

## Speckology and Plankitis (Luke 6:36-42)

### 1. The disciple of Jesus Christ must judge (Jn. 7:24)

To judge: rendering a verdict as good, bad, moral, immoral, correct, incorrect, true, or false, and includes moral imperatives (should), subjective opinions (could), or potential situational ethics (could).

- Jesus is not forbidding His disciples (and us) from making ethical or moral conclusions (Matt. 5:27-28). We are to render a proper, informed verdict (judgment) on truth, error, sin, and righteousness (Jn. 7:24; 1 Cor. 2:15; 5:5,9, 11-13; 2 Cor. 11:4; Gal. 2:11-14; 6:1; Phil. 3:2; 1 Tim. 5:20-21; 2 Tim. 4:2; Jas. 5:20; 1 Jn. 4:1; 2 John 10).
- From Jesus' perspective, the issue is not a strict view of rendering the verdict (judging), but instead, whether the judgment is fully informed with the right motive and attitude (which is difficult to assess from one person to the other). Jesus is not concerned with the facts of the judgment but about the underlying motive and comprehension of the one judging.

### 2. The disciple of Jesus Christ must not judge (v.37)

Jesus is prohibiting judgmentalism or a judgmental spirit.

- Judgmentalism: a prideful heart that manifests in a hypercritical nature and wrongfully assumes sinister motives behind every act. It is rooted in condemnation, not redemption.
- A judgmental person believes he can "read into things" and know another person's thoughts (1 Cor. 2:11), busies himself with the affairs of others, allows no room for growth, rarely forgives, has no proportional sense of wrongdoing or sin, refuses to overlook minor offenses, is more forgiving of his own sins than the sins of others, will accumulate shallow friendships, and will see little to no spiritual fruit since mercy, kindness, and graciousness are given only to himself, not to others.
- Judgmentalism will always bring about condemnation, as Jesus uses "judge" synonymously with condemnation (v.37).

### 3. The disciple of Jesus Christ must be generous and redemptive (v.38)

Give, and it will be given to you...

- Jesus portrays the typical Jewish marketplace where weights and measures are often skewed, benefiting the seller.
  - In this exchange, the buyer is securing for himself some grain. On occasions when the seller had integrity, he would fill the container with grain, shake it, and rotate it so there was no space between each grain.
- Sometimes, the grain was "poured into the lap," which may indicate the folding of the robe, which could be used as a "makeshift pocket."
- Jesus is teaching His kingdom ethic of generosity and graciousness as not only the evaluation of character but the reflection of it.
- Jesus does not provide any detail as to when the excess ("poured into your lap") will be granted (whether in this life or glory) nor through what circumstance it may occur.
- Jesus continues His theme of the Golden Rule (v.31-34), yet not toward those from whom the disciple would receive a return.
- The "great reward" (v.35) and "spilling over into the lap" (v.38) is not a quid-pro-quo, business-like transaction typical among sinners.
  - The disciple is to be generous because God is generous. He lends, expecting nothing in return (v.35).
- God will return the investment in His wisdom and providence when He sees fit.

### 4. The disciple of Jesus Christ must conform to the image of Jesus Christ (v.39-40)

- Matthew's account (Matt. 5-7) contains an allusion to the Pharisees, who are hypocrites and false teachers who lead people astray. In Luke's account, however, the focus is on three categories of people who have come to hear Him: the twelve, the crowd of disciples, and the great multitude (Lk. 6:12-18).
- The disciple, when he is fully trained, will be like his teacher:
  - The disciple will never rise above his teacher but will be like him when he is mature or rendered fit. It is the picture of a broken net that has been repaired (Matt. 4:21) to fulfill the purpose of catching fish (Mk. 1:19).
  - The disciple of Jesus will not only be taught by Him, but also be "caught" by His character as the incarnate Son of God. A disciple assumes the "spirit" of his teacher as the teacher reproduces himself in his disciple.
- While Jesus ascended to heaven, He sent the Holy Spirit to conform us to His image. Although Jesus was with His disciples, the Holy Spirit dwells inside of the disciples, working in the redeemed sinner to conform him to the image of Christ (Jn. 14:16-17, 26; 16:7-8; 2 Cor. 3:18-19; Phil. 1:6; 2:12-13; Col. 1:29; 3:9-10).

### 5. The disciple of Jesus Christ must examine himself continually in circumspection (v.41-42)

Speckology: the study of identifying and criticizing minor shortcomings in the lives of everyone around you.

- Speck is a piece of sawdust, chaff, or straw dust. It is figuratively used to describe faults (defects of secondary importance).
- Faultfinding is dangerous because it can quickly descend into cynicism if left unchecked. Cynics believe the worst about people and are encouraged when the "eventual" mistake occurs. They are often gossipers and talebearers.

Plankitis: a disease that distorts self-perception and renders a person incapable of recognizing personal faults. The one who suffers from this sinful disease is unaware of the "log" in their eye.

- The log would be equivalent to a load-bearing beam.
- The hypocrisy (v.42) is not that the exhorter may perhaps commit the same sins (or others) but that he doesn't see correctly. The original meaning alludes to a "theatre" where the actors wear masks, impeding their sight. The "load-bearing beam" is preventing him from seeing clearly. Since he cannot see clearly, he cannot render a proper verdict.

The disease of plankitis has the symptom of harsh criticism and cynicism. When criticizing:

- You must have sufficient data for the criticism to be well-founded.
- You must see clearly with no sin that obstructs your sight.
- You must have an eye toward redemption (v.35-37).
- You must be willing to receive criticism yourself for being critical.

Can the blind lead the blind? No! Jesus is contrasting two obstructions. One has a tiny speck, and the other has a large beam.

Jesus is not rebuking His disciple from exhorting, nor claiming that His disciple must be "sinless" to address sin or "minor shortcomings." He is reinforcing the importance of discipleship. The evaluation must be done in humility and gentleness (Gal. 6:1), not on personal preference (Rom. 14:1-23; 1 Cor. 8:1-13; 10:23-33) with an eye toward redemption in mercy, as God the Father is merciful (v.36).