

When judgement is sinful.

Introduction

Psalm 19:9 LSB

⁹... The judgments of Yahweh are true; they are righteous altogether.

But what about our judgments?

The human heart has a tendency to set itself up as the standard for what is right or wrong.

We make judgment calls based upon feelings, desires, preferences, denominational beliefs, legalistical standards or traditions.

Not only that were very quick to want to know and find out the faults of others.

But when you condemn or judge others, you often acquire a greater freedom to sin yourself.

We act like a judge of others yet don't first judge ourselves.

God's word addresses this tendency in our hearts to be hypocritical judges.

Our passage this morning confronts hypocritical judgment while calling the disciple of Jesus to discernment when you encounter people who show a disregard for or a disdain to God's word.

Historical Background

Matthew had a twofold purpose in writing the book.

- To prove that Jesus is the Messiah King
- To explain God's kingdom program to his readers.

The Sermon on the mount reveals how those in His kingdom, His disciples should live and act

In Mat 5:2-12 Jesus began His sermon by describing the qualities of a disciple that brings joy

In Matt 4:13-16 He revealed the core ministry of the disciple.

In Mt 5:17-20 He revealed the foundation for the disciples ministry.

In Mt 5:21-48 Jesus revealed the need for perfect righteousness.

In Mt 6:1-18 Jesus focussed on the acts of righteousness revealing the importance of correct heart motives.

In Mt 6:19-24 He confronted the materialistic heart

In Mt 6:25-34 He confronted the worrying heart

Finally in Mt 7:1-6 Jesus confronted hypocritical judging heart

Passage

Matthew 7:1-6 LSB

¹ "Do not judge, so that you will not be judged.

² "For with what judgment you judge, you will be judged; and with what measure you 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.

Proposition

4 restrictions for judging others that protect you from hypocritical judgment.

1. Judge not because you will be judged vs 1
2. Judge not because you will be judged by similar measures vs 2
3. Judge not because you may be blinded by hypocrisy. vs 3-5
4. Judge not without discerning how people respond. vs 6

1. Judge not because you will be judged vs 1

Matthew 7:1 LSB

¹ "Do not judge, so that you will not be judged.

"1 "Do not judge,

The grammar reveals that this is a command you should obey as a lifestyle.

The term judge means to separate, distinguish, discriminate between good and evil, BDAG express an opinion about SENSE =to form a critical opinion of something either positively or negatively by examination or scrutiny.

So what does this refer to.

Commentators differ here.

- NICNT = what is forbidden is a **fault finding mentality and speech** that will **rebound** against the one who exercises it.
- Macarthur= what is forbidden is a **self righteous, judgmental spirit**. It is when you develop your own standard of morality and judge others by your self made beliefs and standards. An example of this would be the Pharisees and Scribes who came over judgmentally, proudly and unmercifully and judged others who were not a part of their elite religious system.

Luke 18:11–12 LSB

¹¹ "The Pharisee stood and was praying these things to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.

¹² 'I fast twice a week; I pay tithes of all that I get.'

- Carson = not to be **judgmental and censorious** (fault finding, critical, hyper critical) (Like NICNT)
- Allison = you are not to play the role God plays as judge. Do not judge lest you be condemned by God in the final judgment
- Calvin = the human desire to inquire in the faults of others, the eager desire for biting, censuring and slandering, to pass sentence on others.
- The Messianic Jewish = the human propensity to render unfair judgment. The idea of judging without mercy

What do you do when commentators differ?

1. You look at the grammar
2. you look at the close context

3. Your look at the wider context

The grammar reveals the reasons your should not judge as well as the time span of the actions.

However **the close context** sheds light on Jesus intended meaning when he said "donot judge."

In Mt 6:2 Jesus confronted hypocritical charity,

Mt 6: 5 He confronted hypocritical prayer

Mt 6:16 he confronted hypocritical fasting

And once again Jesus condemns hypocritical judgment in vs 3-5

Vs 5 we see the person is called a hypocrite.

Matthew 7:5 LSB

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.

Hypocritical judgment.

Hypocrite = one who acts as a counterfeit, feigning , a pretender, an actor, a stage player.

The kind of judgment in which you act as a moral standard, that you yourself is not keeping.

Like the story of the women caught in adultery not in the original.

But which Jesus said , let him who is without sin be the first to cast a stone.

Its when you nit pick the fault in another persons life, yet donot see the major issue in your own life.

So we see Jesus was telling his hearers not to be hypocritical judges.

The **wider biblical context** reveals what it **does not mean**.

It does not mean:

- You should not discern(judge) what is sinful and what is holy because then everything goes.
- You should not evaluate or criticize anyone or anything because your calle dto test for false teachers.

Matthew 7:15 LSB

¹⁵ "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

- You should not test and expose false doctrines, practices and false teachers

Acts 17:11 LSB

¹¹ Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily *to see whether these things were so.*

- You should not evaluate and judge something as sin because how would you apply Mt 18 in church discipline.
- You should not have human courts of Law

Romans 13:3–4 LSB

³ For rulers are not *a cause of fear* for good behavior, but for evil. Do you want to have no fear of that 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 in vain, for it is a minister of God, an avenger who brings wrath on the one who practices evil.

Jesus then gave the reason why you should not practice hypocritical judgment?

so that you will not be judged.”

The grammar reveals

1. The **purpose**.

Dont render hypocritical judgement because you may receive judgment.

Dont be that person living in a glass house throwing stones at others.

Application

This passage should drive you to confront sin in your own heart and life first.

It encourages you to approach judgment of others with great caution, great humility understanding the deceptive nature of ones own heart.

Remember you are never the ultimate judge.

God is the ultimate judge.

Ecclesiastes 12:14 LSB

¹⁴ For God will bring every work to judgment, everything which is hidden, whether it is good or evil.

2. Judge not because you will be judged by similar measures vs 2

Matthew 7:2 LSB

² "For with what judgment you judge, you will be judged; and with what measure you measure, it will be measured to you.

"2 "For

Reveals the cause or the reason why you should not judge others with a hypocritical heart.

with what judgment you judge,

The grammar here reveals the judgment criteria you use presently as a lifestyle

you will be judged;

The grammar predicts a future judgement for you that judge.

and with what measure

Again the grammar reveals this to be a present ongoing action

you measure, it will be measured to you."

Again the grammar reveals you will be the future recipient of the same measure.

The principle is this .

The standard you apply to others God will apply to you.

If you show no compassion and mercy, neither will God.

The pharisees and Scribes were legalists and in their judgment of others were harsh, showing no mercy.

As a disciple of Jesus, you should be wise and take heed of Christ warning.

Application

Never assume the role of the Omniscient judge.

If you know that you will be judged with the same standard, be quick to show mercy, seek to be fair and just in approaching matters.

Do due diligence to gather all the facts.

How often do we practice this in marriage when you assume what other people are thinking and make a judgment call on your assumption.

Or you make a judgment call on the nonverbal communication of another person and act on the assumption that's in your mind.

Beware of looking at people's actions and jumping to conclusions until you have all the facts.

Even then be cautious.

3. Judge not because you may be blinded by hypocrisy. vs 3-5

Matthew 7:3-5 LSB

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.

"3 "And

The term and here in the GK is normally a contrastive term "de" , but here it connects vs3-5 with verses 1 and 2.

It sheds more light on the kind of judgment Jesus was condemning.

There is a progression in thought.

- vs 3 relates to **looking and observing** - judging with what you see
- vs 4 relates to **words**- judging with your words
- vs 5 relates to the **actions of removing the problem.** - judging actions

Let's look at the first one - the judging look

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?

Look see, =discern, perceive by sight

The grammar reveals that you look at the speck as a lifestyle while not noticing as a lifestyle the log in your own eyes

As a lifestyle you see the speck in another person's life.

The term speck (Karpheos) is repeated three times in vs 3,4,5 and refers to anything dry, light, such as straw, stubble, chaff, a splinter of wood, a particle of sawdust, or chaff.

Doing wood work myself, I try and protect my eyes from these things.

Having had dust in my eye, I know how it irritates the eye.

You really try to wash it out.

It is significant in that it impacts everything you do.

The speck would represent the sins in another persons life.

So as a lifestyle your seeing their sins, you observe them as a lifestyle.

Its like we parents tend easily see the sins and disobedience of our children.

Or we easily see the sins of our spouse.

or the sins of the people we work with

It is natural to our hearts to see the faults of others.

Yet we donot notice

The term notice=katanoeo = intensely think, to observe, notice, concider , to be fully aware of through thoughtful viewing, fully with the eys and mind

We donot as a lifestyle see the massive sins in our own lives.

Never are men's hearts in such a hopeless condition as when they are not sensible of their own sins.

J. C. Ryle

We dont observe them, were not looking at them intently and it blinds us.

Its like when I was driving from Durban to PMB and suddenly my car was covered in mudd and water, a complete blinding situation.

Your sin blinds you to how you judge others.

Again the term log is repeated three times in vs 3-5, meaning that the Jesus was emphasising this picture.

The term log (dokos) refers to a rafter or beam used in building, a log, a bearing beam, a thick piece of wood used in construction.

Jesus used figurative speech that painted a picture that you could relate to emotionally.

The point that Jesus was making was not that the speck was insignificant.

Rather that it is significant but there is something of much greater significance in your own life.

The speck/splinter is made up of the same material as the log.

Sin is sin

Having a splinter effects your eyesight.

Having a log in the eye would block your eyesight totally.

Both significantly effects the person.

Its just that your own sin incapacitates you to rightly judge another's sin.

Judging as a hypocrite leads to:

- an unbalanced understanding of what is fair
- hasty conclusions
- watering down God's standards and compromise
- self righteous , self favoring and self justifying. Pr 16:2, 21:2

The main point here though is that the sin of the critic blinds them to their own sinfulness and their own self righteousness.

Hypocrisy blinds you to your own sinfulness.

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?"

Hycritical attitudes and perceptions are revealed in what comes from our mouths.

The grammar reveals something you may say in the future.

In which you request a brother to remove the speck from their eyes and while having a beam in your eye.

Its like trying to fix the tiny manute screw in your glasses while being blindfolded using a ten pound hammer.

Jesus revealed the folly of the hypocrites words.

Hypocritical attitudes expressed in words, yet are blinded to its own sinful condition of the heart.

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."

Here we find Jesus's remedy.

First he labled the person who practices this kind of judgement.

You hypocrite.

He then gave a command.

First deal with your own log in your eye.

Frist deal with the sin in your own heart.

First deal with the issue that hinders your fellowship with God.

Then pursue as best you can all the facts

Proverbs 18:13 LSB

¹³ He who responds with a word before he hears, It is folly and shame to him.

Then only try and confront the sin of other people.

Galatians 6:1 LSB

¹ Brothers, even if anyone is caught in any transgression, you who are spiritual, restore such a one in a spirit of gentleness, *each of you* looking to yourself, so that you too will not be tempted.

Application

Pray

Ask God to search your own heart.

Psalms 139:23–24 LSB

²³ Search me, O God, and know my heart; Try me and know my anxious thoughts;

²⁴ And see if there be any hurtful way in me, And lead me in the everlasting way.

Ask God to refine your mind and heart

Psalms 26:2 LSB

² Test me, O Yahweh, and try me; Refine my mind and my heart.

Ask Him to clean your heart.

Psalms 51:10 LSB

¹⁰ Create in me a clean heart, O God, And renew a steadfast spirit within me.

Then repent of any known sins

Lamentations 3:40 LSB

⁴⁰ Let us search out and examine our ways, And let us return to Yahweh.

Only then may you become a useful instrument in God's hand to help them.

2 Timothy 2:20–21 LSB

²⁰ Now in a large house there are not only gold and silver vessels, but also vessels of wood and of clay, and some to honor and some to dishonor.

²¹ Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, having been prepared for every good work.

4. Judge not without discerning how people respond. vs 6

Matthew 7:6 LSB

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.

Its hypocritical to focus on the faults and sins of others when you have plenty of sins in your own life.

So show great discernment in your judgment.

Judgment implied distinguish or discriminating what is right or wrong based on the truths of God's word.

Jesus had already condemned hypocritical judgment.

But now He called the disciples to discernment.

Discernment :

- When you judgments of other people.
- When you confront people using God's word.
- When you share the deeper truths of God's word.

"6 "Do not give what is holy to dogs,

The grammar reveals a degree of hope or desire.

Or I hope that you donot give what is holy or Sacred to the dogs.

What is holy = what is set apart, consecrated, devoted, set apart from common use, having the charactersitics of moral purity.

The image here was likely the idea of a piece of holy meat that was consecrated as a sacrifice.

Normally some parts of offering were burnt up, some were eaten by the priests and the part left on the altar was exclusively for the Lord and was thus holy.

Add to this picture the reference to dogs.

In Biblical times dogs were seldom household pets, except those used as working animals with sheep.

They were:

Half wild mongrels, scavengers, dirty, greedy, snarling often vicious and diseased, dangerous and despised.

Calling a person a dog implied a term of humiliation, disregard.

1 Samuel 17:43 LSB

⁴³ And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.

2 Samuel 9:8 LSB

⁸ So he prostrated himself and said, "What is your servant, that you should regard a dead dog like me?"

2 Kings 8:13 LSB

¹³ Then Hazael said, "But what is your servant, *who is but* a dog, that he should do this great thing?" And Elisha answered, "Yahweh has shown me that you will be king over Aram."

Dogs simbolized those excluded from heaven.

Revelation 22:15 LSB

¹⁵ Outside are the dogs and the sorcerers and the sexually immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

For a Jew it would be unthinkable to throw a piece of holy meat, that was consecrated as a sacrifice in the temple to dogs.

This would be the hight of desecration.

Likewise everytime you confront or teach God's word and deep spiritual truths, everytime your call people to to repentence and to return to God's ways, people respond to your words.

Some repent.

Some want to hear more.

But some may act like dogs .

They show a total disdain, a total disregard to God's word, they could not care about it one bit.

For them they are driven by their lust for comfort in the world and their own sinful desires rule their hearts.

Dont waste your time with such people.

The second group of people you should show discernment with regard to any form of judgment or teaching and imparting deep spiritual truths.

and do not throw your pearls before swine,

The Grammar again reveals a degree of hope or desire. I hope that you donot throw your pearls before swine, "pigs".

Swine were the ultimate picture for the Jews of uncleanenss.

Thats why Antiochus Ephianes sacrifices a pig on the Jewish altar that led to the Maccabean revolt.

The pigs were not domesticated by the Jews.

They were wild animals, foraging in garbage dumps, on the edge of town, they were also greedy, vicious, filthy and should you come between their food, they were likely to turn and tear you to pieces with their tusks and sharp hooves.

Jesus said, likewise I hope you do not throw what is expensive jewelry to these unclean animal.

Just like you do not show your personal treasures to everyone, so also you should show discretion when judging such people or imparting spiritual truths to them.

Jesus gave the warning.

lest they trample them under their feet, and turn and tear you to pieces.”

Just like pigs would trample the expensive jewelry and turn and attack you, so such people show a disdain to God's word.

They show no regard for what is sacred, no appreciation for the spiritual riches of Yeshua.

In fact you find some of them even becoming hostile.

Many years ago, I remember meeting a student on my campus. I asked him if I could have a spiritual conversation with him. He responded, by asking if I was a Christian. I said I was. He then said, I think you need to go and see a psychiatrist. Just leave me alone.

I remember what I did.

I simply moved on.

This is what Jesus did in Mt 13 when the Pharisees started labeling Jesus's works as being done through the power of Satan He started teaching in parables.

Just like Paul when he faced hostile Jewish responses moved on to focus his ministry mainly on the Gentiles.

If a person you confront biblically shows no respect for God, His word and may even become aggressive hostile, it's better not to confront that person further.

In a sense your making a judgment call leaving them to continue in their sin.

This is what happens after the 4th step of church discipline is ignored.

Your time is better spent with those who hunger for God's word and seek to understand and apply it in their lives.

Application

When we read passages like this, one tends to think of other people out there and you never look at your self.

Proverbs 16:2 LSB

² All the ways of a man are pure in his own sight, But Yahweh weighs the motives.

Proverbs 21:2 LSB

² Every man's way is right in his own eyes, But Yahweh weighs the hearts.

BUT maybe a question you should ask yourself.

How do you respond to God's word being proclaimed

Do you show a disdain to it?

Do you disrespect it?

Or are you simply that person who just makes no time for God's Word?

If that's you, then all I can say is

Confess your attitude, repent of your attitude, return to God and make the time, pursue God whole heartedly.

Become active in your pursuit of growing in Christlikeness.

If you have not come to Jesus and trusted Him as Savior and Lord,

Wont you this morning, acknowledge your sin to Him, trust in His death and resurrection for the forgiveness of sin and choose to walk in yieldedness to Him.

Now to those of us ministering to others.

Show discernment when ministering to others.

Those who show an open disdain to God's word and even hostility.

Refrain, pray for them.

But move on to share with others.

Conclusion

As disciple of Christ, before you confront a person on any matter, check your own walk with God.

And as you seek to make disciples of others, show discernment when confronting others that show a disdain or hostility to God's Word.