

Examine Yourself

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Date: 26 May 2013

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[0:00] Take your Bibles, will you, this morning and open them to Luke chapter 6.

Verse 39, and he spoke a parable to them. Can the blind lead the blind?

Will they not both fall into the ditch? The disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? Or how can you say to your brother, Brother, let me remove the speck that is in your eye, when you yourself do not see the plank that is in your own eye?

Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye. For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.

[1:29] For every tree is known by its own fruit, for men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man, out of the good treasure of his heart, brings forth good.

And an evil man, out of the evil treasure of his heart, brings forth evil. For out of the abundance of the heart, his mouth speaks. But why do you call me Lord, Lord, and not do the things which I say? Whoever comes to me and hears my sayings and does them, I will show you whom he is like. He is like a man building a house, who dug deep, laid the foundation on the rock.

And when the flood rose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.

But he who heard and did nothing is like the man who built a house on the earth, without a foundation against which the stream beat vehemently.

[2:35] And immediately it fell, and the ruin of that house was great. You know, I think you would agree with me, when it comes to physical health, it's a good idea to have an examination periodically, all right?

Ignorance is not bliss when it comes to your health, your physical well-being. So you need to check things out from time to time, don't you?

And I would say to you that there are two types of exams that you should have periodically. And the first one would be a medical exam, medical examinations, conducted, of course, by a trained, qualified physician, a good doctor.

Hope you do that on a periodic basis. And we should have physicals, and when things happen, we should go to the doctor and so forth.

So good physical examination, medical examination, is a good idea to have on a periodic basis. We would also have to agree, I think, that there are self-examinations that we ought to conduct on our own bodies.

[3:47] Check your blood pressure from time to time. Check your pulse. Check your temperature. Check that funny-looking mole on your face, you know, to make sure it's not changing, or wherever it may be on your body, and so forth.

And to a point, we can kind of self-diagnose some of our ailments before they become problems, right? And I think also we can, to a point, self-diagnose or self-subscribe certain remedies for what may ail us.

And so self-examinations are, I think, important. So medical examinations, self-examination, those two things we ought to do on a periodic basis if we want to have good health. But the same is true of our spiritual lives.

I would suggest to you, when it comes to our spiritual health, it is important, I think, to conduct periodic exams.

And I guess we could say that there are two types of exams that we should have on a regular basis to make sure that we maintain good spiritual health. There are divine examinations, okay?

[4:58] Divine examinations conducted by the great physician. Paul said in 1 Corinthians 4.4, the one who examines me is the Lord.

The Lord. So divine examinations. But also, I think we could say, just like physical examinations, we ought to conduct some self-examinations of our spiritual health, spiritual condition.

A personal, spiritual examination of your life to see if it's functioning according to the faith. That is the true faith. Paul also said, by the way, in 2 Corinthians 13, verse 5, test yourselves to see if you are in the faith.

He said, examine yourselves. All right? So we can have divine examinations, and God certainly does that periodically. That's not something we always ask for, and sometimes they come in a certain form that we may not enjoy, may be sometimes even painful.

But there are divine examinations, but there also should be self-examinations of your life. Now, having said that, I believe that is what we should understand from this text this morning.

[6:12] I think what Jesus is getting at here is that as his chosen disciples, and that's what we are if you're born again, as his disciples, chosen disciples, we should conduct periodically self-examinations.

Self-examinations. All right? That's what we're going to consider here this morning from this text. So let's get right to it. I can identify, I think we can easily identify, three points of examinations.

Three points of self-examination. That's not that God is not participating in this. Don't misunderstand me. God aids in our own self-examinations as well.

But the focus here is self-examination. So there are three of them. I glean from this passage. The first one is check your eyes.

Okay? It's a good thing to do that. Check your eyesight. Check your eyes. Do a self-examination of your eyesight. Are you seeing correctly? Are you seeing everything you want to see and should be seeing and need to see?

[7:29] Or are you blind to some things? A self-examination of your eyes. Check your eyes. Now Jesus begins here with a parable.

In fact, that's exactly what Luke said in verse 39. He spoke a parable to them. And Jesus, of course, loved to do that. I don't think there's a sermon we have on record in the New Testament where Jesus did not employ some kind of parable.

Some of them long parables. Some of them short parables. Some of them metaphors. And we could even say proverbs. In fact, really what he uses here at the beginning is more like a proverb than it is a parable.

Proverb is a general truth. And so that's how Jesus begins. And here it is. He says, can the blind lead the blind? Will they not both fall into the ditch?

Or your translation might have the word pit. Now, this is a proverb. And it's self-evident. And it's a self-evident truth.

[8:32] There's no denying it. There's no reason to argue the point or try to analyze it or explain it away. It is just a self-evident truth. The blind cannot lead the blind.

And when the blind leads the blind, they both end up in the ditch. It's a self-evident truth. And, of course, it is also a picture that conveys an absurdity when you think about it.

How absurd. What an absurd idea. What an impossible notion that a blind person could lead another blind person.

And, by the way, this is how Jesus described the Pharisees on a number of occasions. For example, in Matthew chapter 15 and verse 14, he called them blind leaders of the blind.

So there we have a real-life example from Scripture. The Pharisees, Jesus said, are blind leaders of the blind. Again, kind of an absurd notion, isn't it? And a little bit later, in Matthew 23, 16, Jesus called the Pharisees blind guides.

[9:35] Can you think of anything more absurd than that? Well, an oxymoron, really. That a blind could be a guide. A blind guide. The two just don't go together. And in Matthew chapter 23 and verse 24, he called them blind guides who strain out a gnat and swallow a camel.

And, by the way, that's a similar idea of what he has here. Blind leading the blind, they fall into the ditch. A blind man can see a speck, but he can't see the log in his own eye.

So it's still kind of the absurdity. And I described the Pharisees that way on a number of occasions because they were real-life examples. But this also can describe many people.

Because this is a parable, isn't it? Which means that Jesus is not trying to teach some physical, scientific, or medical fact. He is teaching here a spiritual truth.

And so, Jesus uses blindness, then, as a metaphor. It's a metaphor. It's not physical blindness. This is spiritual blindness.

[10 : 39] And in both the Old and New Testament, we have a number of instances of this, examples of this. I'm not going to cite them. But over and over throughout the Old and New Testament, blindness is used to describe a person who has no spiritual sight.

No spiritual insight. No spiritual discernment. And so forth. And it is because they do not have, hidden in their heart, they do not have any knowledge, vital knowledge, of the Word of God. The truth of God's Word. So, no revelation. The revelation of God's Word. No light of God's Word. And they, according to 1 John 2.11, walk in darkness.

And the darkness has blinded their eyes. So, it's a metaphor for blindness. And the blindness, in this sense, describes all unbelievers. That we can conclude right off without saying another thing. This describes unbelievers. It describes all non-Christians. They are blind. They have no spiritual insight. No spiritual sight. No spiritual discernment. Because they do not have the Word of God abiding in them.

[11 : 45] But, I would say to you. Because Jesus is speaking to disciples here. He's teaching disciples. So, there is an application for true disciples. That blindness, in this sense, can be, or can describe, to some extent, believers.

Who are blinded to something. Or blind, or they are not seeing correctly. Or, they are blind to certain things. This can apply to true disciples of Christ.

But, it is a needless blindness. Because we have the truth. We have the truth. Not only have we learned it and know it. But, we have the truth abiding in us.

And, we have the Holy Spirit. That guides us and leads us and gives us understanding. Into all of God's revelation. So, it's a needless blindness. And, yet a blindness, nevertheless.

And, so, I would have to say that in many respects. This is a self-inflicted blindness. That we need to identify. As we check our eyesight. We choose not to see certain things.

[12 : 48] We choose to turn a blind eye to some things. Especially those things that are in us. Those things that pertain to us.

And, before we consider that part of it. Jesus' specific application to the parable. Let me add the next verse. Verse 40. Again, another proverb.

So, it's just sprinkled all throughout this point of teaching. Verse 40. A disciple is not above his teacher. But, everyone who is perfectly trained will be like his teacher.

Now, that's what you ought to focus on. Will be like his teacher. Now, this is a proverb. Again. But, the proverb. Though it sounds very positive.

It really is given in the negative. Because, the proverb must be taken in its context. And, verse 39 tells us the context. The blind leading the blind.

[13 : 46] And, both ending up in the ditch. And, so here's the idea. Blind leaders. Produce blind followers. That is, they become.

The followers become just as blind as their leaders. Or, to put it another way. Blind teachers produce blind learners.

That is, again. The learners. Who are as blind as their teachers. And, eventually, what happens? Both end up in the pit. Both end up in the ditch.

And, that is, if we might extend that a little bit further. Spiritual blindness produces a legacy of blindness. We can see that in families. We can see that in churches.

And, a legacy of blindness. Of spiritual blindness. Produces, ultimately, a culture of blindness. We can see that in our society. We can see that in our country.

[14 : 45] But, now. How do we address this pervasive condition, problem, of spiritual blindness? How do we address that? By checking our own eyes.

By checking the things we see. Especially how we see ourselves. And, that's Jesus' whole point. That's how he applies this truth. These parallels. Look at verse 41. Here's the application.

And, why do you look? Alright, it's the faculty of seeing. It's blepo in the Greek. And, in this form, it means to keep on looking. Why do you keep on looking?

Just intent on looking. At the speck in your brother's eye. But, do not perceive the plank in your own eye. Again, a proverb.

And, again, absurd. I mean the absurdity of the image here. Of a speck and a plank. The comparison between the two.

[15 : 46] And, I would have to say that the absurdity of the image is just a bit softened by some versions of the Bible. Our English versions. Especially in the more modern ones. King James, for example, has the word moat.

Instead of speck. And, who on God's green earth knows what a moat is. Is that what this archaic word means here. And, so, in the NIV.

And, you might have that. We have it speck of sawdust. And, that's really very close. I think that's probably the best way to translate this.

Though, it's an expansion of the word. But, that's the idea. A speck of sawdust. Now, that's absurd. I mean, that's just a little bitty speck of something. But, the absurdity of the illustration comes on the other side of the comparison, doesn't it?

New King James, I just read a moment ago, has the word plank. So, we're comparing plank to a speck of sawdust. So, I guess the idea of the image would be a two by four to a speck of sawdust.

[16 : 52] A little speck of wood. The New American Standard and ESV, some of you have those translations, has the word log. And, still, I think we can see from that how ridiculous the image is.

A log. But, oddly enough, though, I think the King James is hard to understand when it's talking about the speck. The moat. But, on the other side, I think they get it right.

It is the word beam. Some of you have the King James. You see that there. So, it's compared to a moat. A beam is compared to a moat. Or, a speck compared to a beam.

And, that really is the correct idea. And so, what is this beam? Well, the particular word used here is a reference to the main beam of a house.

The load-bearing beam of the house. And, in these days, typically, they would use a tree trunk. And so, doesn't that make the comparison even more absurd?

[17 : 55] The very idea of attempting to remove a speck of sawdust from your friend's eye or brother or sister's eye. And, you don't even see the tree trunk in your own eye.

Incredible. Alright, so what should we do? Alright, we understand the image here. We understand what's going on. The speck. The log in our own eye. What should we do about it?

Well, I guess we should just forget all about the speck in our brother's eye. Our sister's eye.

Because, it's not any business what's in other people's eyes, right? We don't have any business looking at specks.

Is that right? Judge not, Jesus said. Oh, no. Not at all. We are to care about the speck in our brother and sister's eye.

We're to care about it. The sin. The speck represents the sin or error. Error in judgment. Error in life. We're to care about that. Shouldn't we care about that? Absolutely.

[18 : 54] And so we're to care about it. And we are to help them get that speck out of their eyes. But not if we are in complete denial about the beam or log or tree trunk in our own eye.

That's the idea. That's what Jesus is saying. He said in verse 42, How can you say to your brother or sister, Here, let me remove that speck of sawdust out of your eye. How can we even say something like that?

That when you yourself have a plank, You don't even see the plank, the beam, tree trunk, The far worse sin, the far worse error that is in your own eye.

And then he says, Hypocrite. Hypocrite. Hypocrite is the word it means to play act. You play actor. You pretender. You fake. Pretty strong word from Jesus. And that's what he has to say to those who are trying to get the little specks and they just keep looking at other people's eyes and the little specks in their own eyes and then they just turn a complete blind eye to the tree trunk that is in their own eye.

[20 : 08] So Jesus says, First and then. First, then. And so it's not that we should never judge another.

Remember I said last week, There isn't any command in the Bible that prohibits any kind of judging of others. It's just that we're to judge in the right way.

So it's not that we never judge others. It is, in this case, that we're to judge ourselves first. Take care of what's in our own eyes first.

That's what he said. First, remove the plank from your own eye. And then you will see clearly to remove the speck that is in your brother's eye. As long as that tree trunk's in your eye, you can't see the specks properly.

In fact, you might remove the tree trunk and find out there wasn't even any speck in your brother's eye or sister's eye. It was all in your eye. So first, then.

[21:05] I heard about a young man who was filling out a college questionnaire that was presumably to analyze or to determine roommate compatibility.

I don't know if any of you young people ever done that. So you fill out this form, find out who's compatible to you. And so when he came to the question, Do you make your bed on a regular basis?

He checked, yes. And then to answer the question, Do you consider yourself a neat person? Again, he checked, yes. Well, before he mailed the questionnaire, his mother read some of his answers. And she, knowing her son real well, said to him, Why did you lie on this questionnaire? To which he replied, What, have them stick me with some slob? He said, Sin in others we can see.

Thank the Lord. None in me. That's kind of our motto. Check your eyes. Check your eyes. That's the first point of self-examination. Check your eyes.

[22:06] Are you seeing correctly? Are you seeing yourself correctly? Are you seeing what you should be seeing? What's true in your own life? Or are you blind to some things in your life?

That's the point. Check your eyes. Second, check your heart. Do a heart exam. Check your heart. And Jesus uses another metaphor here.

I mean, again, this is just packed full of metaphors, parables, proverbs, and so forth. And he uses another one here to have us focus on the heart. On our hearts.

Verse 43, For a good tree does not bear bad fruit, that is, inedible fruit, nor does a bad tree bear good fruit, edible fruit.

Now, that's a self-evident truth, isn't it? We don't have to analyze that, or think about that, or try to prove it one way or the other. It's self-evident. It's true. Good trees, edible fruit, bad trees, inedible fruit.

[23:10] But Jesus goes on to kind of explain it, for every tree is known by its own fruit. That is, it's identified, the tree is identified by the fruit that it produces.

And that's true, isn't it? It's a self-evident truth. Everybody knows that. For men do not gather figs, I guess it's like Jesus saying, in case you don't understand this, let me give it to you again.

And in case you didn't understand, let me give it to you again. No man, men do not gather figs from thorn bushes, nor do they gather grapes from a bramble bush. All right, so what's the point of the metaphor?

The nature of the tree determines the kind of fruit, and the other way around too. The fruit identifies the nature of the tree.

All right, so it's a very clear metaphor there. Now, what are we to do with that? We're to apply it to ourselves. When you apply this self-evident truth to a man, a woman, a boy, a girl, what do you have?

[24:15] Well, it's not quite as easy, is it, as identifying trees. I mean, that's the first thing I notice. I mean, you take the metaphor and say, okay, yeah, that's right. The tree produces a certain kind of fruit.

The fruit identifies a certain kind of tree, and so forth, self-evident. And it's easy to see that, easy to evaluate that. But when you get to a man or a woman, it's not quite as easy to see it. I mean, you know, the nature of a tree is evident on the outside.

But the true nature of a man, a woman, a boy, a girl, is evident only on the inside. Something that you can't see of others.

So it's not quite as easy. Jesus said in verse 45, a good man out of the good treasure of his, what? Heart. That's on the inside. The good treasure of his heart.

That is literally the treasure house of his heart. Brings forth what is good. And an evil man, out of the evil treasure of his heart, brings forth evil.

[25:18] That is what's on the inside, is what comes out. And so you can look at a tree, and I guess if you've done a little study on it, you can judge its nature by outward appearance.

Outward features. The bark. The leaves. What shape the leaves are. What color. The fruit. Or the seed. And so forth. And you can judge the nature of the tree, but it's different with people, isn't it?

We say you can't judge a book by its cover, and yet books are a lot easier to judge than people. The Bible says in Jeremiah 17 verse 9, the heart is deceitful above all things, and desperately wicked. Then what? Who can know it? And no one, really. No one. No one can really know your heart. But you.

And of course God. But you. And God knows your heart even better than you do. But you can know your heart. You can evaluate your own heart. Now Jesus did say that the tree is known by its fruit. [26 : 26] But what is this fruit of which he speaks? Is it good works? There's other places in the Bible that speak of that. The fruit. The fruit of works reveals something.

Certainly so. But that's not what's going on here in this analogy. What is the fruit? Is it acts of kindness? Is it works of righteousness? Successful religious works and so forth?

Or. See listen. Those can and often are faked. I mean those can be faked. And they're external. And you see those things on the outside. And you can't judge a person's heart based upon those things.

Because they can be faked. And so what is the fruit of which Jesus speaks? Well. It's words. It's words.

Look at the last part of verse 45. For out of the abundance of the heart. His mouth speaks. His mouth speaks.

[27 : 27] Someone has said what is down in the well. Comes up in the pump. Is what the mouth speaks. Now. Who is the best person to examine.

And evaluate correctly. The true spiritual health of your heart. Who is it? Well second to God. You are. You are. And you see.

You can often think that you're better spiritually. Than you really are. Because of what people say about you. Or believe about you. Or think about you. And then you.

If you're not careful. You can slip into some. False sense of spiritual well-being. When all the time. There's something not right in the heart. Check your heart.

How? Check your tongue. That's how. Ever been to the doctor. In fact I don't think. Doctors ever done this to me. In years. But it used to be. You go to the doctor. And the first thing he says.

[28 : 22] Is to stick out your tongue. You know. I don't know. You stick out the tongue. Something about the tongue. He can look at that tongue. And tell if there's something going on. Wrong inside.

And so how do we. Check our heart. We check the tongue. We look at the tongue. See. See what the tongue is doing. We're to check. What's coming out of the mouth.

In words. But listen. Before that. In case. In case. You think. Well that can be fake too. In case you. Misunderstand. You're also checking. In your thoughts.

Things that other people. Cannot see. Other people do not know about you. Because you see.

Words begin. In your thoughts. Don't they? I mean. We do think. Words. And so they begin.

In the thought. Words begin. In the thought life. You think. Words. And then the thoughts. Are burned. From the heart. It all leads.

[29 : 21] To the heart. So you really can check your tongue. Find out how good your heart is. Is. Okay. And what's going on in the heart. Because Jesus said. The mouth. Speaks. From that which fills.

The heart. That is. The treasure house. Of the heart. Now. Has. This ever happened to you. You're talking. With a friend.

You know. And this friend. Just in passing. Mentions. Another mutual friend. Or another mutual acquaintance. And then suddenly. You hear yourself. Speaking some. Bit of ugly.

Juicy. Gossip. About that other person. And then immediately. As soon as those words. Come out of your mouth. You are struck in your spirit. Why did I say that? Where did that come from?

Well. It is. A vital. Nearly a vital sign. Of what is going on. In your heart. As part of your check up. Check your heart. Or.

[30 : 19] You're watching. Some movie on TV. And maybe there is just. A subtle. Overtone. Of immorality. Not full blown.

You shouldn't watch that anyway. But even just some subtle. Subtle. Suggestion. Of immorality. And then suddenly. Your mind. Begins to. Visualize.

And fantasize. Something far. More explicit. And you say. Wait. That's not right. Where did that come from?

It's merely an indication. Of the well-being. Of the heart. Someone passes you on the highway. And nearly clips your front bumper. And you think thoughts of murder.

Huh? Or someone tells. That off-color joke. Some. Some. Some. Some dirty joke. In the. Employee lounge room. And you snick.

[31:15] Or maybe even chuckle. Maybe even add a joke of your own. And then you say. What? What am I doing? You say. You say. You tell a lie. To cover up some failure. Or you tell a lie.

Because you want someone to think better of you. Or you lash out with hateful or hurtful words.

When someone says something bad or ugly to you. Or does something ugly to you.

And we say. Where did that come from? But these are just merely vital signs of something that is much deeper. A problem that's much deeper. That has to do with the heart.

For out of the abundance of the heart. The mouth speaks. What's down in the well. Comes up in the pump.

Check your heart. Check your eyes. And then third. Check your ears. Check your ears.

[32:12] Now. There's no need to spend a lot of time on this very familiar parable. I mean.

Perhaps in this whole section of scripture in Luke. This parable is the most well known.

You've heard sermons on it. And lessons on it. You may have studied it yourself. So we don't need to talk a lot about the parable itself. The image is familiar. And it's easy to see. Very clear to see.

The analogy is really quite clear. Verse 46. And following. But why do you call me Lord, Lord?

That's kurios.

By the way. Means master. And the repetition of the two. Of the word. It suggests supremacy. So why do you call me supreme Lord of your life?

And do not do the things which I say. Good question. What hypocrisy. And then he tells another parable.

[33:11] Here's the familiar parable. Whoever comes to me and hears. It's a kuo. It's the faculty of hearing. Who comes to me and hears my saying.

And does them. Obeys. Then I will show you whom he is like. And then this is a familiar analogy. He is like a man. Matthew has it. A wise man.

Building a house who dug deep and laid the foundation on the rock. And when the flood arose. The stream beat vehemently against that house. And could not shake it for it was founded on the rock.

Clear analogy. But he who. Again. Hears or heard. And did nothing. Didn't act upon what was heard from me.

Didn't obey my word. Is like a man. Matthew calls him a foolish man. Who built a house on the earth. Without a foundation. Against which the stream.

[34:14] Beat vehemently. And immediately it fell. And the ruin of that house was great. That means total ruin. Total ruin. Total wreck. Alright.

Now clearly. In the analogy of the parable. The house. Represents a person's life. Right. Now that's clear to see.

Your house. Is something you build. Alright. A house is something you build. Your life. Is also something you build.

You build. And you can either. In regard to the house. You can either build your house. On something rock solid. Or you can build your house. On something. Unstable.

Shifting. Unreliable. Like dirt. Or sand. And of course. In time. Your house will be tested.

[35:12] Tested over and over. Because you see. Once a house is built. And all the landscape. Is in place. And completed. It looks just like. Any other house. But when the floods.

Come. The. Waters. The storms. Come. Which house. Is more likely. To remain standing. Well. The house.

Built upon. A rock solid foundation. Of course. The image is clear. The house. Is analogous.

To a person's life. The foundation. Of course. Is analogous. To the truth. The truth. Upon which. The life. Is formed. And built.

The. The foundation. That is rock. Is representative. Of the word of God. And the Lord. Jesus Christ. The earth.

[36:11] The house. Built upon the earth. The earth. The foundation. Of earth. Is of course.

Representative. Of the philosophies. Of man. They're ever changing. Always in error.

And unstable. The flood. Is analogous. To the trials. Of life. Right. Very clear. And there are many.

And the supreme trial. Will be. One day. God's. Righteous. Judgment. That will be. The supreme trial. And the life.

That is built. Founded. Upon. Anything. Other. Than. The Lord. Jesus. And his word. Will be swept away. And.

Jesus said. The ruin. Of that house. Will be great. Total ruin. Eternal. Ruined. All right. Now here. Is the point.

[37:10] How do you know. Your life. Has been built. On the right foundation. We're doing. A self-examination. How do you know. That you. Your house.

The house. Of your life. Is founded. Upon. The right foundation. A rock solid foundation. Because. I walked that aisle.

When I was eight years old. And. Got baptized. And. No. It's because. I have been. Attending church. All my life. Sunday school too.

Faithful to church. No. That might indicate. Part of it. But that's not it. How do you know. That your life. Has been built.

Upon the right foundation. Check your ears. And what is the best test. Of your hearing. Spiritually. Obedience.

[38:08] Obedience. To God's word. Here's the check. The self-examination. Do you hear. God's word. And obey. That's very simple.

Isn't it. I didn't even have to go to seminary. To understand that. Do you hear. Check your ears. Do you hear.

God's word. And. Obey it. Live it out. You are more prone. To obey God's word. Now we're not. Any of us.

Perfect. And all of us. Disobey at some point. Or another. I'm talking about. The pattern of your life. Am I to evaluate.

That of you. No. You're to evaluate. That of yourself. Check your ears. Are you obeying. What you hear. Is what you're hearing.

[39:03] Actually getting in there. And you're responding to it. Is that the pattern of your life. Is that the overriding. Desire. Of your life.

Every day. If not. Then why do you call him Lord. See it's a good idea. To have.

Periodic. Self-examinations. Medical exams. Self-examination. Have good health. Good idea to do that.

It's a great idea. To have. Examinations. Of your life. Spiritually. God's going to do that. You know it. Don't you. You.

He's going to see. What you're made of. And what's in you. But we need to do some.

Self-examining. Examining ourselves. Check.

[40:01] Your eyes. What do you see. When they're turned. Inward. What's true of you. Check your heart.

Check your heart. Is your mouth. Giving an indication. The things you think. And say. Giving an indication. Of a healthy heart.

If not. Do something about it. Check your ears. Don't be. Hearers. Of the word. Only.

But. Doers. Thank you.