

## ***The Sermon on the Mount continued*** ***Matt. 7:1-6 – The dilemma of judging***

*When confronted with their lostness, the first defense the lost use in avoiding the judgment of self which the Christian faith requires is the old dodge “do not judge lest you be judged.” They then sit back in their smug self-righteousness, which the facts of their life would prove false, and are again left to the wiles of their weak reasoning. It is to this condition that Blaise Pascal wrote:*

*“One of the things that will confuse the damned will be the recognition that they are condemned by their own reason, by that which they claimed to condemn the Christian faith.”*

*Blaise Pascal, The Pensees, 160, From The Mind on Fire.*

***Krino (gr.), to judge:*** *to decide or try judicially, condemn, discriminate as to persons, for an opinion (unfavorable) as to a person: to sit in judgment.*

### **Grasping the true basic concept**

- ***Do not judge lest you be judged, . . . v.1-2.***

The entire Sermon on the Mount was Jesus’ most radical teaching regarding personal behavior and the treatment of others, and this passage continues that trend. But those who continue to try to “one up” God in their interpretation of his directions either dismiss it as impossible or use it to disarm or discourage well intentioned believers.

- The often missed second half, ***for in the way you judge, you will be judged.*** \_\_\_\_\_
- Also, this is not a command, but rather a standard or goal for those building the kingdom of God. \_\_\_\_\_
- **The speck and the beam**, human behavior addressed, v.3-4.
  - The normal way
    - Blaming others. \_\_\_\_\_
    - Shaming others. \_\_\_\_\_
    - Judging others. \_\_\_\_\_
    - Shunning or exiling others. \_\_\_\_\_
  - The goal: power. \_\_\_\_\_
  - The driver: pride. \_\_\_\_\_

- The judgment of Jesus, ***You hypocrite. . . v.5.***
  - Remove the obstacle in your own eye: prejudice, pride, fear, envy, etc. \_\_\_\_\_
  - In other words: be capable of sound judgment. \_\_\_\_\_
- **But**, the odd, often overlooked advisory: *Do not give what is holy to dogs, and do not throw your pearls before pigs.*
  - Don’t risk unnecessary abuse. \_\_\_\_\_
  - Don’t give adversaries ammunition. \_\_\_\_\_

### **Paul’s perspective on judging: I Cor. 5:9-13**

- V. 9-10: Don’t judge those outside the fellowship as unworthy of your friendship, aid, and advice. \_\_\_\_\_
- Yet identify sin within the fellowship. \_\_\_\_\_

### **James’ condemnation of partiality: James 2: 1:13**

- V.1-7: don’t render attention as a result of a person’s station, wealth, or appearance. \_\_\_\_\_
  - Test your motives. \_\_\_\_\_
  - The order of importance could very well be reversed from God’s perspective. \_\_\_\_\_
- V.8-13: the divine laws.
  - Love. \_\_\_\_\_
  - Mercy. \_\_\_\_\_

### **Jesus reiteration of the law and the prophets.**

- Three Hebrew words.
    - ***Gevurah:*** power, strength, judgment; also the power to restrain. \_\_\_\_\_
    - ***Chesed:*** Mercy, kindness. \_\_\_\_\_
- (Both of these words are included in the ten “sefirot” of the Jewish Kabbala, and are considered to work in tandem as a characteristic of God. The next one is oddly left out.)
- ***Tzedekah:*** As expressed by the prophet Isaiah, invokes the Practice of benevolence toward others in need, and invoked mercy rather than harshness.

*Isaiah presaged the words of Jesus nearly 800 years earlier (Is.58), and yet the practice of the Jewish faith had forgotten the lesson. So although this doctrine was “new” to Jewish ears, it was that which was always intended by God.*