

1. How is the command “do not judge” misused in our society?
  
  
  
  
  
  
  
  
  
  
2. What does practical obedience to the four commands in vs. 37–38 look like?
  
  
  
  
  
  
  
  
  
  
3. Is it wrong for Christians to be motivated by the reward of what will be given to us?
  
  
  
  
  
  
  
  
  
  
4. What do the two illustrations about the blind guides and the disciples who aren’t fully trained teach us about humility?
  
  
  
  
  
  
  
  
  
  
5. Why might focusing on other’s sins keep us blind to our own?

Romans 12:19–21 — Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” Do not be overcome by evil, but overcome evil with good.

Mercy expresses itself in terms of a hesitation to hold another down in condemnation... The judgment in view does not refer to a refusal to engage in appropriate ethical evaluation. The idea is rather a judgmental and censorious perspective toward others that holds them down in guilt and never seeks to encourage them toward God. What is commanded is an attitude that is hesitant to condemn and quick to forgive. What is prohibited is an arrogance that reacts with hostility to the worldly and morally lax, viewing such people as beyond God’s reach. What is censured by Jesus is an attitude like that of the Pharisee in Luke 18:11–14 — Darrell Bock, “Baker Exegetical Commentary”

We must not be troubled by unbelievers when they say that this promise of reward makes the Christian life a mercenary affair. There are different kinds of rewards. There is the reward which has no natural connection with the things you do to earn it and is quite foreign to the desires that ought to accompany those things. Money is not the natural reward of love; that is why we call a man mercenary if he marries a woman for the sake of her money. But marriage is the proper reward for a real lover, and he is not mercenary for desiring it. A general who fights well in order to get a peerage is mercenary; a general who fights for victory is not, victory being the proper reward of battle as marriage is the proper reward of love. The proper rewards are not simply tacked on to the activity for which they are given, but are the activity itself in consummation. — C.S. Lewis, “Weight of Glory”

Some assert that man needs no guide whatever. Is he not a noble creature, gifted with high intelligence? Can he not reason and judge, and understand and discern? He can surely find his own way without direction from without. As a learner, why needs he a teacher? He can instruct himself. Is he not possessed of science? Has he not already found out many inventions? Such self-sufficient boasters will not, therefore, condescend to sit at the feet of a master, or follow the track of a guide, and consequently they frequently become erratic, singular, lawless, and unreasonable in their modes of thought, and even of act. Into the mazes of infidelity and atheism such pilgrims wander; into foolishness and strong delusion such teachers of themselves conduct their own minds. —C. H. Spurgeon, “The Choice of a Leader”