



VerticalLife
CHURCH
NEWTON, NC

Judge Not
Pastor Jonathan Foster
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Luke 6:37-42

37 *“Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; **38** give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”*

39 *He also told them a parable: “Can a blind man lead a blind man? Will they not both fall into a pit? **40** A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. **41** Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? **42** How can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.*

Do not judge, and you will not be judged; and do not condemn, and you will not be condemned - Do not judge...do not condemn - Both are in the [present imperatives with a negative](#) = Stop doing this or don't begin doing this is the idea. Both uses of "will not" are two successive negatives in Greek (ou me) signifying that this will absolutely not happen! **Condemn** is like an extension of **judge**, for when one condemns he sets himself as the "executioner" so to speak

the problem Jesus is addressing is not the act of judging as much as our motives for judging. In John Jesus commands us to continually "**judge** ([present imperative](#)) with righteous judgment" ([John 7:24](#)). Note the qualifier "**righteous!**" Jesus forbids hypocrisy and a condemning spirit rising from self-righteousness. (cf the judgmental attitude of the self-righteous Pharisee in [Lk 18:9-14+](#) - especially verse 11 "The 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.'").

W A Criswell says "This verse does not disallow the right of making moral and spiritual judgments (cf. [Mt 7:6](#); [1 Cor. 2:15](#); [5:9](#); [2 Cor. 11:4](#); [Phil. 3:2](#); [1 John 4:1](#)) but forbids a bitter, hostile, and unkind spirit which delights in finding fault with others.

Judge (2919)(**krino** is a root of English critic, critical [kritikos] = a decisive point at which judgment is made) primarily signifies to distinguish, to decide between (in the sense of considering two or more things and reaching a decision), to make up one's mind, to separate, to discriminate. to distinguish between good and evil, right and wrong, without necessarily passing an adverse sentence, although that is often what is usually involved. **Bob Utley** adds that "The Greek word "judge" is the etymological source for our English word "critic." It seems to imply a critical, judgmental, self-righteous spirit which judges others more severely than it does itself. It emphasizes one set of sins over another set of sins. It excuses one's own faults, but will not excuse the faults of others (cf. [2 Sam. 12:1-9](#))."

Condemn (2613)(**katadikazo** from **kata** = + against + **dikázō** = to judge, pronounce sentence from **dikē** = judgment) means to give judgment against a person, recognize the evidence against him, pass sentence, condemn. According to Vine it fundamentally means "to exercise right or law against" someone, or "to pronounce judgment against." **Gilbrant** adds that **katadikazo** describes "unjust judgment against someone, especially the innocent (e.g., [James 5:6](#)), hence "to deprive a man of justice" ([Lamentations 3:36NIV](#)]). In [Luke 6:37](#) **katadikazō** is used in an absolute sense and could be translated "stop condemning"; such action is simply not tolerable for a disciple of Christ, because it is injurious to another. Instead, to be forgiving is to be Christlike. (Ibid)

Pardon is in the present imperative which is a command to make this our habitual response! Now just try to obey this one in your own (old self) strength! We cannot! The only way to obey this command is jettison reliance of self and rely wholly on the Holy Spirit's supernatural enabling power. In other words, the only ones who can obey this command habitually (not perfectly) are genuine believers. But even believers still need to make the daily choice to die to self and selfishness and to rely on the Spirit's enabling power.

Pardon (release, send away) (630)(**apoluo** from **apó** = marker of dissociation, implying a rupture from a former association, separation + **luo** = to loose) is used of sending a person or a group away from someone ([Mt 14:15](#), [22](#), [23](#), [32](#), etc). **Apoluo** was used in secular Greco-Roman writings of discharge from the military, of release from jail or of setting a debtor free. **Apoluo** in the NAS is most often rendered as **release** (29x) so the picture is that believers are commanded to "release" the one who sins against them. The offender's sin is pictured as a "debt" that they owe us. As Christ followers we are called (commanded and enabled by the Spirit) to release them from or to "send away" the "sin debt" they "owe" us. [Luke 11:4+](#) is similar but there the verb is **aphiemi** (send away from)

The better we know ourselves, the less we'll criticize others.

DISCIPLES ARE NOT TO BE SPECK INSPECTORS!

Parallel passage -

[Matthew 7:3-5+](#) 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.

Why do you look at the speck that is in your brother's eye - Another rhetorical question. How ludicrous would it be for a man with a beam in his eye to even be able to see a fleck of dust

in another's eye and propose to remove it! "Eye doctors" who themselves cannot see to perform the delicate maneuvers necessary to perform eye surgery! **Speck** is a small piece of wood (like a piece of sawdust), chaff, or straw and is used figuratively of faults (defects of secondary importance, slight imperfections, minor personal faults, small moral faults) we detect and pick on in others. "**Speck** was used by Classical Greek writers for the material that made up a bird's nest. Therefore, we are talking about bits of plant material and similar insignificant small items." (Utley) **Brother's** in this context could refer either to other Jews (cf. [Lk 14:12](#); [Acts 2:29](#) cf. [Lk 6:22](#), [Acts 2:37](#); [3:17](#); [7:2](#)) or other believers (cf. [Lk 17:3](#); [Lk 22:32](#); [Acts 1:15](#); [Acts 6:3](#))

But do not notice ([katanoeo](#) in [present tense](#) - continually consider carefully or be concerned about) **the log that is in your own eye** - This is a dramatic hyperbole, for a log (or beam) refers to a huge plank, like the main beam on a building, a marked contrast with the small speck.

MacArthur - The Lord repeatedly denounced the Jewish religious leaders as hypocrites, who "outwardly appear righteous to men, but inwardly... are full of hypocrisy and lawlessness" ([Mt. 23:28](#); cf. [Mt 23:13-15](#), [23](#), [25](#), [27](#), [29](#); [Mt 6:2](#), [5](#), [16](#); [Mt 15:7](#); [Mt 22:18](#); [Lk 12:1](#), [56](#); [Lk 13:15](#)). Only by confessing and repenting of their own sin of self-righteousness would they be able to see clearly the sins of others.(Ibid)

Hypocrite (5273)([hupokrites](#) from from [hupó](#) = under, indicating secrecy + [krino](#) = to judge) describes one who acts pretentiously, a counterfeit, a man who assumes and speaks or acts under a **feigned** character. Souter says a **hypocrite** is "one who outwardly plays the part of a religious man to perfection, but is inwardly alien to the spirit of true religion" One pretends that sin offends while ignoring one's own sin, a person acting in one way, but being another ([Luke 18:9+](#)). In a nutshell, a **hypocrite** is someone who pretends to be someone else! **Hypokrites** comes from the theatrical world describing an actor performing behind a mask) All uses- [Matt. 6:2](#); [Matt. 6:5](#); [Matt. 6:16](#); [Matt. 7:5](#); [Matt. 15:7](#); [Matt. 22:18](#); [Matt. 23:13](#); [Matt. 23:14](#); [Matt. 23:15](#); [Matt. 23:23](#); [Matt. 23:25](#); [Matt. 23:27](#); [Matt. 23:29](#); [Matt. 24:51](#); [Mk. 7:6](#); [Lk. 6:42](#); [Lk. 12:56](#); [Lk. 13:15](#)