

Judging

No. 191

Introduction.

- I. Please open your Bibles to the reading of Matthew 7:1-6. As Jesus was speaking to the multitude, He uttered these words.

MAT 7:1 "Do not judge lest you be judged. 2 "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. 3 "And 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? 4 "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? 5 "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. 6 ¶ "Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

- II. In this passage Jesus condemned the sin of judging.

- A. Judging was a very common sin among the Jews in the time of Christ.
- B. It is also a very common sin among us today, but one that too often does not receive the attention and rebuke other sins receive in our teaching.
- C. We must not, however, overlook or minimize this sin. One can be lost for judging as well as for any other transgression.

I. What Did Jesus Mean By The Words “Judge Not”?

- A. **Did Jesus condemn all judging?** Some have understood these words to mean such. Let’s carefully study God’s word to see if Jesus was condemning all kinds of judging.

B. Things Not Prohibited By The Words “Judge Not.”

1. By the words “judge not” Jesus **did not prohibit the judgment of the civil government.** (Rom. 13:1-7).

1 Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. 2 Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. 3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. 5 Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. 6 For because of this you also pay taxes, for rulers are servants of God, devoting themselves to

this very thing. 7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

- a. It is crystal clear that the civil government has the right to exercise judgment.
 - b. When the government exercises judgment it does so with the sanction and approval of God.
2. By the words “judge not” Jesus **did not prohibit church discipline**. The church has been commanded to withdraw from ungodly members. (1 Cor. 5:1, 2, 6).

1CO 5:9 I wrote you in my letter not to associate with immoral people; 10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. 11 But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-- not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are within the church? 13 But those who are outside, God judges. Remove the wicked man from among yourselves.

3. By the words “judge not” Jesus **did not prohibit judgment of false teachers**.(Matt. 7:15,16a; Tit. 1:8, 9; 1 Jn. 4:1).
4. By the words “judge not” Jesus **did not prohibit refusing to teach some men**. (Matt. 7:6).
 - a. Dogs and swine have no appreciation of sacred things and things valuable.
 - b. **Jesus taught some men are like this**. They only scorn the sacred things of God. They have no love for God or His Son. They do not reverence His word. Jesus taught it is not proper to waste our time with such. This is not determined subjectively, but by one’s repeated rejection of God and sacred things.
5. By the words “judge not” Jesus **did not prohibit rebuking sinners**. (Acts 10; Gal. 2:11, 12; Acts 8:14-20).
6. By the words “judge not” Jesus **did not prohibit correcting those indoctrinal error**. (Acts 18:24-26).
7. By the words “judge not” Jesus **did not mean we are not to preach the gospel of repentance to the lost world**. (Mk. 16:15, 16; Jn. 8:24; 14:6).

B. What did Jesus mean by this prohibition?

1. These words were leveled at the fault-finding spirit of the Pharisees and scribes. Jesus said these men were looking for specks in other men’s eyes when they had logs or beams protruding from their own eyes.
2. This was Jesus’ way of saying that they were super-critical of the minute faults of others, but they were overlooking the great faults in their own lives. He condemned them for their hypocrisy and told them to correct their own lives before they found fault with others.

II. Reasons For Fault-Finding - Now that we have determined the meaning of the words “judge not,” let us discuss some of the reasons why people are super-critical.

A. Many people are **super-critical to build up self**.

1. The more they tear down others the bigger it makes them feel.
2. This was the real motive of the Pharisees in the temple in comparing himself with the publican. He thought the more he degraded the publican the better he would look in the eyes of men.
3. Those like this Pharisees need to remember that the one who points the finger of scorn at someone else has three fingers pointing back at himself.

B. Others are **super-critical because of envy**. Envy seeks to destroy the object of its envy. This is frequently accomplished by hurting the influence of the one envied. Instead of pulling themselves up to a higher level, they seek to pull them down to or below their own level.

C. Others are **super-critical because they are blinded to their own faults**.

1. They are quick to detect the “little speck” in their brother’s eye, but overlook the “log” in their own eyes.
2. They are like the man who said, “I think I could see my faults if I had any.”
3. **One time a lady bought a small package of aged cheese**. Putting it into her handbag, she continued shopping in different stores. She was appalled at what she thought to be the malodor of the different clerks she encountered. She thought, “How can these ill-smelling clerks maintain their positions?” You can imagine her embarrassment when she opened her purse and found that she was responsible for the foul odor.

D. Others are super-critical because they **magnify the faults of others and ignore their own faults**.

1. On one occasion a father scolded his little daughter until she wept because she accidentally broke a platter, but excused himself for carelessly breaking his plow.
2. There are so many people like this father. They are quick to condemn others, but very slow to condemn themselves. They view the faults of others and serious and inexcusable, but their faults, if any, are little and excusable.

E. Others are super-critical they are **content to destroy rather than build**.

1. They would much rather find fault with others than to do something constructive.
2. Someone has written these familiar words that we need to keep constantly before our minds.

<p>I watched them tearing a building down, A gang of men in a busy town; With a ho-heave-ho and a lusty yell They swung a beam a side wall fell.</p> <p>I asked the foreman “Are these men skilled As the men you’d hire if you had to build?” He gave a laugh and said, “No indeed! Just common labor is all I need; I can easily wreck in a day or two What builders have taken a year to do.”</p>	<p>I thought to myself as I went my way, Which of these rules have I tried to play? Am I a builder who works with care, Measuring life by the rule and square?</p> <p>Am I shaping my deeds to a well-laid plan, Patiently doing the best I can? Or am I a wrecker who walks the town Content with the labor of tearing down?</p>
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III. **How Can We Overcome The Practice Of Being Super-critical Of Others?** Someone might raise the question, “How can we overcome the practice of being super-critical of others? I would like to offer several

suggestions.

A. In the first place, we must **take a good look at self**

1. If we will take a good look at self this will end the fault-finding spirit. We will be so humbled that we will not be looking for the faults of others.
2. We will say. (Lk. 18:13).

B. In the second place, we must form the habit of **looking for the good in people rather than the bad.**

1. It is so easy to fall into the habit of always looking for the bad in others and never looking for the good. Everyone has something good about them if we will just look for it.
2. Someone has said, “There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to speak evil about the rest of us.”

C. In the third place, we must **put ourselves in the place of others.**

1. We must realize that if we had the same burdens; the same problems, the same temptations; that we might act very differently.
2. The **Indians** used to say, “Never criticize another’s walk until you have walked in his moccasins three days.”

Pray don't find fault with the man that limps Or stumbles along the road Unless you have worn the shoes he wears Or struggled beneath his load.	You may be strong; but still the blows That were his if dealt to you In the self-same way the self-same time Might cause you to stagger, too.
There may be tacks in his shoes that hurt, Tho hidden away from view, Or burden he bears placed on your back Might cause you to stumble too.	Don't be harsh with the man who sins, Or pelt him with word or stone, Unless you are sure-yea, doubly sure— That you have no sins of your own.
Don't sneer at the man who's down today, Unless you have felt the blow That caused his fall or felt the shame That only the fallen know.	For you know perhaps if the tempter's voice Should whisper as soft to you As it did to him when he went astray It might cause you to falter, too,

- D. In the fourth place, we can overcome this sin of fault-finding by realizing it will **keep us out of heaven.** (Jas. 2:13). If we unmercifully condemn others, we will find no mercy in the judgment.

Conclusion.

- I. In our lesson we have been talking about the judgment of others.
- II. There is another type of judgment taught in the scriptures. (2 Cor. 5:10).
 - A. Paul says all men must stand before the judgment-seat of Christ.

B. Some day you will stand before His judgment-seat. What will Christ say to you? Will He say, "Well done" or will he say "Be gone." If you want to hear the words "Well done" on that day you must give your life completely to Christ. You must submit to Him in baptism and live for Him. If you have not done so, you are invited to come as we stand and sing.

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