

## Pearls Before Swine

**Matthew 7:1-6**—<sup>1</sup>“Judge not, that ye be not judged. <sup>2</sup>For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. <sup>3</sup>And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup>Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? <sup>5</sup>Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. <sup>6</sup>Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

### I. Verse 1—“Judge not”

- A. As we open the seventh chapter of Matthew, the topic is “Judge not, that ye be not judged.”
- B. We think to ourselves, “What has this got to do with what we have seen in the past chapter?”
- C. There is a link between this chapter and the last chapter. Jesus’ teaching has been showing the differences between the religious Pharisees and scribes.
  1. This was their practice of judging or condemning others
- D. It is important to establish from the start that the Greek word “*Krino*” means “to condemn” in the sense of giving final judgment.
- E. **Mark 3:22** is an example of what the Pharisees and scribes were doing when they made statements about the Lord.
  1. **Mark 3:22** says, “*And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.*”
- F. Another link with the last section was that the Lord was addressing anxieties in chapter 6.
  1. **Matthew 6:25**—“*Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*”
  2. **Matthew 6:34**—“*Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*”
- G. The reason for not taking thought was because of the following reasons:
  1. **Matthew 6:26**—“*Your heavenly Father feedeth them*”
  2. **Matthew 6:30**—“*Wherefore, if God so clothe the grass of the field*”
  3. **Matthew 6:32**—“*Your heavenly Father knoweth that ye have need of all these things.*”
  4. **Matthew 6:33**—“*All these things shall be added unto you.*”
- H. The reason we get anxious and take thought is because we do not leave to God His responsibilities of making a way for us to be fed and clothed.
- I. Here in this passage, it is the same idea of stepping into a realm that is God’s.
  1. God is the Judge, and He alone is the one who will condemn or not condemn.
  2. What the Lord Jesus is doing here is directing us for how we should respond to the faults of others. Our response is to not condemn.
- J. Now, the Lord is speaking here of personal condemnation. He is not talking about the role of the government in judging crimes. He is not talking about the role of the judge. That is the responsibility of government and is not to be the individual.
- K. It is important for us to recognize that judgment is the Lord’s realm and not for us.
  1. For us to judge a person’s intentions is above our pay scale.

2. For us to judge whether or not a person will be cast into hell is above our pay scale.
- L.** What the Lord meant in verse 2 when He said to not judge is clarified in **Luke 6:37**.
1. **Luke 6:37** states, *“Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.”*
  2. It is good for us to discern, but not to draw a conclusion of condemnation.
  3. One reason we are not to condemn others is because God is not now focused on condemnation from **John 3:17**.
    - a. **John 3:17** says, *“God sent **not** his Son into the world to condemn the world; but that the world through him might be saved.”*
  4. We should not condemn others and remember what the Lord Jesus said to the woman caught in adultery in **John 8:11**, *“Neither do I condemn thee: go, and sin no more.”*
- M.** We are to look carefully at ourselves to evaluate ourselves as David did when he said in **Psalms 51:4** which says, *“Against thee, thee only, have **I sinned**, and done this evil in thy sight.”*
1. That is the problem with sin; it is a personal attack against God.
- N.** We are called to do what it says in **1 Corinthians 11:28**, *“Let a man **examine himself**.”*
1. That Greek word means “to scrutinize” or “look carefully.”
  2. That is not the same Greek word used in **2 Corinthians 13:5**.
- O.** We are told in Scripture why we should evaluate our actions and our thoughts and our attitudes and our words. It is because of what **Romans 14:12** says.
1. The verse reads, *“So then every one of us shall give account of himself to God.”*
  2. We are not going to give an account of others—just ourselves.
- P.** When God calls us to die, we cannot tell God that we decline to die. It is not in our power to postpone that time.
1. We cannot tell God that it is not a good time for us to die.
  2. We cannot ask God to come back at a later time that is more convenient for us to die.
  3. We cannot ask God to first make an appointment for us to die later.
  4. God takes priority over everything we are doing. We cannot hide or conceal anything from God, as it reads in **Romans 14:12**, *“So then every one of us shall give account of himself to God.”*
- Q.** When we are audited by our auditor, the Lord God Almighty, if we have zero deficiencies, we will hear Him say to us the words of **Matthew 25:21**.
1. **Matthew 25:21** says, *“Well done, thou good and faithful servant.”*
- R.** If that is to happen for each of us personally, it will not be by chance; it will be because we have set up our own personal “Internal Audit” of our conscience. We task our conscience to have the authority to enter every part of our lives and audit.
1. Our “Internal Auditor” of our conscience will be successful if he uses the same criteria that God will use when He audits us at the judgment. That criteria is the Holy Bible. Our “Internal Auditor” must use the Bible to audit our acts, thoughts, attitudes, and words.
  2. Our “Internal Auditor” of our conscience must generate and use a check list based on the Bible to audit our acts, thoughts, attitudes, and words.
- S.** The constructed check list for “Our Internal Auditor” would follow the criteria of **Philippians 4:8**.
1. **Philippians 4:8** states, *“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if*

*there be any virtue, and if there be any praise, think on these things.”*

T. The check list might look like:

1. Was that **true**?
2. Was that **kind**?
3. Was that **good**?
4. Was that **honest**?
5. Was that **virtuous**?
6. Was that **honoring to God**?
7. Did that **bring praise to God**?
8. Did that **advance God’s interests**?
9. Was that **pure**?
10. Was that **humble**?
11. Was that **not for self-promotion** and **not for self-glory**?

U. If we empower our conscience as our “Internal Auditor” to use that check list to evaluate every one of our acts, thoughts, attitudes, and words, then we will be ready for the ultimate audit by God after death called the judgment.

1. Our conscience “Self Auditor” will find deficiencies called sins in our lives.
2. “Self Auditors” require a “Corrective Action” plan to fix each deficiency, so, we must have our own “Corrective Action” plans for how we will correct our personal sins.
3. The worst thing that our personal “Internal Auditor” of our conscience could do is to say, “I found this sin and you have to cover it up better, so no one can see it. It is okay to keep that sin. Just hide it better. You are just not doing a good job of covering up your sin.”

V. A long time ago, I set up our Correction Action form under the name of **OUCH**.

1. **O** stands for **Observation**—What exactly happened?
2. **U** stands for **Understanding**—How it happened?
3. **C** stands for **Consequences**—What are the two-fold consequences to us financially and in eroding customer confidence?
4. **H** stands for **How**—How can we prevent this from happening again?

W. For every sin that our “Internal Auditor” of our conscience identifies, we need an **OUCH** form.

1. **O** stands for **Observation**—What exactly was done, thought, or said and to call it sin?
2. **U** stands for **Understanding**—How exactly was the sin possible? Did I search on the internet for a sinful sight? Did I go where I should not have gone?
3. **C** stands for **Consequences**—What exactly are the two fold consequences of offense against God and personal defilement?
4. **H** stands for **How to Prevent** recurrence—What exactly will I do to not let this sin happen again?
  - a. That is the way to have zero deficiencies when we come to appear in **2 Corinthians 5:10**.
  - b. **2 Corinthians 5:10**—“*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*”
  - c. It is hard work for us personally to have “Internal Audits” of our souls with corrective action plans, but that is the only way to have zero findings when the ultimate audit happens at the judgment seat of Christ.

X. This self-examination is what God called Israel to do in **Haggai 1:5**.

1. **Haggai 1:5** says, “*Consider your ways.*”

2. Consider “**Simulevavkem**,” a combination of 3 Hebrew words put together. It consists of “Sum, Lev, Al.”
    - a. “Sum” is “Set,” “Lev” is “Heart,” and “Al” is “Over” like the Israeli Airline. El Al which means “to go someplace by going over.”
  3. This same word appears in **Psalm 62:10**.
    - a. The verse reads, “*If riches increase, **set** not your heart upon them.*”
  4. Literally “Consider” in **Haggai 1:5** reads, “*Set your heart on our over your ways.*” In other words, focus your heart on your own ways and not on the ways of others.
- Y. Now, we are all faced with a decision of “Do I really want to engage in this hard work of self-examination?” or “Do I really want to set up this Internal ‘Self Audit’ with OUCH corrective actions?”
1. Do I really want to do what the Bible calls, “Judge Myself?,” and the Bible tells the reason for saying, “Yes. I need to” in **1 Corinthians 11:31**.
    - a. The verse says, “*For if we would judge ourselves, we should not be judged.*”
- Z. Sometimes, we need to encourage each other to say, “Yes. I will judge myself,” and this is what we see the prophet Jeremiah doing when he in essence said to Israel, “Come on. Let’s all say, ‘Yes’ to judging ourselves” in **Lamentations 3:40**.
1. **Lamentations 3:40** says, “*Let us search and try our ways, and turn again to the LORD.*”
- AA. Sometimes, we look at all the works of judging ourselves with the “Self Audit,” and “the Corrective Actions.” We say, “It is too much for me. I need help. I can’t do this alone. Who can help me?”
1. We can turn to God and ask him with the words of **Psalm 139:23**, which says, “*Search me, O God, and know my heart: try me, and know my thoughts.*”

## II. Verse 2—“*Ye judge, ye shall be judged*”

- A. Now, the Lord Jesus gives us a reason for keeping the judging to ourselves.
  1. **Matthew 7:2** states, “*For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*”
- B. If we judge another person, then we set up the standard by which God will judge us.
- C. God is constantly monitoring us, and when we decide to judge another person, it is like God says, “Oh, he is judging another person. Oh, he is setting up the standard for judging that other person. Oh, then that must be the standard that he is willing to be judged by. I better take note of this new standard that will be used to judge him.”
- D. None of us want that for two reasons: We need God’s amazing grace to not get what we deserve, and when we become judgmental of another person, we are not prone to judge with grace.
- E. We are prone to judge with severity, and it is not good for us to be judged without grace and with severity.
- F. Our judgment without grace is worse than God’s judgment is the first reason we do not want to judge another person.
- G. We see the grace of God when the Lord Jesus was being nailed to the cross in **Luke 23:34**.
  1. **Luke 23:34** says, “*Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*”
  2. With great grace the Lord Jesus said, “*Father, forgive them; for they know not what they do.*”
  3. If we were the Lord on the cross, we would say, “Father, judge them; for they know exactly what they are doing.”

4. We want to be judged by the standard of, “Father, forgive them; for they know not what they do.”

III. Verse 3—“Beholdest the mote...the beam...in thine”

- A. There is another reason we do not want to be judged by the same standard we judge another person which is stated in **Matthew 7:3**.
  1. **Matthew 7:3** states, “*And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?*”
  2. The word “mote” means “speck.”
- B. The Lord is saying that when we get judgmental about others it is the very thing we are guilty of.
  1. **Romans 2:1-3** says, “*Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. <sup>2</sup>But we are sure that the judgment of God is according to truth against them which commit such things. <sup>3</sup>And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?*”
- C. The problem here is that we judge others for the very things that we are guilty of.
- D. That reminds me of those metal detectors you see people on the beach with looking for lost rings.
  1. We are very good metal detectors that find the sin in our own lives, and we find the sin in our own lives by what we are critical of in other people's lives.
- E. The last thing we want is to be critical of others who are involved in the same sin we are involved in. The last thing we want to do is to establish the criteria for judging that sin that we ourselves are guilty of.
- F. The Lord Jesus is talking in verse 3 about what is in the eye, and he is using the analogy of a person who has just a little speck in his eye.
  1. The picture that the Lord has painted here with this analogy is hilarious. Just imagine this scene—it would make an outrageous comic picture.
  2. It is a picture of a person who has a log in his eye, and the person with the log in his eye comes to the person who has a speck in his eye and says, “That is terrible. You have a speck in your eye. You are so terrible to allow that speck in your eye. What is wrong with you?”
  3. All the while, the person is berating the other person for having a speck in his eye. He has the giant log in his eye.
  4. That is a hilarious picture.
- G. What is even more hilarious is the next scene that the Lord paints which is **Matthew 7:4**.
  1. **Matthew 7:4** states, “*Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?*”
    - a. This is the new picture of that person with the log in his eye saying to the person with the speck in his eye, “Now, just keep still. I will remove the speck out of your eye.”
    - b. He is saying this as he has the log in his eye, and he is saying to the person with the speck in his eye, “Now, let me get a little closer, so I can see that speck in your eye. Hold still while I try to remove that speck in your eye. I don't know why I am having trouble seeing that speck to remove it. I don't think you are cooperating. That is why I am not able to remove this speck in your eye.”
    - c. All the while, he has this gigantic log in his eye as he is trying to play the doctor and remove the speck in the other person's eye.

H. That the picture the Lord paints of what a hypocrite when he says in **Matthew 7:5**, *“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.”*

I. The word “hypocrite” means “actor.”

1. A hypocrite is an actor because he is playing the role of a person who is not really him; it is just an act.
2. When a person is judging and trying to correct a person of a sin, he himself is guilty of hypocrisy.
  - a. He is just acting out the part of a person that is not really him.

IV. Verse 5—*“First cast out the beam...then...cast out”*

A. The Lord says what to do about that in **Matthew 7:5**.

1. **Matthew 7:5** says, *“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.”*

B. Here, the Lord gives counsel and guidance for what to do and His guidance is *“cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.”*

C. The Lord is **not** saying in an condemnatory way, “Get out of here you hypocrite.” That is **not** what the Lord is saying.

D. It is just the opposite. The Lord wants the person with the beam in his eye to cast out the speck in the other person's eye when He says, *“Shalt thou see clearly to cast out the mote out of thy brother's eye.”*

E. What the Lord is saying here to the person with the beam in his eye, “Look, you have an extraordinary opportunity to help another person in need.”

F. As a matter of fact, all throughout the passage, the Lord has called the person with the speck in his eye “the brother” of the person with the log in his eye.

1. The Lord is very much in favor of the person with the log in his eye. He wants to help the person with the speck in his eye.
2. The Lord wants for the person with the log in his eye to help his brother in love with the speck in his eye.

G. The Lord knows that the person with the log in his eye, once the log is removed from his own eye, will have a tremendous testimony of how he was able to be delivered from the log in his own eye.

1. That will help people with specks in their eye to know they can be relieved from the sin they are plagued with. His testimony of how he was delivered from the log in his own eye will be an encouragement to the person who has the speck in his eye. His speck can be removed.
2. Once that person is delivered from the log in his eye, he will be able to tell the person with the speck exactly the steps to follow to get rid of the speck in the eye.
3. Most importantly, the compassion and understanding that the person will have after he has had the log removed from his eye will allow him to have a greater spirit of grace.
  - a. Rather than approaching the person with the speck in his eye with a wrong judgmental spirit of condemnation of “How could you get that speck in your eye? You are so terrible to have that speck in your eye. You should be ashamed of yourself to have allowed that speck to be in your eye. What is wrong with to get a speck like that in your eye. You are really bad.”
  - b. Instead of that attitude, once the person has had the log removed from his own eye, he will say, “I know just how you feel. I have compassion on you. Don't worry. It can happen to the best of us.”

- c. Once the log is removed from his eye, he will come with the spirit of grace of **Luke 23:34**—*“Father, forgive them; for they know not what they do.”*
      - d. He will now not be judging the person with the speck in his eye, but he will be praying for him, “Father, forgive him for getting the speck in his eye. He didn’t know what he was doing.”
  - H. The Lord is all for the person to have the log removed from his eye and then return back to help others with the same problem.
  - I. This is an encouragement when a person is trapped in a sin saying, “I am finished. I will never be of any use to God.”
    - 1. That is when God replies with **Matthew 7:5**.
      - a. **Matthew 7:5** reminds us, *“First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”*
    - 2. In that statement, the Lord did **not** say, “You should be ashamed of yourself with that log in your eye. Trying to remove a speck in someone else’s eye! Go and remove the log out of your own eye, and spend the rest of your life in sadness thinking about what a hypocrite you have been. Don’t even think of being useful for anything for the rest of your life. You are finished!”
  - J. That is **not** at all what the Lord said. As a matter of fact, the Lord said just the opposite. The Lord was saying:
    - 1. “There is a great work for you to do. There is a great ministry awaiting you in life. You are being prepared to be the best eye speck remover. All you have to do is to get rid of the beam in your own eye, and then, you will be prepared like no one ever to remove specks from the eyes of others.”
    - 2. The reason for this is because having been delivered from a sin makes that person trained to help others get out of the same sin.
      - a. The person delivered from a sin has a unique capacity to know the pain and frustration that the person has who is trapped in the same sin.
      - b. The person delivered from a sin has followed the path of deliverance from that sin, and he is able to show another person trapped in the same sin the path out.
      - c. He can say to another person, “I have followed the OUCH corrective action plan, and I know it works. I know. I was there.”
  - K. Being caught in a sin does not mean being washed up dead and useless on the shore of service in life. It is an opportunity to be delivered from that sin and to hear the Lord say the words of **John 8:11**, *“Neither do I condemn thee: go, and sin no more.”*
    - 1. We are called to help others to, *“Go and sin no more.”*
- V. Verse 6—*“Give not...holy to dogs, neither cast”*
- A. Now, we come to what the Lord said next in verse 6 which says, *“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”*
  - B. On the surface, it is very easy to misunderstand what the Lord was saying in this verse.
    - 1. This statement is very easily misunderstood if the focus is made on “dogs” and “swine.”
    - 2. The Lord does not want us to look at the lost and say, “They are nothing better than dirty dogs and unclean swine.”
    - 3. That is not what the Lord meant because of the following verses:
      - a. **John 3:16**—*“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”*





3. What you cared for as the greatest treasure you could have for the dogs and swine was not to be cared for at all. To them, it was worthless.
- E. There are two beauties to the Lord Jesus Christ.
1. First, He is the door to Heaven as He said in the book of John.
    - a. **John 10:7**—*“Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.”*
    - b. **John 10:9**—*“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”*
  2. The word to describe the Lord Jesus as the door is the word “Access.” Through the Lord Jesus, a person has access to God and grace as it is stated in **Romans 5:1-2**.
    - a. **Romans 5:1-2** says, *“<sup>1</sup>Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup>By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”*
  3. The Lord Jesus is the access point to the grace of God that brings both peace and hope.
  4. This grace, peace and hope comes as the Lord Jesus is the access to God the Father in order for a person to become adopted into the family of God as stated in **Ephesians 2:18-19**.
    - a. **Ephesians 2:18-19** states, *“<sup>18</sup>For through him **we both have access by one Spirit unto the Father**. <sup>19</sup>Now therefore ye are no more strangers and foreigners, but **fellowcitizens** with the saints, and **of the household of God**.”*
- F. More specifically, all of this access comes through the blood of the Lord Jesus as described in **Hebrews 10:19-22**.
1. **Hebrews 10:19-22** says, *“<sup>19</sup>Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus**, <sup>20</sup>By a **new and living way**, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup>And having an high priest over the house of God; <sup>22</sup>Let **us draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”*
- G. The old way to come to God was through the law of God which was a standard that was too high for any man to achieve. So, man cannot make it to God by keeping the law. That was the old way.
- H. Therefore, as an alternative to reaching God through the keeping of the law, the blood of the Lord Jesus gives us the *“<sup>19</sup>boldness to enter into the holiest by the blood of Jesus, <sup>20</sup>By a new and living way”* (**Hebrews 10:19-20**).
- I. That is the beauty of the Lord Jesus as it says in **Hebrews 10:20**, *“New and living way.”*
1. To come to God and receive the grace, peace, hope and adoption into the family of God.
- J. That is the first beauty of the Lord Jesus which is the beauty that God wants every lost person to see.
- K. Then, there is **a second beauty** of the Lord Jesus that those see who have entered into Him as the gate. This is a second beauty that goes beyond the beauty of the Lord Jesus as the gate.
- L. This is a beauty of the Lord Jesus that is not appreciated by the lost; like the pearls were precious to one, but not to the dogs and swine.

1. **1 Peter 2:7** says, *“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.”*
- M. This is a beauty of the Lord Jesus that causes the believer to thirst to see more of **Psalm 27:4** which says, *“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.”*
- N. Believers will never get enough of seeing the beauty of the Lord because His beauty is unsearchable.
1. **Ephesians 3:8** states, *“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”*
- O. This is so beautiful to us because the Lord Jesus is everything we are not; that makes us complete.
1. **1 Corinthians 1:30**—*“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*
  2. **Colossians 2:9-10**—*“<sup>9</sup>For in him dwelleth all the fulness of the Godhead bodily. <sup>10</sup>And ye are complete in him, which is the head of all principality and power:”*
- P. This is the second beauty of the Lord Jesus which is described by one word—hid.
1. **Colossians 2:2-3** says, *“<sup>2</sup>Of Christ; <sup>3</sup>In whom are hid all the treasures of wisdom and knowledge.”*
  2. The lost only see this second beauty of the Lord Jesus after they have seen the first beauty of the Lord Jesus as the gate.
- Q. Naturally, we are very excited about the second beauty of the Lord Jesus because that is what is enthralling our souls.
1. This second beauty of the Lord is hid to the eyes of the lost, like the beauty of the pearls is hid from the eyes of the dogs and swine.
- R. What that means for us as believers is that to speak about that second beauty of the Lord to a lost person is like trying to give dogs and swine pearls.
1. Those pearls are not of interest to them, and that is only for the saved.
- S. The first beauty of the Lord Jesus is the beauty of Him as the Gate to God that opens to the following six beauties:
1. **Peace**
    - a. **Isaiah 9:6**—*“For unto us a child is born, unto us a son is given...and his name shall be called... The Prince of Peace.”*
    - b. **Romans 5:1**—*“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:”*
  2. **Hope**
    - a. **1 Timothy 1:1**—*“Lord Jesus Christ, which is our hope;”*
  3. **Rest**
    - a. **Matthew 11:28**—*“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”*
  4. **Security**
    - a. **John 10:28-29**—*“<sup>28</sup>And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. <sup>29</sup>My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.”*
  5. **Satisfaction**

- a. **John 6:35**—“*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*”
- b. **John 4:13-14**—“<sup>13</sup>*Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup>But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*”

## 6. Cleansing

- a. **Revelation 1:5**—“*Jesus Christ... loved us, and washed us from our sins in his own blood.*”

- T. This is the First Beauty of the Lord Jesus, and those six beauties are all we should be talking to the lost about.
1. To speak of anything else about the Second Beauty of the Lord is to cast pearls before swine because they cannot see that beauty.
  2. To offer them what the lost do not feel they need, will anger them to, “*turn again and rend you*” as it was stated in **Matthew 7:6**.