

## The Mind of Christ - Lesson 89

January 15, 2021

Section 54 The Sermon on the Mount

A. T. Robertson's Harmony of the Gospels

Welcome to another edition of the Mind of Christ. If you're joining us for the first time, you are jumping into the middle of a very, very long series of messages that took me about seven years to put together and it will probably take me more than that just to record all these messages but anyway, we're making our way through the study of the Mind of Christ, taking a very deliberate in-depth approach to understanding everything Jesus said and everything Jesus did. I call the series, "Challenger Deep" because that's the deepest spot of the ocean and I believe that the mind of Christ is the deepest thing I will ever study in my life.

We're starting the in Matthew 7 which is the last chapter of the Sermon on the Mount, so it will be a few more weeks before we can finish The Sermon on the Mount. I'll begin in **Matthew 7:1**, and there is a parallel passage in Luke 6 and I will read both of these passages today although we will not get through all the material in this section. So, if you have your Bibles, **Matthew 7:1-6**. I'm reading through the New American Standard Bible. The reason I use the NASB is because it is the most literal of the English translations that I know of and is best used in a study like this, because, again, this is a very in-depth study. You're going to need your Bible open and you are probably going to need to pause the video in order to be able to reference various scriptures and perhaps write down notes, although we do put the transcripts out later for your use. We're trying to do everything to accommodate you in this study. Beginning in Matthew 7: I will read from the New American Standard Bible.

### **Matthew 7:1-6**

"Do not judge, so that you will not be judged. <sup>2</sup>For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. <sup>3</sup>Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup>Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? <sup>5</sup>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye!

<sup>6</sup>"Do not give what is holy to dogs, and do not throw your pearls before pigs, or they will trample them under their feet, and turn and tear you to pieces.

Okay, that's the section here in Matthew 7. Going over to Luke 6, we'll begin in verse 37 down to verse 42.

### **Luke 6:37-42**

Jesus said, <sup>37</sup> "Do not judge and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. <sup>38</sup> Give and it will be given to you. good measure—pressed down, shaken together, and running over. They will pour into your lap, for by your standard of measure it will be measured to you in return."

<sup>39</sup> Now He also spoke a parable to them: “A person who is blind cannot guide another who is blind, can he? Will they not both fall into a pit? <sup>40</sup> A student is not above the teacher; but everyone, when he has been fully trained, will be like his teacher. <sup>41</sup> Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? <sup>42</sup> 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? 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, those are the two passages that we will be looking at in this section. Luke obviously adds more to the teaching than Matthew. All the parts of this teaching contribute to our complete understanding of the concept that Jesus is trying to get across.

This is the passage that I believe has suffered from the sound bite mentality. Most of people who know about this passage only know a couple of phrases. They may know the phrase “judge not”. Some will add the additional phrase, “that you not be judged”, but there’s so much more to this passage than simply those few words; and if we only know that much we can very easily twist this passage into meaning something that it just doesn’t mean. There’s just so much more here. So where do we start?

I want to give you an overview and this is kind of the way I try to do things when I’m studying. I break it down into some component parts and try to understand each one of the parts and then put it back together. So I have come up with nine component parts. We’ll probably only get through a couple of them today. Some of the parts overlap (meaning between Matthew and Luke); others are peculiar just in Luke or just in Matthew. I’ll try to indicate where those are.

Let me give you the nine here so you will kind of know where we’re going in the future:

**The first phrase** is the phrase “*judge not*” or “*judge not that you be not judged*”. I would just call it the “judge not” phrase as found in **Matthew 7:1** and **Luke 6:37** so there is overlap between the two.

**The second phrase** is what I would call the “*your measure*” phrase. It is found in **Matthew 7:2** and also in **Luke 6:38b** (the latter part of that verse). There is also a kind of corollary to this that’s found in Luke and it is the idea of “give and you will be given in good measure”. In other words, what you give will be given back to you in good measure. That’s found in **Luke 6:38a** (the first part of that verse). I call it the “your measure” section. We’ll probably get to those two today.

**The third** is what I call “*the specks and the logs*”. This is another section but we’ll look at it separately in **Matthew 7:3** and **Luke 6:41**. So there’s overlap.

**The fourth** component or section here is what I call “*removing the logs and the specks*”. There are *the specks and the logs* and then there is the *removing the specks and the logs*. This is found in **Matthew 7:4-5** and also in **Luke 6:42**. So those are the overlapping passages.

Now let's look at those that are individually considered.

**The fifth part** here is what I call "*pearls before swine*". This is found in **Matthew 7:6**, so this will be considered separately.

**The sixth part** is called "*the blind leading the blind*". This is found in **Luke 6:39**.

**The seventh part** is called "*the pupil not above his teacher*" and is found in **Luke 6:40**.

**The eighth part** of this section is "*the tree and the fruit*" found in **Luke 6:43-44**.

**Then the ninth part** of this particular section is "*the treasure of the heart*". This is found in **Luke 6:45** ... "**the treasure of the heart**".

So we have nine distinct components in the same section of Scripture. When I say 'section' I am following A. T. Robertson's "Harmony of the Gospels", and he divides the life of Christ up into different sections, so we're in section 54 and we're looking at what he calls *Captious, Criticisms or Judging Others* and there are 9 components within this section so it will be interesting to understand all of this, and I wonder right off the bat and I ask this question, 'is there a central point of these components?'

If I had to kind of talk about what is the central idea of all of these nine components, the most obvious is *the nature of interpersonal relationships ... the nature of interpersonal relationships*. There is an awareness of the dynamics of these relationships that must be understood lest they turn our lives into just one 'critical drama' or 'unhealthy associations'. So, we don't want our relationships to turn into drama or unhealthy associations and therefore we have to give attention to how we communicate with one another, particularly in areas where there are differences, or there's sin, or there's some matter that is worthy of judgment. We're going to dive in and look at these different parts.

**The first one** is "*judge not*". The word "judge" (κρίνω) is krino if you were translating the Greek letters into English. It is a word that is used very, very often, almost 100 times in Scripture and I'll give you a few of those; particularly in Matthew.

In **Matthew 5:40** it is about suing someone or taking someone to law. We've already looked at that in the past because that's part of the Sermon on the Mount. It says, "**And if anyone wants to sue you and take your tunic, let him have your cloak also.**" Then in **Matthew 19:28** Jesus says the apostles will sit on twelve thrones 'judging' the twelve tribes of Israel.

It is found in **Luke 7:43** where Jesus tells Simon that he had 'judged correctly' when he answered a question. Jesus said, "You have judged correctly." It's found in **Luke 12:57** where Jesus encourages us to 'judge rightly' on our own initiative. In other words, He is saying it is good for us to make some judgments on our own initiative ... we don't need to be "told", we can take the initiative to judge certain situations. Then in **Luke 19:22** He judges the worthless slave by the slaves own words. He uses the slaves own words by which to judge him. Then, in **Luke 22:30** again it is talking about the Twelve judging the 12 tribes of Israel.

Now, from just these passages, and there are many, many more that use this word 'krino', it is clear that judging is not *inherently evil*. It is often encouraged and it's often praised. I believe we need to make the distinction between *judging people* and *situations*. There is a difference between judging someone and judging a situation in which people are involved and that is going to be a kind of critical point in this study.

There is also a time of judgment which at least in part involves the 'standards' that we set for ourselves or our understanding of God Himself. In other words, judging is tied to some standard that has to be applied, and that standard is perhaps 'our own standard' that we use in our lives, and of course, 'the standard that God puts into our lives'.

This becomes a little bit scary because Jesus is going to be talking here about applying the standards equally. So whether it's the standard that you have in your own life or a standard that you get directly from God, how do you *apply* that standard in the life of another person? Clearly, there are some aspects of judging that are not only desirable but they're necessary that we cannot get through life without judging certain things. But one aspect, and that is condemnation, may be the one that Jesus is warning us *not to do* in this passage, or it may be a spirit of criticalness which can be pervasive within our lives and is not helpful to the person who we're criticizing.

There are a couple of ideas here about what Jesus is saying *not to do* when he says "*don't judge*". It may be *don't condemn* or it may be *don't have a spirit of criticalness* in regard to other people because that spirit of criticalness in your own life is going to hinder anything productive about how you will relate to another person.

Jesus **can't** be saying that we must agree with everything without critique. He's not saying, 'okay, just accept anything, don't critique it, don't be critical of it in the sense of critical-mindedness'. I just mean that we have a judgment to make about all things. We *know* from **John 3:17** that Jesus was not sent into the world in order to judge the world, as in condemning it, but He came into the world to save it. So, if we can see the opposite idea here that Jesus did not come to condemn the world the first time. He came to save the world. The contrast is striking. Condemnation means "to assign the world to God's wrath and destruction." Actually, in this passage in John 3, judgment or condemnation is not even necessary. Why ... because the person who does not believe in Jesus has been condemned already by their own actions and by their disbelief. So, condemnation is *self*-condemnation. We are put into a condemning relationship with God by our own choice because of what we reject or what we disbelieve. We, I, really have no need to judge anyone because if they are not believers they are already under judgment. I didn't put them there; they put themselves there and there is no need for me to condemn them or to judge them.

Paul asked the question in **Romans 14:4**, "[Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.](#)"

Two issues come out here.

**Point 1** – A person who is an unbeliever is *already* under condemnation.

**Point 2** – A brother is *only subject* to the judgment of his Master, and we are not; I am not my brother's master.

A **third point** made by Jesus is that we are not in a position to be someone else's judge. Why ... because we are also under judgment because of what is in our own eye.

So, there are two or three levels here that we see right off the bat. Number 1 is that those who are unbelievers are already under condemnation. Those who are our brothers and sisters in Christ have a master who they're accountable to, who is God or Jesus, and I'm not their master. And then thirdly, that we are not in a position to be a judge over our brothers and sisters because we are in the same boat. We have our own issues; our own 'eye' issues.

But certainly this cannot take away our responsibility to be involved in things like correction, warning and the like which is encouraged throughout the New Testament which is part of being our brother's keeper. Jesus gives the distinction, I believe, in John 8 in the story of the woman who was caught in the act of adultery. He clearly in this story, recognizes her sin. He knew she was caught in the act of adultery; He never questioned that, and He did not condone what she did. He didn't say it was 'okay', and He tells her to stop it; to go and sin no more. But here's what he says, "Neither do I condemn you." Because He didn't come to condemn the world; He came to save the world. "Neither do I condemn you"; she was self-condemned but she needed grace, she needed mercy, she needed forgiveness; but not death, so Jesus models what I think He's teaching here, in the Sermon on the Mount.

Luke adds two additional phrases; "Do not condemn" and "you will not be condemned"; "pardon and you will be pardoned". The word "condemned" here is the word *katadikazo* (καταδικάζω). It means to adjudge against, that is to pronounce someone guilty, or to pass sentence on someone. The word is found four times in the New Testament. It is found here in Luke, and it's found in **Matthew 12:7** after Jesus telling the story of David who was eating the shewbread on the occasion of the disciples eating and plucking grain on the Sabbath day. Jesus says, "but if you had known what this means, 'I desire compassion and not sacrifice' you would not have 'condemned' (that's our word) the innocent." Later in **Matthew 12:37** Jesus says, "... for by your words you shall be justified and by your words you shall be condemned." This says 'you will be sentenced, you will be declared guilty'. In **James 5:6** James says, "You have condemned and put to death the righteous person; and he offers you no resistance." In other words, there is an unjust judgment that is made; there's a condemnation or a rush to sentence of making someone guilty when in fact, in this particular case in **James 5:6** the person is not, in fact, guilty.

It's interesting that James makes this statement in a context of other statements that are similar to what Jesus has said in the Sermon on the Mount. Of course, James was the half-brother of Jesus and he is giving us some of the same teaching that Jesus gave us on the Sermon on the Mount. He speaks, for instance, of the rich storing up treasures on earth where these treasures are moth-eaten and rusted, and done by robbing the poor or even killing him ... this whole idea of exploitation of the poor or the vulnerable that's condemning the innocent. In other words, when people are abused, or they are accused of things, or they are held to a responsibility as if they're guilty of something when they're just poor and they're being taken advantage of; this is a way of condemning the innocent. Perhaps when we combine the idea of judging and the idea of condemning, we see that we should not engage in the 'kind of judgment' that would lead to condemnation, especially of the innocent because this is how God will deal with us since we are vulnerable in His sight and we are at His mercy.

So how do we want, since we are in His mercy in a vulnerable position before God, how do we want Him to deal with us? Do we want Him simply to condemn us; He would I suppose, be in the right to do so, but we desire mercy, we desire compassion, and that's what we should be giving to other people.

The alternative to this is pardon, "apouo" (απολυω). It means to free fully, to relieve, to release, to dismiss; it can be used of even divorce. It means to forgive, to let go, to put away, or to set at liberty. The word is used 62 times in the New Testament in a variety of contexts. Here, if we see the emphasis on 'not condemning' the innocent when it is in our power, we should be the one to seek their release or seek their pardon. So, we have a choice when it comes to the sins of other people or the problems that people have. We can seek to condemn them, to sentence them, to condemn them to hell, or we can seek a way of **helping** them; seeking a way to finding their pardon, to give them mercy and to lead them to a better place.

**Matthew 18:27** has the master "forgiving" the debt that could not be paid. Here, the person is not so much innocent, but **unable** to change their situation. In **Matthew 27:15** and following the discussion was about the release of Barabbas, clearly not innocent but certainly he was released. The clear implication of Jesus' words in **Luke 6:37** is 'if you judge others, God will judge you'. In other words, 'if you condemn others, then God is going to condemn you'. And, 'if you pardon others, God will pardon you'.

I asked the question, and this is what I was thinking when I wrote this back in 2012, but the question that came up in my mind was, 'is this a basis of liberalism' or 'the doctrine of tolerance? We have to be careful when we talk about what we "tolerate". ***Does much of the new acceptance that we seem to have in our world today, which seems pervasive in western society; does it stem from this teaching of Jesus without putting it among other clear teachings that we find in the New Testament? And could the historical judgmental and condemning attitudes of Christianity be coming home to roost and now we are seeing that these same judgments and condemnations are coming down on our own heads.***

In other words, Jesus says if you judge you're going to be judged, and perhaps what's happened and what we're seeing in our society is that the Christianity of the past has been a very judgmental religion ... that we have been condemning too often and too much of the way that we treat other people ... that we haven't been seeking mercy and compassion and forgiveness. Perhaps He's saying, well now you see that coming back on you because now because now people are condemning you, because now in this more tolerant environment, if people today seeing us as being **intolerant**, then they are going to **condemn us** for that intolerance today.

It seems clear today that nearly everything is accepted or tolerated; perhaps except Christianity. ***Could there be some godly payment for our historic intolerance of others?*** This is a tempting conclusion **if we ignore other words of Jesus**. He makes clear the exclusive nature of Jesus and His message of salvation only through Him can people be saved. His exclusive message of salvation is only through Him people would be able to be saved. This exclusive message that we have often brings about persecution and intolerance by other people.

I suppose the question is, “What message are we bringing to our society that is causing our society to backlash against Christians? Is it that Jesus is “*the way, the truth and the life*” or “*is it our lack of respect for those who disagree with us, including those in our own ranks* and ever **more so** than those outside of our ranks?” You know, the way we disagree over the minor points of doctrine ... I don’t think we’re getting this right, or are we living down years of just not “getting it right”?

In other words, it’s one thing for society to reject us because we say that “Jesus is the way, the truth and the life”. It’s another thing for them to reject us because we are critical and condemning and that we do not show any love or compassion to society. I believe the values Jesus is espousing here is that *as Christians* we want to understand others; we want to see others realistically and humanly because *we are in the same boat with them*, though perhaps in a different part of the boat! We are not really different because all have sinned and fallen short of the glory of God (Romans 3:23), there is no one righteous; no, not one (Romans 3:10), and God is no respecter of persons (Acts 10:34). We are equal, some only having a greater responsibility because they were rescued and pardoned, and then they can tell others that they can be pardoned too.

Now, I want to turn to the second part of this; it will be a little bit shorter. The second part of this section is what I call “the *measure*”. In **Matthew 7:2** and **Luke 6:38b** there are two words to consider regarding this idea of the measure you use is the measure that God is going to use. The words we are considering are “krima” and then we are going to consider the word, measure, which is the word “metro”.

“Krima” (κρίμα) is from the word krino, a word that means a decision. It’s whatever decisions you make in regard to a measurement. It’s the function, or the effect *for* or *against*. It’s the word from which we get the word “crime”; so, “krima” can be translated “crime”. It is the act of judging. It is equivalent to “krisis” (κρίσις) so this is a family of words that, depending on how the context is, it gets at this idea of judging or sentencing someone or a crime that is being committed. The word is used again in **Matthew 23:14** saying the Scribes and the Pharisees will receive the greater *condemnation*. The thief on the cross reminded his buddy of being under the same sentence of *condemnation*. They were criminals; they committed a crime (**Luke 23:40**). It is used of Jesus in **Luke 24:20**, the sentence of death that is on Him so He was condemned as a criminal. In **John 9:39** Jesus says, “For judgment I came into this world, so that those who do not see may see, and those who see may become blind.” How do we square this with **John 3:17**, “For God did not send the Son into the world to judge the world, but so that the world might be saved through Him.” God’s intent was to save through Jesus but the logical implication is that man’s sentence of death will be ‘revealed’ by Jesus. In other words, Jesus did *not* come into the world to condemn men, but by being the light of the world, He revealed the condemnation that was already *in* men because of their disobedience and their lack of belief!

In **Romans 2:2-3** Paul says, “And we know that the judgment of God rightly falls upon those who practice such things. <sup>3</sup> But do you suppose this, you foolish person who passes judgment on those who practice such things, and yet does them as well, that you will escape the judgment of God?” This is the exact same teaching of Jesus in Matthew 7 and Luke 6.

The sentences we hand out to others for their crimes is the sentence that God will hand out for our crimes. Do I want the same sentence from God that I place on other people? In **Romans 11:33** it says, “Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!” God’s judgments are *unsearchable*. Such a discussion in **Acts 24:25** made Felix afraid when he understood this idea of the judgments of God. “But as he was discussing righteousness, self-control, and the judgment to come, Felix became frightened and responded, “Go away for now and when I have an opportunity, I will summon you.”

In **1 Corinthians 6:7** such lawsuits or judgments with a believer is a defeat. In other words, for us to enter into a lawsuit with, or to try to criminalize a brother in Christ is a way of our suffering defeat because *nothing is gained* if I make my brother in Christ out to be a criminal! In **1 Corinthians 11:29** the person who eats and drinks the Lord’s Supper unworthily, it says, does so with judgment! “For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.” This is with incrimination! When you incriminate yourself you are making yourself a criminal (κριμα). In **1 Timothy 3:6** and **1 Timothy 5:12** judgment is incurred because of conceit, or because of not keeping a pledge.

James warns that teachers incur stricter judgments. In other words, a teacher can become a bigger criminal because he has a bigger responsibility. **1 Peter 4:17** says that judgment begins with the household of God, and *then* it will go to those who do not obey the gospel. In **Jude 1:4** those who turn the grace of God into a license and deny our only master and Lord Jesus Christ are under *condemnation*. They are considered to be criminals in God’s eyes.

This seems to me to be the act or way of judgment, like the judge on the bench as he adjudicates a case. What kind of judge am I? What kind of judge would I be if I were sitting on the bench? Would I be like in the old west, the hanging judge willing to condemn to the greatest extent possible anybody that came before me?

The word measure, or standard, is “metreo” (μετρεω) from which we get the word “metric”. In **Mark 4:24** Jesus says take care what you listen to; by your standard or your metric of measure it shall be measured to you and more shall be given to you besides. So He’s saying here to take care ... what standard are you going to use, what metric are you going to use? He continues in verse 25 saying, “For whoever has, to him more will be given; and whoever does not have, even what he has will be taken away from him.” Is this “the rich get richer and the poor get poorer” or is this a statement of *responsibility* of the way things generally work? *Those who use what they have usually gain more* but those with little responsibility lose what they have.

The key to this is to listen to what Jesus is teaching us. In the previous parable of the sower, it is the devil who takes the word out of a non-listener’s heart. In other words, if you don’t listen, you’re going to lose it! What you do not use, you lose! Yes, *the users get more; the losers get less*. This word is used in **Luke 6:38**. “Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.”

Now based on the previous, depending on judgment or pardon and our generosity in dispensing it, we will receive. So, how much pardon, how much mercy do you want to receive? In **2 Corinthians 10:12** Paul tells us that when we measure ourselves *by others* or compare ourselves *with others*, we're not wise in doing that. To base 'how we are doing' on how we think 'others are doing' is a very *imprecise* measure.

This word is used five times in the book of Revelation of a measuring rod. It is in **Rev. 11:2**, and **21:5-17** in the measurement of the Temple or the city of God. (I just thought I would throw that in).

In all fields, measuring is important but *always* by a proven standard. By merely using a standard we are implicitly recommending it to others as a good and reliable one. So, the standard I use, the metric or the ruler I use, I can say, is a good and accurate ruler. The scale I use is an accurate scale; I'm recommending it to others. If the scales in my bathroom are off and I say, "Go in there and measure yourself; go see how much you weigh", I'm asking you to measure yourself by an inaccurate standard, but usually if I'm saying "go measure yourself" I'm usually saying that I recommend or I rely on this measurement. When we do this, it will establish with them a basis of how they will treat us. Later Jesus will talk about what we call 'the Golden Rule'; "Do unto others as you would have them do unto you".

Picking our standard of weights and measures is extremely important. We must have one that is consistent. Previously Jesus spoke of the way we forgive that *that* will be used in the measure for us ... the way we're forgiven. But just like the shrewd, unjust steward who 'changed the books' of his master to gain favor with men, did he have the *right* when the debt was not owed to him? In other words, he changed the "*metrics*" he changed the "*measure*" to get some advantage. I can't go around passing out someone else's hundred dollar bills. We have only to watch how Jesus *applied the standard to others* or *how He took their standard and used it on them* to get a "feel" for how **we** should do this." This is where we must have **the mind of Christ**. How do **we** apply the measure, the **correct measure** to the lives of other people? Consistency is extremely important and 'governs' many ways that I approach things when someone asks me a question. Can I be consistent in the way I answer that question? *I must take great care to know exactly what they are asking so I know so that I can give an appropriate answer and not mislead them.*

We are constantly evaluating what is important, essential and right in areas of doctrine about who is *lost*, who is *saved* and trying to stay consistent with our answers and conclusions. It is a tough job. It's like baking something. We are trying to get all of the ingredients in the right proportions. I seem to come back to 'the ground of it all'... the perfect balance of God Himself in all of His traits and actions. In other words, many of the teachings of Jesus, much of the mind of Christ is keeping all of these concepts *within balance* with each other. God, Jesus, Holy Spirit is the "I AM", the absolute measure. "Nature", "conscience", "the word" are merely expressions of this perfect person ... God. This matter of judgment or discernment should be taken seriously, and we should more often, (I should), inquire of God who is the perfect standard.

Searching Scripture, spending time with Jesus, making some calibrations to our conscience so that it is clear and precise, that it is trained according to the Word of God ... all of this is

essential if I am going to make good judgments in this world. This is why Jesus literally says and teaches us in **Luke 6:40**, “A student is not above the teacher; but everyone, when he has been fully trained, will be like his teacher.” So the more I am like Christ the more I **think** like Christ, the more I will be able to make judgments in the same way Christ made those judgments.

In **Luke 6:38a** it shows Jesus’ thinking in a metaphor or an analogy. There’s a similarity between like features of two things on which a comparison can be based. Perhaps this is the best word to use to describe a common thought pattern of Jesus. Jesus also can paint a word picture very easily.

Here, the good measure is 1) pressed down 2) shaken together 3) it is running over and 4) they will pour into your lap. There’s no cheating here. It is excessive return. It is packed. You get the air out by pressing things together. You remove the space so that your basket or sac can hold more. Can’t you see it? This is in direct connection with “pardon”. **Give pardon and get it back! Packed tightly, and running over. But notice who gives it!**

“They” it says. **They** will pour it into your bosom. The word here is ‘gifts’ that **they** will give to you. But it’s the word **they** and since the pardon is being given to others, others will return the favor. Of course, this is a generalization. **Some will not return the favor.** But just like in the book of Proverbs, Jesus speaks in this generalized way often.

He says this will be given into your bosom. The ‘bosom’ here is the front of the body between the arms. Or it can mean the bay of the sea. It’s used six times in the Bible. It is used in **Luke 16:22-23**, where it speaks of Abraham’s bosom or his lap, and here we have the poor man Lazarus in the lap of Abraham. Then in **John 1:18** it speaks of Jesus who was in the bosom of the Father ... in the embrace of His Father. In **John 13:23** one of the disciples reclined on Jesus’ bosom ... we believe this was John. In **Acts 27:39** it is referring to a bay or a beach because it kind of looks like a bosom if you will. So this area seems to be a place of safety, it’s a place of intimacy, a place where we can ‘hold on’ to the pardon.

Jesus paints a wonderful picture here. There is much comfort being in the embrace of another, but more to see the joy of a person’s face who has sown the seed of pardon and has gotten back a packed-full bushel basket dumped into his lap ... the reward of his efforts. What joy to experience the payoff. “Give” is a common word used 414 times in the New American Standard Bible. This is **giving**, and then there is the return, and of course, in the context here it is the giving of mercy and compassion and pardon instead of condemnation so that we will receive it back in our own bosoms. This is an area where we simply **must put Jesus to the test**. The proof is in the experience of giving. See what happens.

Well, that’s enough for today. We will pick up with the third component in this section the next time that we come together. We’ll talk about specks and logs.

Thank you for joining us. You can access everything we do through our website at <https://www.centalsarasota.org/> and we encourage you to go there. And until next time, God bless.