

11-2-2025, COTR Texarkana

Title: The Sermon on the Mount, pt-12

Purpose: Provoke people to avoid self-righteous condemnation when making a righteous judgement about the sin of others but, with the right attitude, be redemptive instead.

Truth for Today: Avoid self-righteous condemnation about the sin of others but, with the right attitude, be redemptive instead.

Text: Matthew 7:1-6

Topic: Judge, Judgement, Condemnation, Attitude

Series Title: 100% Jesus...pure, undiluted truth.

Series Purpose: Provoke people to embrace the spiritual reality that true, lasting happiness is found by following Jesus Christ and obeying His words.

The Sermon on the Mount, pt-12

- I. Introduction, (PJ trike, vest, tat and motorcycle sound)
 - A. Review Series: '100% Jesus, pure, undiluted truth', Pt-12 of the Sermon on the Mount, Mt. ch. 5-7. Background: Jesus is teaching his followers about the false teaching and hypocrisy of the Jewish Pharisees. We're mining nuggets of truth to apply today.
 - B. Today we'll see what Jesus said about judging people. It's the favorite Scripture unbelievers use when Christians speak against sin.
- II. Judging other people
 - A. [Matthew 7:1-6 (NLT)] "**Do not judge** (*ANT criticize and condemn*) **others, and you will not be judged (by God)**. (*MSG "Don't pick on people, jump on their failures, criticize their faults—unless, of course, you want the same treatment.")*) **For you will be treated as you treat others. The standard you use in judging is the standard by which you will be judged.**]
 1. Balance, [John 7:24 (NKJV)] Do not judge according to appearance, (*NCV by the way things look*), but **judge with righteous judgment.**"] i.e. make a decision about right and wrong behavior based on facts and Biblical truth. Contradiction?
 2. Def. judge, Gk. *krinō*; (1) Negative, to act as a judge and condemn a person by passing rash and severe judgment.² (2) Positive, to conclude whether someone's behavior is right or wrong compared to Biblical truth without being critical or condemning but try to help them turn to God.⁴ **E.g.** contrast Ro. 1, homosexuality
 3. Vs 1 When Jesus said, *Do not judge*, he meant don't self-righteously criticize and condemn people¹. He does not forbid us from assessing a person's behavior, but we do it with a merciful attitude of caring not condemning.⁶ John 7:24 *Do not judge according to appearance*, means don't be hasty in judging by how things look. **E.g.**, me and trash with beer cans in dumpster posted on FB. Dress, tats
 4. Warning: vs 1 *For you will be treated as you treat others*, God and people will judge/ treat me the way I judge/ treat others. God will use the same rules (or standards) to judge me as I use to judge others.¹ Christians need to walk the walk not just talk the talk. It's easy to want judgment for others but mercy for me.
 5. Summary: Jesus said we're to judge ourselves and others by righteous, Biblical standards. However, we avoid judging with hypocrisy and self-righteous

condemnation when making a judgement about the sin of others. Rather, with a merciful attitude, we help people turn to God and in the process, we'll be treated in a merciful way by God and others for our sin.

- B. Context judging others, [Vs 3 “And why worry about a speck in your friend’s eye when you have a log in your own? ⁴ How can you think of saying to your friend, ‘Let me help you get rid of that speck in your eye,’ when you can’t see past the log in your own eye? ⁵ **Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend’s eye.**]

1. *Speck* refers to a small piece of straw, chaff, dust or splinter of wood; it signifies something quite insignificant. *Log* can be a tree trunk, a plank of wood, or a big stick. Jesus is addressing the hypocritical attitude that believes my sin isn’t a big deal and God will forgive and overlook it but your sin is really bad and God will judge it.⁶
 - a. Jesus doesn’t say that because it is only a speck it does not matter. All sin matters and should be repented of. The process whereby Christians get rid of sin and live righteous lives is called sanctification and it’s a life-long process. *We won’t be respected to help others with their problems until we deal with ours. People don’t receive correction from a hypocrite with a log in their eye.⁶
2. Paul and hypocrisy: [Ro.1:18–32 (NLT) God shows his anger from heaven against all sinful, wicked people...2:1–24 (NLT)... **When you say they are wicked and should be punished, you are condemning yourself...**³ **Since you judge others for doing these things, why do you think you can avoid God’s judgment when you do the same things?...²¹ You tell others not to steal, but do you steal? ²² You say it is wrong to commit adultery, but do you commit adultery...²⁴... “The Gentiles blaspheme the name of God because of you.”]** I can go to heaven as a hypocrite but my hypocrisy may keep others out of heaven.

- C. Context: judging unrighteous behavior, Pic Sound [Vs 6 “**Don’t waste what is holy on people who are unholy. Don’t throw your pearls to pigs! They will trample the pearls, then turn and attack you.**”] e.g., things of value and beauty will not be appreciated by pigs. In the same way some people will reject what we say about Jesus and hate us. App Jesus isn’t saying don’t try to reach sinners with God’s love and truth. He is saying we don’t have to feel responsible and keep on trying to reach people who have chosen to reject God, i.e., after sustained rejection, move on to others.

1. [Mark 6:11 (NLT) But if any place refuses to welcome you or listen to you, **shake its dust from your feet** as you leave to show that you have **abandoned those people to their fate.**”]

III. Conclusion:

- A. Summary: Jesus said we’re to judge ourselves and others by righteous, Biblical standards. However, we avoid judging with hypocrisy and self-righteous condemnation when making a judgement about the sin of others. Rather, with a merciful attitude, we help people turn to God and in the process, we’ll be treated in a merciful way by God and others for our sin.

IV. Response

- A. Prayer: (1) I want courage to stand for what's right but be merciful to others just like God is merciful to me. (2) I tend to be judgmental of others and sometimes hypocritical.
- B. Souls: Talking today about judging sin in ourselves and others. On Judgment Day, our sin will be judged by God and if our sin has not been forgiven, we will go to hell. God doesn't want that to happen. Love of God; Problem; Solution; Decision
- V. Bibliography/ Resources: Logos Bible Software and Library, Platinum Edition, was used to prepare this message.
 - 1. Newman, B. M., & Stine, P. C. (1992). [*A handbook on the Gospel of Matthew*](#) (p. 195). United Bible Societies.
 - 2. Thomas, R. L. (1998). In [*New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*](#). Foundation Publications, Inc.
 - 3. Webster, N. (2006). In [*Noah Webster's first edition of An American dictionary of the English language*](#). Foundation for American Christian Education.
 - 4. Louw, J. P., & Nida, E. A. (1996). In [*Greek-English lexicon of the New Testament: based on semantic domains*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 358). United Bible Societies.
 - 5. Blomberg, C. (1992). [*Matthew*](#) (Vol. 22, pp. 128–129). Broadman & Holman Publishers.
 - 6. Morris, L. (1992). [*The Gospel according to Matthew*](#) (p. 164). W.B. Eerdmans; Inter-Varsity Press.
- VI. Supplemental Material
 - A. Def. judge, Gk. *krinō*; to act as a judge and condemn a person by passing rash and severe judgment.² To censure rashly; to pass severe sentence. ³ to come to a conclusion in the process of thinking and thus to be in a position to make a decision—‘to come to a conclusion, to decide, to make up one’s mind⁴ to judge a person to be guilty and liable to punishment—‘to judge as guilty, to condemn, condemnation.’⁴
 - B. Jesus is not, of course, forbidding all judgments (cf. “judge righteous judgment,” John 7:24, and the judgments required in this very chapter); he is warning against the hasty condemnations that are so easy to make, and so characteristic of the human race⁶
 - C. JB retains the passive, but with a footnote indicating the meaning: “Do not judge others if you do not wish to be judged by God.”¹
 - D. God will judge us with the same severity with which we judge others¹ This can be “God will judge you in the same manner as you judge other people” or “God will judge you as severely as you judge others.” God will use the same rules (or, standards) to judge you as you use for judging others.”¹
 - E. Some use a word that means to examine the facts about someone and make a decision, very much as a judge might make a decision. More often, however, translators have felt the context indicates here that the idea is more “declare guilty” or “condemn.” Thus, possible translations are “Don’t pass judgment on people,” “Don’t decide other people are guilty,” or “Don’t condemn people¹
 - F. Do not judge others if you do not wish to be judged or condemned by God¹

- G. Jesus is using the terms equally pejoratively but in the more general sense of those who are ungodly (cf. 2 Pet 2:22 for the same combination). Certainly for him these would include those who heaped scorn upon his message, which ironically occurred most commonly among his fellow Jews and among the more conservative religious teachers and leaders (cf. Ps 22:16). The number of parallels in modern Christianity to this phenomenon remain frightening. Jesus is obviously not telling his followers not to preach to certain kinds of people, but he does recognize that after sustained rejection and reproach, it is appropriate to move on to others (cf. Paul's regular practice in Acts—e.g., 13:46; 18:6; 19:9⁵
- H. for the followers of Jesus there is nothing more holy than the gospel. This message is to be offered to all (cf. 28:18–20), but there is a limit to the time that is to be given to its obstinate rejecters. Disciples are not to be judgmental, but that does not mean that they are to lack discernment. They must recognize the realities of life “The gospel of the kingdom—in 13:45–6 the kingdom is a pearl—was to be preached to all; but its heralds were also instructed to shake the dust off their feet when they were not received into a house or town (10:14).” We must bear in mind that some hear the gospel only to rebel. Disciples are not called on to keep offering it to those who continue to reject it with vicious contempt⁶
- I. Things of value and beauty will not only not be appreciated by pigs, but will be abused. What is precious is not to be given to people who have no appreciation of it. In a Christian context the *pearls* are apt to be pearls of wisdom, apt pieces of teaching. So far from appreciating pearls, pigs may well trample them under foot. It is possible that the pigs also *turn* on those who give them the pearls and *tear* them *to pieces*, for a large and unrestrained pig can do considerable damage.⁶
- J. Paul's view of judging others and righteous living. Romans 1:18–32 (NLT) But God shows his anger from heaven against all sinful, wicked people...2:1–24 (NLT)...
When you say they are wicked and should be punished, you are condemning yourself...³ **Since you judge others for doing these things, why do you think you can avoid God's judgment when you do the same things?** ⁴ Don't you see how wonderfully kind, tolerant, and patient God is with you...Can't you see that his kindness is intended to turn you from your sin? ⁵ But because you are stubborn and refuse to turn from your sin, you are storing up terrible punishment for yourself. For a day of anger is coming, when God's righteous judgment will be revealed. ⁶ He will judge everyone according to what they have done...¹⁶ And this is the message I proclaim—that the day is coming when God, through Christ Jesus, will judge everyone's secret life. ¹⁷ You who call yourselves Jews are relying on God's law, and you boast about your special relationship with him. ¹⁸ You know what he wants; you know what is right because you have been taught his law. ¹⁹ You are convinced that you are a guide for the blind and a light for people who are lost in darkness...²¹ Well then, if you teach others, why don't you teach yourself? **You tell others not to steal, but do you steal?** ²² **You say it is wrong to commit adultery, but do you commit adultery...**²³ You are so proud of knowing the law, but you dishonor God by breaking

- it.²⁴ No wonder the Scriptures say, “**The Gentiles blaspheme the name of God because of you.**”
- K. He pictures a person who fixes his gaze on something quite unimportant in someone else and who does not *notice* what is much more significant in himself¹
 - L. Our attitude is crucial. It can be self-righteous or caring when looking at the sin of others. [Luke 18:9–14 (NIV) To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: ¹⁰ “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood by himself and prayed: ‘**God, I thank you that I am not like other people**—robbers, evildoers, adulterers—or even like this tax collector. ¹² I fast twice a week and give a tenth of all I get.’ ¹³ “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘**God, have mercy on me, a sinner.**’ ¹⁴ “I tell you that **this man**, rather than the other, went home **justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.**”
 - M. [Acts 18:4–6 (NLT) Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike. ⁵...that Jesus was the Messiah. ⁶ But when they **opposed and insulted him**, Paul shook the dust from his clothes and said, “Your blood is upon your own heads—**I am innocent. From now on I will go preach to the Gentiles.**”]
 - N. For the followers of Jesus there is nothing more holy than the gospel. We are to tell everyone about Jesus, but there is a limit to the time that is to be given to its obstinate rejecters.
 - O. Summary: Jesus’ biggest concern isn’t deciding whether behavior is right or wrong, (Christians are to compare all behavior to Biblical teaching for ourselves and others) but acting superior as a judge in a courtroom and condemning others with a self-righteous attitude. The hypocrisy is in condemning others for what they do wrong while excusing myself. The hypocritical Pharisees were religious but had an attitude of self-righteous pride. We can judge someone’s behavior to be sinful but respond in a merciful way that would cause them to turn to God and in the process be treated in a merciful way by God and others for our sin.