders of Israel in those days, both conservative and liberal religious leaders. See later in Matthew 15:12, Jesus's disciples come up to him and they say, *"did you know that you keep on offending the Pharisees by what you are teaching?"* And Jesus replies in verse 14, *"Let them alone."* In other words, don't worry about what they think. *"They are blind guides. And if the blind lead the blind, both will fall into a pit."* So back then it was the Pharisees who were part of those blind guides.

It was the Pharisees who when finding a poor soul who was wavering on the precipice of doom, they would push them by their teachings right over that cliff and into the pit. You're recognizing you're a sinner? How about you do all these works? And they fell into eternal condemnation. As Jesus says even later in Matthew 23:13-15, *"But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you would neither enter in nor allow those who would enter go in. Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves."* In other words, these Pharisees worked really hard at influencing people, culturally, politically, spiritually. And the result of their hard-earned influence was eternal spiritual destruction.

As Jesus says over and over again in the next few verses, you blind guides, you blind fools, you blind men. Not only are you falling into the pit, but by your false teaching you're bringing others into the pit with you. And so that's the scene. Jesus is looking at this crowd in front of him who have started to wake up to the reality of their true spiritual condition. And he's thinking about all the synagogues that these individuals are going to be going back to and all the false teaching that so many of them will be hearing. And he says, now that you realize that you have been blind to these spiritual truths, you have to stop listening to those blind guides that are blind also. And you must start listening to me.

I am the light of the world, as Jesus says in John 8:12, *"Whoever follows me will not walk in darkness, but will have the light of life."* For I have come, as we saw already back in Luke 4:18, *"I have come to give sight to the blind,"* Christ said. So come to me in desperate dependency, Jesus says, because you've got bad teachers. And if a blind man leads a blind man, will they not both fall into the pit? So, get away from that and come and learn from Christ. He, Jesus, alone knows the way to God. He alone knows the truth of God. He alone knows the life of God. For as John 14:6 says, he says, *"I am the way, and the truth, and the life. No one comes to the Father except by me."* Let Christ be your guide. Let Christ be your teacher. You have bad teachers. Get a good one. His name is Jesus. *"For there is no salvation anywhere else, there is no other name under heaven given among men whereby you must be saved."* Don't be a blind man that's led by other blind men.

Now that you recognize your blindness, find a teacher who can see his name is Jesus. Now, some people might say, okay, Jesus, that's all fine and good, but you don't understand. I know you're saying that this is really the priority is to listen to you and to your word, but you don't understand the synagogue I go to.

I've been going there for 50 years. I have so many friends there. It's right up the road. I can't stop attending now just because it might not be the most biblical synagogue. I mean, maybe the rabbi is a little blind to spiritual truths. Maybe he's listening a little bit more to culture than to God's word, but how big of a deal is that really? For the sake of all these other things, can't I just bear up under it all and listen casually to their message? And I'm sure it won't affect me at all. I mean, how important is it really, sound teaching? How important is that? Glad you asked. If you didn't, I've asked it for you.

Because after Jesus gives this parable, he then gives us the point. The point in verse 40. Why is it so important for a blind man not to have a blind guide? Verse 40, because *"a disciple is not above his teacher."* What words. *"But everyone when he is fully trained will be like his teacher."* Notice first just at a very basic level that to be a student is to be a disciple. Jesus is saying here that the student-teacher relationship is a discipling relationship. A discipling relationship, by the way, in which the teacher wields great formative power over their students. As Jesus says here, *"everyone when he is fully trained will be,"* what, *"like his teacher."* Students are shaped and they become like their teachers, as Jesus says here, without exception. *"Everyone when he is fully trained will be like his teacher."*

Now, just as a pastoral side note here. First, this is why it is so important for parents to ensure that their children have teachers who behave and believe as they do. Why? Because students become like their teachers without exception. And second, this is also why it is so important for Christians in our society to not relinquish the role of teacher to the secularists. If there are going to be public positions of discipleship in our communities, then we as Christians would do well missionally for the Kingdom of God to strive to be the ones who fill those positions with excellence. Why? Because students become like their teachers. And so, I just want to say Christian teachers, thank you for teaching. Thank you for teaching your own children. And thank you for teaching other people's children.

There are few things, as I'm saying this, as a pastor who disciples, there are few things that could be more impactful for eternity than what you are doing right now. So, thank you. Why? Because the student-teacher relationship, as Jesus defines it, is a discipling relationship. *"And everyone when he is fully trained, will be like his teacher."* Now that could be a very good thing, couldn't it? If you have a good teacher. But it could also be a very bad thing, couldn't it? If you have a what? A bad teacher. And that's Jesus's primary point that he's making here. Because you will, you need to be very careful who you listen to. Be very careful who you let influence you on a daily basis because you will become like your teachers. And I don't want you to think about this only in a formal classroom type way either.

You see, back then a teacher was someone that you lived alongside of. They were someone who shaped you not only through their pedagogy, but also through their presence. They shaped you through their daily influence, through their continual actions and continual thoughts and continual ideas that they would just spout throughout the day. In light of that, I want you to think this morning, who are your teachers? Who are the ones that are influencing you the most throughout the day? Whose thoughts, ideas, and actions are speaking into your life continually? I think this is something we especially need to think hard about in the age that we're living in, in the creation of the internet.

It is so easy to find teachers and influencers. Who are we letting influence us the most? Everyone is a disciple of somebody. And so, whose actions, thoughts, or ideas are shaping you? We need to ask ourselves the question, am I living as a disciple of Christ or am I living as a disciple of a culture? Even if it's my own carefully curated culture through algorithms, what am I being influenced by? Is the word and the work of Jesus the greatest shaping influence of your daily thoughts and actions right now? Or if you were being honest, would you say something else is? How much are you listening to Christ every day? How much are you listening to other voices? Beloved, I would encourage you to heed the good words of Colossians 3:1, *"If then you have been raised with Christ, then seek the things that are above, where Christ is, seated at the right hand of God."* Set your mind on things that are above, not on the things that are on this earth. Don't let culture or current consternation be your teacher. Let Christ influence your mind and heart above all.

As Sir Patrick of Ireland would most famously pray every single day in his missional work, Christ with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me, Christ on my right, Christ on my left, Christ when I lie down, Christ when I sit down, Christ when I rise, Christ in the heart of every man who thinks of me, Christ in the mouth of everyone who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me, asking this, I arise today. Boy, that's good, isn't it? *"Everyone when he is fully trained will be like his teacher."* So, for the eternal good of your soul, make sure your teacher be Christ.

Now lest there be anyone here today who says, I think you're making a little bit too much of this pastor. I can be a disciple of Jesus and I can still be a consumer of the latest trends and ideas and thoughts and fashions and entertainments. I can still sit under all of these things; be a disciple of secular culture and it'll be fine. Because I'm different. I won't fall in, I won't make the same mistakes as they, I'll be better. To that thought, I would draw your attention back to the very first phrase that Jesus says here in verse 40, where he says, *"A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher."* Listen, no student ever ends up being any better off in any area of life than those who have taught him.

A disciple is not above his teachers. And we know this to be true physically. You will never learn trigonometry from someone who doesn't understand basic arithmetic. Wherever the teacher stops, that is where you will stop also. Now that's a scary thought, isn't it, when you apply it to spiritual issues. If you follow the wrong teachers, people who don't actually know the gospel, people who don't actually know the way of salvation, people who don't actually know the saving truth of God experientially and in truth, then you will not know any of those things either. A teacher can only tell you what he knows. And if he doesn't know the truth, then you won't know it either. And so, Jesus is warning here, you will not be the exception. You will only go so far as those who are teaching you. So let Christ be your teacher.

Can I just say offhand, this is why it's so critical that a pastor teaches the word of God to his congregation. Because listen, if he listens to the word of Zach, then you will never be better off spiritually than me. And can I tell you, on some days, that is a pretty sorry state. And so, if a student will never be any better than his teacher, then you better make sure that it's God's words that are being taught to you and every day on Sunday morning, not man's. That's why the most important question to ask when you're choosing a

church is this. Is this a place that teaches the truth? A place where I will consistently and faithfully hear and be taught the direct words of Jesus. Because a student will never be any better off than his teacher. And we want to be like Christ.

Which is why we teach him the way that we do, by the way, here at Grace Chapel. Sticking closely to the text and letting its message be our message from week to week. And we do this on purpose because, if by God's grace I can somehow disappear in front of you for the next 35 to 40 minutes, and have God's Spirit teach his word through me, why then there's no limit to how far we as a church can progress in becoming more like Jesus. As 2 Corinthians 3:18 says, *"we'll be transformed by the same image from one degree of glory into another."* You say, how is that possible? That is only possible when the word of God is simply being laid out, and when it's not ultimately me that's the teacher, that's when it's God who is the teacher speaking through his word. So, Jesus says, come to me in desperate dependency, because a student is never better than his teacher. You've got to stop learning from them. You've got to start learning from me.

Well, perhaps there were some minds that were listening to him that morning, still thinking to themselves, well, I know I've been sitting under Rabbi so-and-so for years. And sure, he teaches a lot of different people's quotes, and not so much from the Bible, and God has really opened my eyes today, Jesus. Thank you so much for that, but is Jesus really talking to me here? Am I one of those blind men being led into the pit? And the answer that Jesus gives to these souls is yes, apart from coming to me, you are blind, for consider next the problem in verses 41-42. And here, Jesus asks two probing questions. In verse 41, he says, *"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? How 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?"* Friends, if you could hopefully change the PowerPoint, I'm not able to control it. But these are sincere questions that Jesus wants his listeners to answer.

If I'm not one of the blind men that Jesus is talking about, one of the blind men that need to come to him in desperate dependency for sight, salvation, and eternal life, then why, if I'm not one of those blind men, why do I find it so easy to see the little problems in the life of others and yet are totally blind to the huge problems in my own life? As Jesus says here, why do you notice the speck or the little wooden chip in your brother's eyes, and yet not notice the log, the wooden support beam that's sticking out of your own? Why is that? Why are you blind, Jesus is asking to your own spiritual state? The answer is what? In context to what we've just seen, it's because your teachers are blind also. They've never helped you with the telephone pole that's jammed into your face because they've got one of their own. And why are you going around trying to help other people with their specks of sin while never noticing the log that's in your own eye? It's because your teachers are doing the exact same thing.

Everyone who is fully trained will be like his teacher, and that is the answer to Jesus's questions here. As Hosea says, *"like people, like priests."* Why have you been so spiritually blind to the sins of your own heart and never noticed it until now? Why have you been so hypocritical, so phony in your area of love or hope or self-independence that you've never noticed it until I got up, Jesus says, and started teaching? Why have your previous teachers been so powerless to point out to you your true spiritual state before God, the state that you have a telephone pole jammed into your face? Answer, it's because you're still a blind

man being led by blind guides who cannot help you in your own spiritual life at all. And you'll never be led out of that darkness and away from the pit towards which you're heading until you let go of your hypocritical blind guides and come to me, which leads us finally to the prescription at the end of verse 42. Jesus says, *"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."*

See, before you can help others be right with God, you've got to be made right. And your blind teachers certainly aren't going to help you with that. They're as lost as you are. And so, Jesus is saying, see your desperate need and come to me. Learn from me. You're blind. You think you don't need divine grace. You think you don't need forgiveness or a savior. You think you're righteous, but I can see you clearly, Jesus says. I'm not like your blind guides. I can see you've got a log sticking out of your face, a log called self-righteousness and pride. And I've just described it to you in the area of your hope and in the area of your love and in the area of your self-sufficiency. And if you ever want to have that log removed, if you ever want to be saved and to stand before God truly righteous, if you ever want to be able to see clearly your own life as well as the lives of others around you, then you've got to leave your blind guides, you've got to stop listening to them, and you've got to come to me and learn from me in desperate dependency.

So here we're learning, before we move on to the later chapters, that the call to be a disciple of Jesus Christ is a call to be a student of one. Following Jesus is not a syncretistic approach where you take what you deem as the best of his teachings and the best teachings of other people. You bow the knee to him completely as Savior and Lord. As we'll see next in verse 46 and following, Jesus doesn't say, go back to your old teachers, but keep in mind what I've taught you today. No, he's going to say, come to me, hear my words, build your life on them and do them. As Jesus says later in Matthew 23:8, if you're truly my disciple, *"you have one teacher,"* one teacher. Jesus calls us here and following him to leave all of our blind teachers and worldly influencers behind and to come and sit at his feet alone. That is what it means to be a disciple of Christ.

In light of this, I want to conclude by encouraging you to examine yourself this morning and ask yourself this question, who am I a disciple of? Whose teaching am I sitting under the most throughout the week? Does Jesus's words dominate as the greatest influence of my life and daily living, or is something or someone else begun to creep in and be my teacher? Even if it's something good, it could even be another believer's writings. Have they taken the place of Christ and his teaching directing your life? I see this as a very present danger for believers of my generation who spend so much time, if they're not drinking in culture, just reading the thoughts and books of their favorite Christian authors, deeming that good enough at the expense of spending almost no time reading the thoughts and the books of God. They will, and this is for all generations by the way, sorry to step on toes, picking up my daily bread, reading one verse and like 400 words of a man and thinking I spent time with God in his word today. This is a very present danger.

Individuals who spend so much time listening to the words of their favorite pastors and almost no time listening to the words of God themselves, the question has to be asked, are you a disciple of Christ, or are you simply a disciple of a disciple of Christ? Are you following Jesus, or are you just following men you

hope are following Jesus? Are you hearing God's word for yourself, or are you just listening to men you hope are speaking for him? Now don't get me wrong, none of those things are bad. Following men that you hope are following Jesus and listening to men that you hope are speaking for him. Hopefully that's why you're here this morning at church. But none of those things are substitutes for the real thing. And all of the things, all of those things are dangerously close to what those blind men were doing back in Jesus's day, totally entrusting their spiritual lives to other fallen men. If you limit yourself to men's teachings, you are limiting yourself and your relationship to God. You've got to get in God's word and read it for yourself for he alone can see all things clearly. So, are you following Christ for yourself? Are you hearing his words for yourself?

Charles Spurgeon, once I came across this quote, it has stuck with me. He wrote so eloquently; my soul never be satisfied with a shadowy Christ. It must be a personal knowledge on our part. I cannot know Christ through another person's brains. I cannot love Christ with another man's heart, and I cannot see him with another man's eyes. I am so afraid of living in a second-hand religion. God forbid that I should get a biographical experience. Lord, save us from having borrowed communion. No, I must know him for myself. Oh God, let me not be deceived in this. I must know him on my own account. It's good, isn't it? But it's not as good as what Christ has to teach you this week. This week you need Christ. We need his words more than any man's. We need his voice to break through our darkness and our blindness that we might see. You and I need more of Jesus this week. So don't stop learning and don't stop hearing and don't stop following Jesus. He alone can bring the decisive clarity of truth to confusion of your life. He alone can teach you the truth that sets men free. And so, this week, let us not follow other men at the expense of following Christ himself. Let's be students of one teacher.

And this is the word of God from Luke 6:39-42, which I consider it a great privilege and honor to have been able to share with you today, which I now commit to your further study and your faithful obedience until Jesus Christ, the one and only one who sees all things clearly, returns for his own.

To that end, let's pray.

Father, I thank you so much for your word. And I thank you for the opportunity that we've had this morning to open it up and to walk through it. And Father, I pray that you would help us to be students of Christ this week. Father, help us to make the changes that we need to make over this next week. If we have been drinking in thoughts and opinions of men to too great of a degree, I pray Father that you would help us to redirect our mind, our thoughts, our hearts, and our attention to coming and sitting at the Master's feet and learning direct from him. Father, help us not to have a second-hand religion. Help us to know Christ by our own account. And help us to read his word, Father, and be changed by it. Help us to cling to him in desperate dependency, knowing that apart from him we have bad teachers, and he alone can see our hearts. Change us, Father, we pray as we come and sit under the Master's feet this week.

We ask this in Jesus' name, amen.

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