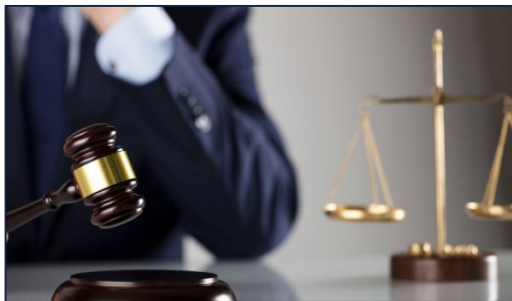


Is It Ever Right to Judge Your Brother?

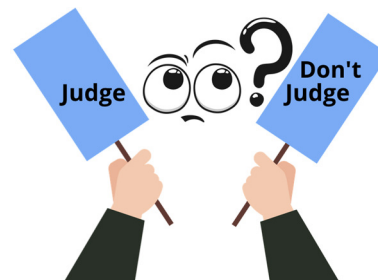
Matthew 7:3: (NASB) *Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?*



We all make judgments, even when we are not thinking about it. If you are listening to this podcast, you are right now deciding whether to keep listening. If you are reading these Show Notes you are right now considering whether or not to continue reading. This verifies that judging is an important exercise, as it helps us determine what is worth our time and what is not. We believe you will find this podcast a worthy investment of your time, so do stay with us! What about judging others? This is a little trickier. The Bible emphatically tells us NOT to judge

others, and with the same passion it tells us TO judge others. Why the seeming doublespeak? It all comes down to two things. Obviously the “what” of our judgment is important. But more importantly, we need to be aware of the “why” of our judgments.

There are at least seven different words for “judge” or “judgment” in the New Testament. We will look at some of these words and their meanings as we examine several pointed teachings on how we should perceive our brother or sister.



Who is my brother? Does our theme text refer to every human being or is it for those in my circle of friends, family and neighbors? Is it about those who claim to be Christians - fans of Jesus - or is it specifically about followers of Jesus - sacrificial Christians?

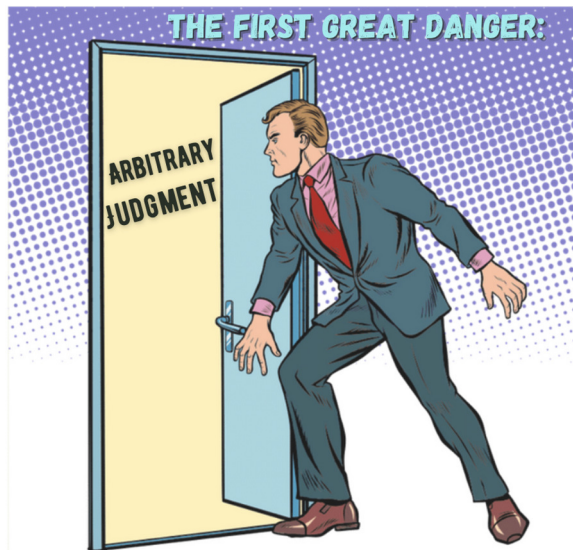
Yes to all! While it is specifically referring to judging within the brotherhood, the followers of Jesus, the principles apply to all.

The first teaching is from Jesus and his Sermon on the Mount:

Matthew 7:1-5: (NASB) *¹Do not judge so that you will not be judged. ²For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. ³Why 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? ⁴Or 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? ⁵You 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.*

These texts reveal two great dangers that open the door for inappropriate judgment:

1. Arbitrary judgment - judging for no valuable reason
2. Fault-finding and fault-magnifying



 **The incident, *Before You Judge Someone* - Watch This, Jay Shetty**

- A man was waiting at an airport for a long-distance flight. His flight was delayed, and so he had a little spare time. He saw a deal on some cookies and thought he should treat himself. He bought quite a few cookies because he thought it might be quite a long delay. He took a seat near a man and started to read the magazine he also picked up earlier. He exchanged a glance with the other man and then tried to avoid eye contact as he went back to reading. While he was engrossed in his magazine, he happened to see that the man sitting beside him boldly grabbed a cookie from the container. He initially ignored the incident to avoid a scene. He grabbed a cookie himself and went back to his magazine.



We will hear how this story of the mysterious cookie thief develops throughout the podcast.

Verse 1 - Jesus begins with a warning:

Matthew 7:1: (NASB) Do not **judge** <2919> so that you will not be **judged** <2919>.

Judge: Strong's #2919 *krino kree'no*; properly, to distinguish, i.e., decide (mentally or judicially); by implication, to try, condemn, punish

As Matthew 7 unfolds, we will see that Jesus is saying, do not begin to enter into the process of arbitrarily judging someone, as that action will trigger judgment back upon you.

Verse 2 - Jesus develops the consequences of arbitrary judgment:

Matthew 7:2: (NASB) For in the way you **judge** <2917>, you will be **judged** <2919>; and by your standard of measure, it will be measured to you.

Judge: Strong's #2917 *krima*; a decision, the function or the effect, for or against

This second word for *judge* carries a decision aspect with it. Jesus is demonstrating how quickly we go from *thinking* about someone in an arbitrarily negative way to *deciding* about them! This is a subtle but important point.

Romans 2 is a good supplement to Matthew 7. Romans 1 revealed the sinfulness and depravity of humanity in light of God being revealed to them through nature.

Romans 2 warns us not to fall into the pattern of the arbitrary judgment in Matthew 7:

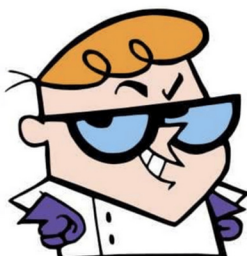
Romans 2:1-3: (NASB) *¹Therefore you have no excuse, everyone of you who passes **judgment <2919>**, for in that which you **judge <2919>** another, you **condemn <2632>** yourself; for you who **judge <2919>** practice the same things. ²And we know that the **judgment <2917>** of God rightly falls upon those who practice such things. ³But do you suppose this, O man, when you pass **judgment <2919>** on those who practice such things and do the same yourself, that you will escape the **judgment <2917>** of God?*

Condemn: Strongs #2632 *katakrino*; from #2919; to judge against, i.e., sentence

This is harsh. By minutely analyzing others, we are actually passing a sentence on ourselves.

The Apostle Paul is showing us the big picture assessment about judging. This is not just about the brotherhood; it is about everyone. Paul is blunt - when we judge others in a careless and self-unaware way, we bring a harsh sentence upon ourselves and give God a panoramic view of our faulty character.

UH-OH!



WHEN I LOOK AT MY BROTHER'S FAULTS, WHAT DO I SEE?

AM I LOOKING FOR HIS FAULTS TO USE THEM TO PROVE A POINT OR MAKE MYSELF LOOK BETTER?
DO I SEE HIM AS A VALUED HUMAN BEING FIRST,
OR DO I SEE HIM AS A FAULT-RIDDEN SINNER FIRST?

JUDGING OUR JUDGMENTS:

We all judge improperly because of our sinful nature. The question is what do we do about it? We need to repent and be on guard to stop the practice. This is the simple key - repent. Do not just think about it; stop it.

The whole idea of judging others without first looking in the mirror and thinking it through is a scary proposition!

Now that we know not to look for someone's faults, what is our natural reaction when we see them?

The human mind is a complex thing. Once we have exposed an issue with another person, it becomes incredibly hard to avoid seeing that person outside of that issue. Our natural judgments run with the negative which then defines how we see that person. Jesus is about to tell us that through God's eyes, this is destined to backfire.



 **The judgment, Before You Judge Someone - Watch This, Jay Shetty**



- *But the man seemed to have enjoyed the cookie so much, he took another one and started eating it, too. This continued for a while and with each passing moment, he began to get more and more irritated. Every time he took a cookie, so did the other man. When the last cookie was left the man nervously took that cookie and broke it in half. He offered the other to the man and smiled. The man took the cookie and could not believe the other man's nerve. He was thinking in his head, how ungrateful could that man be? The other man then left and took the container with him.*

Verse 3 - The sin of faultfinding.

This begins with **THE OBSERVATION STAGE:**

Matthew 7:3: (NASB) Why do you look at the **speck <2595>** that is in your brother's eye, but do not notice the **log <1385>** that is in your own eye?

Speck: Strongs #2595 *karphos*; a dry twig or straw: 1) a dry stalk or twig, a straw 2) chaff

Log: Strongs #1385 *dokos*; (through the idea of holding up); a stick of timber

Look at the speck - like a piece of dust

Do not notice the log - a piece of lumber large enough to hold up

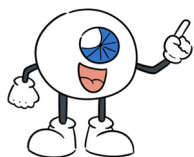
Jesus is using hyperbole - an exaggerated picture - to make a profoundly important point, dramatic enough to remember. The mere fact that we are faultfinding classifies us as those whose own faults are painfully obvious before God. As a disciple of Christ, we clearly do NOT want to be in this position.



SPEAK



We want to catch any judgment of others in our thoughts before we speak. This stops our judgments while they are still in the observation stage as a private thought, before we act on our false premise.



But wait! If our brother does have a speck in their eye, shouldn't we point it out? After all, it will irritate them, make them focus on unproductive things and even hurt their attitude.

There IS a value in helping someone going through difficulty, but not in this context. Jesus is telling us we have a problem with the speck and log analogy.

Back to Romans:

Romans 2:4: (NASB) *Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?*

The Apostle Paul reminds us of our most important spiritual perspective. By being arbitrary and faultfinding, we are walking a path away from God's *kindness and tolerance and patience* with us.

Verse 4 - The sin of faultfinding continues with **THE COMMUNICATION STAGE**, when we magnify the faults we have found:

Matthew 7:4: (NASB) *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?*






Not only do we look at their fault, but we also act on it. Not only do we act on it, but we also present ourselves as holy in the process. We elevate ourselves in this inappropriate way in judging our brother.

We cannot judge the heart of another; we can only judge outward actions.

Consider these points as "gateways" to judgment.

There are three necessary questions to ask ourselves when we judge:

1.  Is our judgment based on clear truth rather than our own opinion?
2.  Is our judgment based on a kind perspective and not out of anger, revenge or jealousy?
3.  Is our judgment a necessary judgment or are we just "stirring the pot" - making unnecessary trouble or agitation?

Jesus was no stranger to teaching us the perils of inappropriate judgment:

Luke 18:9-12: (NASB) *⁹And he also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: ¹⁰Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood and was praying this to himself: God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. ¹²I fast twice a week; I pay tithes of all that I get.*

The flood of insensitive and comparative judgments in this story are a dramatic example of the issues Jesus laid out in Matthew 7 and where they can lead.

Next comes **THE REVEALING STAGE**.



Verse 5 - The sin of faultfinding. Here our careless judgments and exposure of another's faults are labeled, and it is NOT pretty:

Matthew 7:5: (NASB) *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.*

Is this what we do? It shows a lack of true humility. We can only be helpful to our brother when we are not being hypocritical.

The hypocrisy of this verse lies in the feigning of concern for the fault of another while totally ignoring the glaringly larger fault of our own. This behavior shows that we do not truly care for our neighbor; rather, we care more to show our superiority over our neighbor.

Being falsely judged weighs us down. We do not want to do that to someone else.

Finishing the parable of Jesus:

Luke 18:13-14: (NASB) ¹³*But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, God, be merciful to me, the sinner! ¹⁴I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.*

The tax collector was self-humbling in his prayers. He could not even lift up his eyes. He received the grace of God because of his humble attitude.

Here we see the simple principle of God's judgment being the only judgment that ultimately matters:

Romans 2:5-6: (NASB) ⁵*But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶who will render to each person according to his deeds.*

We do not want to be storing up the wrath of God! Inappropriate judgment will always bring appropriate - and if necessary - severe response from God.



WHEN I LOOK AT MY BROTHER'S FAULTS, WHAT DO I DO?

DO I ACT IN A WAY THAT BELITTLES HIM BECAUSE OF MY OWN HYPOCRISY, OR DO I ACT IN A WAY THAT BUILDS HIM UP? DOES MY SEEING HIS FAULTS BRING ME TO TREATING HIM AS LESS THAN HE IS OR DO I CHOOSE TO TREAT HIM AS 'CHRIST IN HIM THE HOPE OF GLORY'?

Faultfinding judgment is nothing more than a trap. Let's face that fact, then turn around and run away from it.

**As we avoid inappropriate judgments,
how do we know when and why to make proper judgments?**

This is a massively important and difficult question. The Bible does tell us that some judgments are not only proper but necessary as well. Understanding the reasons, the attitudes and the method for these needed judgments now becomes a priority. When we judge, we must honor God as we do it. What do we need to have in place before we undertake this judging?



As followers of Christ, we should have a character that stands above scrutiny:

1 Corinthians 2:14-15: (NASB) ¹⁴But a natural man does not accept the things of the spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually **appraised <350>**. ¹⁵But he who is spiritual **appraises <350>** all things, yet he himself is **appraised <350>** by no one.

Appraised: Strongs #350 *anakrino*; properly, to scrutinize, i.e. (by implication) investigate, interrogate, determine

This word means “to size up,” assess or evaluate. In the King James Version, this almost sounds like bragging: *But he that is spiritual judgeth all things, yet he himself is judged of no man.* As someone who lives for Christ, people around us should know what we stand for and who we are. The spiritual person should be known by his or her words and actions, and therefore be above judgment by others. Our righteousness and what we stand for should be evident to all. Our character should stand *above* the arbitrary and faultfinding issues of Matthew 7 and Romans 2.

 **The reality, Before You Judge Someone - Watch This, Jay Shetty**

- *This guy couldn't believe what had just happened. He was relieved when his flight was called. He gathered his belongings. As he lifted his bag, he saw that there was a full container of cookies right there. He was totally shocked. Totally surprised. It caught him off guard. He thought to himself, if my cookies are here, then wait! Those cookies were his! The other man had shared his cookies while he was thinking he was the one doing the sharing. While he was angry and irritated, the other man was being generous and kind. He felt so bad for what had happened, but he couldn't find the other man anywhere and didn't know how to apologize.*



Think about the revelation when he saw the full bag of cookies! What just happened here? We can imagine as he looks back and thinks about all the things he was thinking, and the scowl that may have been on his face. Consider the mortification that all this time, the other guy was wondering about *his* taking the cookies, but generously sharing them - even to breaking the last one in half and giving him half!

Once we have this character of *standing above scrutiny* in place, we will look at the situations we, as Christians, should judge. With each judgment we need to look at:



1 FIRST JUDGMENT SITUATION

As followers of Christ, we should be able to access God's spiritual wisdom and apply it to judging the more basic earthly matters amongst our Christian family:

1 Corinthians 6:1-7: (NASB) ¹Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? ²Or do you not know that the saints will **judge <2919>** the world? If the world is **judged <2919>** by you, are you not competent to constitute the smallest law courts? (These would try the trivial cases) ³Do you not know that we will **judge <2919>** angels? How much more matters of this life?

The Apostle Paul calls the brethren to account here for taking each other to court for trivial matters. He asks how are they are not qualified to judge these trivial things between themselves if, in the next age, they will be expected to **judge angels**? Where is their spiritual strength?

⁴So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? ⁵I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, ⁶but brother goes to law with brother, and that before unbelievers? ⁷Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?

Paul is saying there must be someone with God's spiritual wisdom who is capable *among the brethren* to help figure these matters out. The larger issues may need to be decided in a legal court, of course, but for smaller things we should not depend on unbelievers to make a judgment between believers.

We are to judge between ourselves regarding basic worldly matters.



Our WHY

First, we should be taking care of ourselves utilizing Christian maturity. Second, this is an important aspect of our witnessing as Christians to the world. They should see us as capable of working out our differences as unselfish followers of Jesus.



Our METHOD

Find those who display Christian wisdom based on the leadings of the spirit of God. Christian wisdom - through the spirit of God - helps us see things in a clearer, more righteous way.



Our ATTITUDE

Humility is required for the one called upon to judge and those who have the dispute. No matter who is involved, we need an attitude of humility to make it work.

We show maturity, we witness to others, we use Christian wisdom through the spirit of God to make a decision and we remain humble.

And, as Paul says, why not take the wrong? We can feel the frustration of Paul saying - do we need to be "letter of the law" perfect with each other?



2 SECOND JUDGMENT SITUATION

Jesus tells us we have a responsibility to judge and expose false prophets:

Matthew 7:15-20: (NASB) ¹⁵Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? ¹⁷So every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰So then, you will know them by their fruits.

Jesus tells us we need to be vigilant in exposing false prophets within the body of Christ.



Jesus does not tell us to judge *each other* by our fruits, only false prophets. We should give each other the benefit of the doubt.

When it comes to defending truth, there are times we need to make judgments. While it is our responsibility, it should make us somewhat uncomfortable as we do not take pleasure in bringing these judgments upon others.

We are to judge and expose false prophets.



We are all responsible to help protect the flock from ravenous wolves. There are many Scriptures that tell us this. When we look at Christianity around the world, we see many leaders that are taking their flocks away from Christian sacrifice and toward earthly gain.



Close observations of those who come in among us regarding the direction of their influence. To where would this individual lead us? How does that compare with where and how Jesus leads us?



Attentive scrutiny, *always* with humility.

3 THIRD JUDGMENT SITUATION

We have a sober responsibility to judge within the brotherhood in areas of serious moral issues:

1 Corinthians 5:1-2: (NASB) ¹It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. ²You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

In this case, there was immorality in the Corinthian church the congregation did nothing about. The Apostle Paul is disappointed in them and tells them they must remove the person who was involved.

We are to judge within the brotherhood in areas of serious moral issues.



Our WHY

Immoral activity has no place within the brotherhood. We came from an immoral world into the sanctified (set apart for a holy purpose) body of Christ. Yes, Christianity is “come as you are,” but it is not “stay as you are!” Change is necessary for all of us in order to fit into the pattern of righteousness God rightfully demands. We need to stay clean to be a good example.



Our METHOD

This is a difficult judgment. Actions have to be designed to humbly - and possibly firmly - do what is necessary to remove the immorality from within the church. Humble does not mean being a “pushover.” It means we are not full of ourselves and act in a way that reflects godliness.



Our ATTITUDE

We should be mournful. Notice the focus is not on anger or passionate denouncing, but on lamenting the sinful actions. This prepares us for the possibility of fully receiving a repentant brother back when he is ready. *You have become arrogant and have not mourned* - they should have been grieving!

In this case, the Corinthian church was able to receive this brother back. In fact, Paul urged them to take him back once he showed a reversal of behavior.



WHEN I LOOK AT MY BROTHER'S FAULTS, HOW DO I PROCEED?

DO I RUSH TO JUDGMENT WITH PASSION, ANGER AND A SENSE OF SUPERIORITY? LET ME RATHER PUT THESE NECESSARY JUDGMENTS IN PLACE WITH CAUTION WHEN THERE ARE GRIEVANCES, FIRMNESS WHEN THERE IS CORRUPTION AND SADNESS WHEN THERE IS WRONGDOING.

JUDGING OUR JUDGMENTS:

In summary:

- We are to judge between ourselves regarding basic worldly matters.
- We are to judge and expose false prophets.
- We are to judge within the brotherhood in areas of serious moral issues.

Proper judgment is harder than it looks. To do it right we must stay out of the way and apply godly principles.

We have considered some harder judgments. What about brotherly judgments that are more positive?

When we think about making judgments, it is easy to assume we are referring to the nastier side of life where principles are at stake. But there are several other types of appropriate judgments we need to make between ourselves. These are maturity-based and not necessarily right or wrong. They are based on “good, better and best.” We have to strive to do the best we can with these judgments.

Do not judge people for the choices they make if you do not know the options they had to choose from. – Unknown

We cannot read the heart of a person. We can only look on the outside, which is why Jesus is so strong in Matthew 7 reassuring us to not make arbitrary judgments.



The lesson, *Before You Judge Someone - Watch This, Jay Shetty*

1. *Things are not always as they appear. Sometimes we make quick assumptions about people, circumstances and situations. We judge them, label them and put them into a box, not recognizing that there is a much bigger picture. Sometimes we meet someone in a particular state, stage or phase of their life and stereotype them to be a certain way. Don't be so quick to judge. You never know when you might find yourself walking in someone else's shoes, and remember, the best apology is changed behavior.*



POSITIVE JUDGMENT EXAMPLE

As Christians, we are called upon to judge those who should be shepherding the flock.

1 Timothy 3:1-2: (NASB) ¹*It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.* ²*An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach...*

This describes the qualifications of a Christian leader. Such decisions had to be made in each of the local churches.

Here Paul and Barnabas are on a missionary journey, helping local churches make these decisions:

Acts 14:21-23: (KJV) ²¹*And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,* ²²*Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* ²³*And when they had **ordained <5500>** them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*

The word *ordained* does not mean Paul and Barnabas magically laid hands on these men and made them leaders.

Ordained: Strong's #5500 *cheirotoneo*; to be a hand-reacher or voter (by raising the hand), i.e. (genitive) to select or appoint

This was a voting process where elders were chosen from within the congregations via a vote by raising of hands.



Notice there is no reference to bringing men in from elsewhere to do the choosing - it was done by the local congregation. This is a positive aspect about the health of each local Christian church.

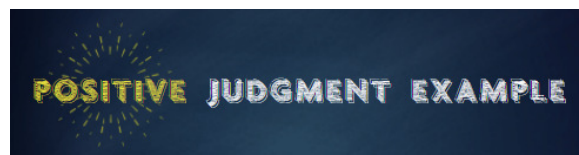


Uncovering what biblical church organization and leadership look like



For those congregations who elect their clergy in accordance with the biblical example, when someone is not elected into a position of elder or overseer may just mean they are not qualified for the position at that time. Through the holy spirit, maturity is needed for both those doing the choosing and those being elected.

Judging who should lead is a serious matter. Following the scriptural guidelines of qualification laid out in 1 Timothy 3:1-13, Titus 1:5-9 and other places is critical.



As Christians, we are called upon to know the truth of the gospel and to judge and respond when we see teaching that is not in line with that gospel.

This is different from judging false teachers/prophets in the previous segment of the podcast. This has to do with those who are not false teachers, but who have a different perspective on various Christian doctrines.

The Galatian church was being led down a road that mixed the Jewish Law with the gospel - this was not an appropriate mix:

Galatians 1:6-8: (NASB) *⁶I am amazed that you are so quickly deserting him who called you by the grace of Christ, for a different gospel; ⁷which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. ⁸But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!*

The Apostle Paul is admonishing the Galatians that there is only one version of the gospel. They were distorting the true gospel by following a different viewpoint. We are personally responsible to make a judgment of what the true gospel is.

Our judgments in this area should be based on our own diligence in proving the gospel:

2 Timothy 2:15: (NASB) *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.*

The way we should approach differences in perspectives should be something simple. An example: *I appreciate you see this differently from me; how can we work and study together?* Sometimes the differences are too great, where working together would be very difficult. But most of the time they are small



enough where we can figure it out if we have a humble attitude and do not get involved in the Matthew 7 and Romans 2 foibles of inappropriate judgment.

POSITIVE JUDGMENT EXAMPLE

As Christians, we are called upon to NOT judge the conscience of another in matters of preference or maturity.

Romans 14:2-4: (NASB) ²*One person has faith that he may eat all things, but he who is weak eats vegetables only.* ³*The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.* ⁴*Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.*

We have to be respectful of where our brethren are coming from in matters of preference. Maybe we have more maturity or experience, but our brethren stand before God, not before us! We need to meet them eye-to-eye, extending the right hand of fellowship. Our kind, understanding and loving treatment of others in these matters is *just as important* as the matters of serious principle and morality. The kind, loving treatment of our brethren in ALL things has to do with *our* faithful discipleship.

Acceptance when there is no big moral principle is just as important as *rejection* when there is a moral principle, meaning immoral behavior. God sees both of these instances, and we write the description of our character when we demonstrate both sides of this kind of judgment.

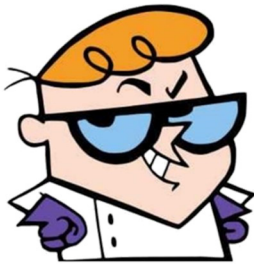
POSITIVE JUDGMENT EXAMPLE

As Christians, we are called upon to be aware of the brotherhood and their experiences and how we can help them.

The judgment here is in regard to spiritually discerning when one of our brethren has become entangled in activities or tendencies that bring them down the wrong road:

Galatians 6:1-5: (NASB) ¹*Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.* ²*Bear one another's burdens, and thereby fulfill the law of Christ.* ³*For if anyone thinks he is something when he is nothing, he deceives himself.* ⁴*But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.* ⁵*For each one will bear his own load.*

When a brother or sister is caught in a trespass, WE are supposed to go to their aid. This requires a spiritually-mature approach (not the kind of arbitrary approach of Matthew 7). We who are spiritual must reach out and help. Do not judge - help! Our brethren are valuable. We reach out because we love and respect them and want to continue to have fellowship and co-labor together. We cannot totally carry their burden or solve their problems, but we can support and help steer them to a road which will lead them to the solution, by the grace of God.



JUDGING OUR JUDGMENTS:

**WHEN I LOOK AT THE BROTHERHOOD'S EXPERIENCES,
HOW DO I CONTRIBUTE?**

DO I REALIZE THE IMPORTANCE OF MY OWN SPIRITUALLY-DILIGENT CONTRIBUTION? ALONG WITH THE WHOLE BODY, I AM TASKED WITH DISCERNING STRONG LEADERSHIP, THE PURITY OF THE GOSPEL, THE POWER OF CONSCIENCE AND THE NECESSITY OF MUTUAL SUPPORT.

When we help someone, we should ask the following questions:

What is my attitude?

What is the circumstance?

How do I build them up?



We know this applies to the body of Christ, but what about the “everybody else”? These three principles and the principles in the Scriptures we covered apply on every level to some extent.

If we think about these three principles and use them to approach all that we deal with daily, think about the difference this will make in our lives, as well as the lives of those around us! Judgment becomes a valuable tool for building and maturity, and of fellowship and co-laboring rather than a weapon of destruction for relationships. Applying Christian principles makes judgment work positively. Applying our gut reactions is often only destructive.

Decide how you are going to approach the idea of judgment in the experiences of your life.

*So, is it ever right to judge your brother?
For Jonathan and Rick and Christian Questions...
Think about it...!*



Join us next week for our podcast on June 14, 2021
Ep. 1182: Can I Get What I Want Through Seduction?

Bonus Material and Study Questions

A word of advice is, when you judge someone, it doesn't define the person that you're judging. It defines you. – Tulisa



A few notes on the immediate context following the warning of Jesus about hypocritical judgment:

Here is a clear judgment that Jesus tells us to make:

Matthew 7:6: (NASB) *Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.*

(Source: Matthew Poole's Commentary on the Holy Bible) The precept doubtless is general, directing the ministers of Christ to administer the holy things, with which they are entrusted, only to such as have a right to them, and under prudent circumstances, so as the holy name of God may not be profaned, nor they run into needless danger.

Jesus fulfilled this in his own ministry. He did not offer the good news of the gospel to those outside of God's chosen people except on certain occasions where he was demonstrably received with respect.

He also did not plainly explain the gospel to the average Jewish audience:

Matthew 13:34-35: (NASB) ³⁴*All these things Jesus spoke to the crowds in parables, and he did not speak to them without a parable. ³⁵This was to fulfill what was spoken through the prophet: I will open my mouth in parables; I will utter things hidden since the foundation of the world.*

The next part of the Matthew 7 context refocuses on looking to God for all goodness:

Matthew 7:7-12: (NASB) ⁷*Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ⁸For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ⁹Or what man is there among you who, when his son asks for a loaf, will give him a stone? ¹⁰Or if he asks for a fish, he will not give him a snake, will he? ¹¹If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him! ¹²In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.*

Jesus lays out an important principle behind his judgment:

John 12:46-50: (NRSV) ⁴⁶*I have come as light into the world, so that everyone who believes in me should not remain in the darkness. ⁴⁷I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. ⁴⁸The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, ⁴⁹for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. ⁵⁰And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.*

Jesus is just in his judgment:

John 5:28-30: (NRSV) ²⁸*Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice ²⁹and will come out--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. ³⁰I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of Him who sent me.*

We are warned to NOT judge (scrutinize) others or ourselves:

1 Corinthians 4:1-5: (NRSV) ¹*Think of us in this way, as servants of Christ and stewards of God's mysteries. ²Moreover, it is required of stewards that they be found trustworthy. ³But with me it is a very small thing that I should be **judged <350>** by you or by any human court. I do not even **judge <350>** myself. ⁴I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who **judges <350>** me. ⁵Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God.*



A few chapters later, Paul encourages appropriate self-judgment:

1 Corinthians 11:28-32: (NRSV) ²⁸Examine yourselves, and only then eat of the bread and drink of the cup. ²⁹For all who eat and drink without discerning the body, eat and drink **judgment <2917>** against themselves. ³⁰For this reason many of you are weak and ill, and some have died. ³¹But if we **judged <1252>** ourselves, we would not be **judged <2919>**. ³²But when we are **judged <2919>** by the Lord, we are disciplined so that we may not be **condemned <2631>** along with the world.

Let's examine a number of New Testament words used for *judgment*. Each of these represents different angles and different levels of severity of judgment and are listed in a general order of severity, from the least to the most severe:

1. **Strong's <350>** scrutinize, investigate (a general investigation often without a conclusion)

Appraised/Judged: Strong's #350 *anakrinw*; properly, to scrutinize, i.e. (by implication) investigate, interrogate, determine (a general investigation often without a conclusion)

Greek-English Lexicon: 1) examine or judge 1a) to investigate, examine, enquire into, scrutinize, sift, question; 1a1) specifically in a forensic sense of a judge to hold an investigation; 1a2) to interrogate, examine the accused or witnesses; 1b) to judge of, estimate, determine (the excellence or defects of any person or thing)

Some examples:

Luke 23:14: (KJV) *Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having **examined <350>** him before you, have found no fault in this man touching those things whereof ye accuse him:*

1 Corinthians 2:14: (KJV) *But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually **discerned <350>**.*

2. **Strong's <2919>** distinguish, decide, try (the decision process by which you seek conclusion)

Judge: Strong's #2919 *krino*; properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try (the decision process by which you seek conclusion), condemn, punish

Greek-English Lexicon: 1) to separate, put asunder, to pick out, select, choose; 2) to approve, esteem, to prefer; 3) to be of opinion, deem, think, to be of opinion; 4) to determine, resolve, decree; 5) to judge 5a) to pronounce an opinion concerning right and wrong; 5a1) to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it; 5b) to pronounce judgment, to subject to censure; 5b1) of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others; 6) to rule, govern; 6a) to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment; 7) to contend together, of warriors and combatants; 7a) to dispute; 7b) in a forensic sense; 7b1) to go to law, have suit at law

Some examples:

Acts 17:31: (KJV) *Because he hath appointed a day, in the which he will **judge <2919>** the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Acts 20:16: (KJV) *For Paul had **determined <2919>** to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.*



3. **Strong's <1252>** separate thoroughly, withdraw from (implies commitment to a position)

Judge: Strong's #1252 *diakrinw*; to separate thoroughly, i.e. (literally and reflexively) to withdraw from (implies commitment to a position), or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate

Greek-English Lexicon: 1) to separate, make a distinction, discriminate, to prefer; 2) to learn by discrimination, to try, decide; 2a) to determine, give judgment, decide a dispute; 3) to withdraw from one, desert; 4) to separate one's self in a hostile spirit, to oppose, strive with dispute, contend; 5) to be at variance with one's self, hesitate, doubt

Some examples:

Matthew 21:21: (KJV) *Jesus answered and said unto them, Verily I say unto you, If ye have faith, and **doubt <1252>** not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*

James 1:6: (KJV) *But let him ask in faith, nothing **wavering <1252>**. For he that **wavereth <1252>** is like a wave of the sea driven with the wind and tossed.*

4. **Strong's <2920>** (a time of) decision (a determination in a legal rather than a personal sense)

Judge: Strong's #2920 *krisis*; (a time of) decision (a determination in a legal rather than a personal sense) (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law)

Greek-English Lexicon: 1) a separating, sundering, separation; 1a) a trial, contest; 2) selection; 3) judgment; 3a) opinion or decision given concerning anything; 3a1) especially concerning justice and injustice, right or wrong; 3b) sentence of condemnation, damnatory judgment, condemnation and punishment; 4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem); 5) right, justice

Some examples:

John 5:29-30: (KJV) *²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of **damnation <2920>**. ³⁰I can of mine own self do nothing: as I hear, I judge: and my **judgment <2920>** is just; because I seek not mine own will, but the will of the Father which hath sent me.*

5. **Strong's <2917>** a decision, sentence (the act and the result of deciding, for or against)

Judgment: Strong's #2917 *krima*; a decision (the function or the effect, for or against ["crime"]) (the act and the result of, for or against)

Greek-English Lexicon: 1) a decree, judgments; 2) judgment; 2a) condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others; 2b) in a forensic sense; 2b1) the sentence of a judge; 2b2) the punishment with which one is sentenced; 2b3) condemnatory sentence, penal judgment, sentence; 3) a matter to be judicially decided, a lawsuit, a case in court

Some examples:

Matthew 7:2: (KJV) *For with what **judgment <2917>** ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

Luke 24:20: (KJV) *And how the chief priests and our rulers delivered him to be **condemned <2917>** to death, and have crucified him.*



6. **Strong's <2632>** to judge against, sentence (adjective - always a negative - guilty - result)

Condemn: Strong's #2632 *katakrimo*; to judge against, i.e. sentence

Greek-English Lexicon: 1) to give judgment against, to judge worthy of punishment; 1a) to condemn; 1b) by one's good example to render another's wickedness the more evident and censurable (adjective - always a negative - guilty - result)

Some examples:

Matthew 20:18: (KJV) *Behold, we go up to Jerusalem; and the son of man shall be betrayed unto the chief priests and unto the scribes, and they shall **condemn <2632>** him to death,*

1 Corinthians 11:32: (KJV) *But when we are judged, we are chastened of the Lord, that we should not be **condemned <2632>** with the world.*

7. **Strong's <2631>** an adverse sentence (noun - same as previous)

Condemnation: Strong's #2631 *katakrima*; (noun) an adverse sentence (the verdict)

Greek-English Lexicon: 1) damnatory sentence, condemnation

Some examples:

Romans 5:16: (KJV) *And not as it was by one that sinned, so is the gift: for the **judgment <2917>** was by one to **condemnation <2631>**, but the free gift is of many offences unto justification.*

Romans 8:1: (KJV) *There is therefore now no **condemnation <2631>** to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.*

Summing up the words:

1. **Strong's <350>** scrutinize, investigate (a general investigation often without a conclusion)
2. **Strong's <2919>** distinguish, decide, try (the decision process by which you seek conclusion)
3. **Strong's <1252>** separate thoroughly, withdraw from (implies commitment to a position)
4. **Strong's <2920>** (a time of) decision (a determination in a legal rather than a personal sense)
5. **Strong's <2917>** a decision, sentence (the act and the result of deciding, for or against)
6. **Strong's <2632>** to judge against, sentence (adjective - always a negative - guilty - result)
7. **Strong's <2631>** an adverse sentence (noun - same as above)

Study QUESTIONS

Ep. 1181: Is It Ever Right to Judge Your Brother?

<https://christianquestions.com/doctrine/1181-judging>

See:



1. What is arbitrary judgment? How can we fall into this line of thinking? Why did Jesus instruct us to avoid it? (See Matthew 7:1-2)
2. What happens to *us* when we judge others arbitrarily? Once we find an issue with someone, how does that influence our thinking in the future? (See Romans 2:1-3)
3. What is the first stage of faultfinding? How can we combat this stage? What is Paul's admonition against this in Romans 2:4? (See also Matthew 7:3-5)
4. What is the second stage of faultfinding? How is this one step worse? What are three questions that can help us if we need to make a judgment? (See Matthew 7:4, Luke 18:9-12)
5. What is the third stage of faultfinding? Describe the hypocrisy found in Matthew 7:5. How should we look at our brother in order to keep from falling into the sin of faultfinding? (See also Luke 18:13-14, Romans 2:5-6)
6. What do we need to have in place before we begin judging in a righteous, God-honoring way? (See 1 Corinthians 2:14-15)
7. Under what three serious circumstances is it appropriate for a Christian to judge within the brotherhood? What should be our purpose (our "why"), our method and our attitude in each? (See Matthew 7:15-20, 1 Corinthians 5:1-2, 6:1-7)
8. What are four other more positive judgment circumstances that arise in a Christian life? What three principles should we consider whenever we act to help or support another? (See Acts 14:21-23, Romans 14:2-4, Galatians 1:6-8, 6:1-5, 1 Timothy 3:1-2, 2 Timothy 2:15)
9. How do you view others with whom you disagree? Do you judge them through a gut reaction or through Christian principles? Do you tend to use judgment as a tool to build others up or as a weapon of destruction?