

# “There’s Something in Your Eye”

(Luke 6:37-42)

## Introduction

➤ The passage before us this morning contains one of the most misused, misunderstood, verses in all of Scripture: “*judge not, lest you be judged*” [loose (unknown) translation of Matt.7:1; Lk.6:37]. Other than John 3:16, this verse seems to be one of the few verses that everyone knows. It is often used – out of context – as a prohibition against all judgment. Many try to weaponize this verse to silence Christians who declare any divine standard of righteousness or universal truth. It seems that whenever a Christian states that something is morally wrong, or unbiblical, there is someone who will decry, “Judge not!” It is used as a magical spell to ward off anyone(thing) that is offensive, politically incorrect, or culturally unacceptable. Ironically, using this phrase in this way is being judgmental (intolerant) toward those accused of being judgmental (intolerant).

✓ Illust: R.C. Sproul (noted Christian preacher, author, and theologian) tells the following story:

“Years ago, a parishioner brought her troubled son to me. The young man has been taking drugs and practicing a licentious lifestyle. His anger was immediately apparent to me, and I asked him who he was mad at. ‘I’m mad at my mother,’ he said. ‘What is it your mother does that makes you so mad?’ I asked. ‘Well, she’s religious, and she tries to stuff religion down my throat all the time.’ I asked him, ‘What is your life’s ethic?’ He said, ‘I believe people have a right to do their own thing.’ ‘Well,’ I said, “‘If that’s the case, why are you angry with your mother? What if your mother’s thing is to shove religion down people’s throats?’”

At that point he began to laugh. I said, ‘If you came to me as a Christian and explained that you’ve been having a hard time with your mother because she is critical, judgmental and harsh, then I’d be willing to make an appointment with your mother on your behalf, but by your ethic you have no complaint to make’” (St. Andrew’s Expository Commentary: Matthew 7:1).

➤ Unfortunately, this prevalent misconception has paralyzed many Christians, effectively silencing them from speaking the truth of God in the love God (Eph.4:15). Afraid of being branded “narrow-minded” or “bigoted” or “intolerant”, too many Christians have been shamed and intimidated into silence.

As we will see, Jesus was not teaching that all judgment is bad. Rather, He was condemning hypocrisy – judging others when you are guilty of the same sin, or even “greater” sin. Those who judge hypocritically are under the same – if not even more severe – judgement from God.

Hypocrisy is not struggling or stumbling in your Christian walk, it is faking the Christian walk. The Greek word for “*hypocrite*” (vs.42; *hypokritēs*) came to be known as “an actor” – someone who pretends to be someone he/she is not. The true hypocrite is living a lie. Hypocrites are duplicitous, self-righteous, and judgmental.

Some people love to say, “The church is full of hypocrites.” This unsubstantiated “blanket” statement is meant to disparage Christians and the church. The truth is, while hypocrites may be in the church, the church is filled with imperfect people – which is not hypocrisy.

Christians are commanded to speak against error, to proclaim truth, to expose sin, and to reprove sinful behavior. The Bible, however, forbids judgmentalism and hypocrisy.

**Luke 6:37-42** ~ “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; <sup>38</sup>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.’ <sup>39</sup>He also told them a parable: ‘Can a blind man lead a blind man? Will they not both fall into a pit? <sup>40</sup>A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. <sup>41</sup>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? <sup>42</sup>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.’”

➤ This passage can easily be divided into three main sections.

## A. The instructions (vs.37-38)

➤ In these two verses we find four specific commands (four imperative verbs).

**Luke 6:37-38** ~ “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; <sup>38</sup>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.”

### 1. “*Judge not, and you will not be judged*” (vs.37)

➤ The Greek word translated “*judge*” (*krinō*; 114x in NT), used twice in this verse, is used widely and can mean “to consider, discern, determine, judge, or condemn.”

**Matt 7:1-2** ~ “Judge [*krinō*] not, that you be not judged [*krinō*]. <sup>2</sup>For with the judgment [*krinō*] you pronounce you will be judged [*krinō*], and with the measure you use it will be measured to you.”

➤ This is not a universal condemnation of all judgment. Elsewhere, in Scripture, we find many verses that command Christians to be discerning – to not only know right from wrong, but to teach and rebuke with proper judgment. Christians are neither to condone sin nor ignore sin (neither their own sin, or the sins of others).

**Luke 17:3** ~ “Pay attention to yourselves! If your brother sins, rebuke [*epitimaō*] him, and if he repents, forgive him”

**John 7:24** ~ “Do not judge [*krinō*] by appearances, but judge [*krinō*] with right judgment [*krisis*].”

**Matt 18:15-17** ~ “If your brother sins against you, go and tell him his fault [*elenchō*; expose, rebuke, convict], between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup>But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup>If he refuses to listen to them, tell [*legō*] it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.” (see 1Cor.5:1-5; 1Thess.5:14; 2Thess.3:14-15; Tit.3:10)

**1 Tim 5:20** ~ “As for those who persist in sin, rebuke [*elenchō*] them in the presence of all, so that the rest may stand in fear.” (2Tim.4:2)

**Eph 5:11** ~ “Take no part in the unfruitful works of darkness, but instead expose [*elenchō*; rebuke] them.”

➤ As we will see, what Jesus is condemning is not having judgement or judging sin but the hypocrisy of being judgmental when guilty of the same (or more severe) sin. The warning is that those who judge hypocritically will incur judgment from God: “*Judge not, and you will not be judged*” (vs.37).

**Matt 7:2** ~ “For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.”

### 2. “*condemn not, and you will not be condemned*” (vs.37)

➤ This is further explained in the next command: “*condemn not, and you will not be condemned*” (vs.37). To “*condemn*” (*katadikazō*) is the act of being judgmental, without mercy or grace. It is playing the part of divine executioner; putting oneself in the place of God. Christians are not to be “faultfinders”, “sanctified spies”, or the self-proclaimed “moral police” of the church (or world). Our tendency is to look at the sins (weaknesses) of others and ignore or rationalize our own sins (weaknesses).

✓ Illust: “Jesus is not ruling out the legitimate use of discernment, church discipline, and law courts, but is rather admonishing his listeners to discontinue their tendency to criticize and find fault with others” (ESV Study Bible; notes on Lk.6:37-38).

**Luke 6:36** ~ “Be merciful, even as your Father is merciful.”

**Matt 5:7** ~ “Blessed are the merciful, for they shall receive mercy.”

**James 2:13** ~ “For judgment [*krisis*] is without mercy to one who has shown no mercy. Mercy triumphs over judgment [*krisis*].”

- We must not hypocritically, mercilessly, unlovingly, or arrogantly condemn another person. We must not judge or rebuke someone else as if we are without sin (Lk.18:11), or as if we have never sinned. We must never enjoy confronting someone in sin, nor must we ever think that we are – in any way – more deserving of God’s grace and mercy.

**Gal 6:1-2** ~ “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. <sup>2</sup>Bear one another’s burdens, and so fulfill the law of Christ.”

**Titus 3:3-6** ~ “For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. <sup>4</sup>But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup>he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, <sup>6</sup>whom he poured out on us richly through Jesus Christ our Savior”

### 3. “*forgive, and you will be forgiven*” (vs.37)

- Without ignoring or condoning sin, Christians are called to be forgiving – to forgive others as we have been forgiven. If we are not careful, we can foolishly think that such verses are for those who should forgive us and not for us who need to be forgiving.

✓ Illust: “Everyone thinks forgiveness is a lovely idea, until they have something to forgive (C.S. Lewis, *Mere Christianity*; 1960, p.104).

**Col 3:12-14** ~ “Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, <sup>13</sup>bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup>And above all these put on love, which binds everything together in perfect harmony.”

- The warning is the same – stated here in the positive: “*forgive, and you will be forgiven*” (vs.37). This forgiveness (*apolyō*) is predicated upon the person’s repentance (see 2Cor.2:5-11). While we can personally forgive someone who has sinned against us, if he/she is not repentant that forgiveness is not complete. There is no true restoration without both forgiveness and repentance.

**Matt 18:15** ~ “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother.”

**Matt 18:21-35** ~ “Then Peter came up and said to him, ‘Lord, how often will my brother sin against me, and I forgive him? As many as seven times?’ <sup>22</sup>Jesus said to him, ‘I do not say to you seven times, but seventy-seven times. <sup>23</sup>Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. <sup>24</sup>When he began to settle, one was brought to him who owed him ten thousand talents\* [an unpayable amount of money]. <sup>25</sup>And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. <sup>26</sup>So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ <sup>27</sup>And out of pity for him, the master of that servant released him and forgave him the debt.

<sup>28</sup>But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii\*\* [a payable amount of money], and seizing him, he began to choke him, saying, ‘Pay what you owe.’ <sup>29</sup>So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ <sup>30</sup>He refused and went and put him in prison until he should pay the debt. <sup>31</sup>When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. <sup>32</sup>Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. <sup>33</sup>And should not you have had mercy on your fellow servant, as I had mercy on you?’ <sup>34</sup>And in anger his master delivered him to the jailers, until he should pay all his debt.

<sup>35</sup>So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.” (see Jms.2:13)

\* “In NT times, it [i.e., “*ten thousand talents*”] was a unit of monetary reckoning (though not an actual coin), valued at about 6,000 drachmas, the equivalent of about 20 years’ wages for a laborer. (A common laborer earned about one denarius per day.) In approximate modern equivalents, if a laborer earns \$15 per hour, at 2,000 hours per year he would earn \$30,000 per year, and a talent would equal \$600,000 (USD). Hence, “ten thousand talents” hyperbolically represents an incalculable debt – in today’s terms, about \$6 billion”

(ESV Study Bible, notes on Matthew 18:24).

\*\* “This [i.e., “*a hundred denarii*”] was still a large amount (equivalent to about 20 weeks of common labor, or about \$12,000 in today’s terms), but compared to the debt that the wicked servant himself owed (\$6 billion), it was a relatively small amount” (ESV Study Bible, notes on Matthew 18:28).

- Christians should be the most forgiving people on the planet, because they have been forgiven more than anyone else on the planet! The point is not that a Christians will lose their salvation if they do not forgive, but refusing to forgive is evidence that a person may not be saved. Christians, who have been forgiven by God of an (infinitely) unpayable debt, will forgive others who sin against them (relatively a finite, payable debt).

#### 4. “*give, and it will be given to you*” (vs.38)

- The fourth command is a summary of the previous three: “*give, and it will be given to you*” (vs.37). As we saw last week (Lk.6:27-36), Christians are called to be generous – not stingy or passive – with mercy and love. We are called to “*give*” (*didōmi*; 2x in vs.37) magnanimously and graciously: “*Good measure, pressed down, shaken together, running over, will be put into your lap*” (vs.38). The imagery here is of an ancient marketplace where food or grain was sold. Unjust merchants would falsify measurements by leaving space (air), so that the bushel appeared to be full of grain or corn.

A just and generous merchant would begin with an appropriate amount [a “*Good measure*”], and then tightly compact the contents to maximize space [“*pressed down*”]. He would then maximize the space by shaking the bushel to remove space/air [“*shaken together*”], and pile the grain/corn into a cone shape until the contents were “*running over*” [overflowing the bushel]. Once the just and generous measurement was completed, the merchant would pour the contents into the buyers open garment (or basket) that was used to carry the contents [“*will be put into your lap*”]. All of this ensured that buyer was getting all that he wanted and more! This is a beautiful imagery of graciously and magnanimously pouring out mercy and forgiveness on others.

- We are to be “generous to a fault”, with no guile or bitterness or reservation. Here again is a sobering warning to those who are judge hypocritically or without mercy, and a gracious promise to those who are merciful: “*For with the measure you use it will be measured back to you*” (vs.38; Matt.7:1). The mercy we give to others ought to be the same – even more generous – as the mercy we wish to receive from others. Moreover, the mercy we extend to others ought to be the mercy we want to receive from God.

## B. The illustrations (vs.39-41)

➤ To show the absurdity and atrocity of judging hypocritically – being judgmental – Jesus gave the following illustrations.

**Luke 6:39-42** ~ “He also told them a parable: ‘Can a blind man lead a blind man? Will they not both fall into a pit?’ <sup>40</sup>A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. <sup>41</sup>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?’”

➤ Each of these three illustrations reveal unique aspect of the judgmental, hypocritical, Christian.

### 1. The blind leading the blind (vs.39)

➤ First Jesus asked two consecutive rhetorical questions: “*Can a blind man lead a blind man? Will they not both fall into a pit?*” (vs.39). The answers are obvious. A blind man is not aided by being led by another blind man. Instead of one blind man falling into a pit, two blind men would fall into the same pit.

Blindness was a prevalent problem in the ancient world, like it is in many parts of the world today. Unlike in America today, there were not protections and resources for the blind. It was incredibly dangerous for a blind man to walk around by himself. There were all kinds of obstacles and hazards – crevices and cliffs, rocks and trees, and open holes or dry wells. It was necessary for a blind man to have a guide to lead him around. Having a blind man guide a blind is unhelpful at best, and dangerous or deadly at worst.

➤ This pictures the foolishness and arrogance of one sinner in need of God’s saving grace judging another sinner in need of God’s saving grace. Jesus condemned the scribes and Pharisees for their hypocrisy, calling them – among other things – blind guides.

**Matt 23:15-17** ~ “Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves. <sup>16</sup>Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ <sup>17</sup>You blind fools! For which is greater, the gold or the temple that has made the gold sacred?”

**Matt 23:23-24** ~ “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. <sup>24</sup>You blind guides, straining out a gnat and swallowing a camel!”

**Matt 23:27-28** ~ “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. <sup>28</sup>So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.”

➤ The scribes and Pharisees were self-righteous and hypocritical. They were very religious but utterly unsaved. They were spiritually blind, only leading themselves and others into the pit of hell.

### 2. The disciple and the teacher (vs.40)

➤ Jesus also used the analogy of the disciple and the teacher: “*A disciple is not above his teacher*” (vs.40). By definition “*a disciple*” (*mathētēs*) is not above “*his teacher*” (*didaskalos*) – or he would be the teacher and not the disciple. Christians are not “*above*” (*hyper*) – better or greater than – Christ. As Christ is loving and gracious, so Christians should be loving and gracious.

**Eph 5:1-2** ~ “Therefore be imitators of God, as beloved children. <sup>2</sup>And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.”

**Eph 4:32** ~ “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.”

Col 3:12-13 ~ “Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, <sup>13</sup>bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.”

**1 Peter 3:8-9** ~ “Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. <sup>9</sup>Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.”

➤ Christians are not exempt from the commands of Christ, or from living like Christ. The goal of every true Christian is to be Christlike: *“everyone when he is fully trained will be like his teacher”* (vs.40).

**John 13:15-16** ~ “For I have given you an example, that you also should do just as I have done to you. <sup>16</sup>Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.”

**1 John 2:3-6** ~ “And by this we know that we have come to know him, if we keep his commandments. <sup>4</sup>Whoever says ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him, <sup>5</sup>but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: <sup>6</sup>whoever says he abides in him ought to walk in the same way in which he walked.”

➤ As Christ was never unloving or hypocritical, Christians must not be unloving or hypocritical.

### 3. The speck and the log (vs.41)

➤ The third illustration is equally simple and (possibly) convicting: *“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?”* (vs.41). The imagery would be funny if it were not so serious. It is utterly ridiculous for someone with a “log” in their own eye to criticize or condemn someone else for having a “speck” of wood in their eye. The word *“speck”* (*karphos*; vs.41, 42<sup>x2</sup>) refers to a tiny dry piece of wood, chaff or straw – like a speck of sawdust – that might fly into one’s eye.

Conversely, the word *“log”* (*dokos*; vs.41, 42<sup>x2</sup>) could be rightly translated “beam” (KJV), “beam of wood” (NET), or “plank” (NKJV), and was used to describe the large supporting beam in a building – like that of a rafter.

➤ The absurdity of this imagery makes the point: it is rank hypocrisy to judge someone when you are guilty of the same or greater sin! Again, Jesus is not condemning Christian from having good judgement or discernment, or even from Christian correcting or rebuking others who are in sin. He is condemning the hypocrite who judges others while guilty of the same thing.

**Rom 2:1-5** ~ “Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. <sup>2</sup>We know that the judgment of God rightly falls on those who practice such things. <sup>3</sup>Do you suppose, O man – you who judge those who practice such things and yet do them yourself – that you will escape the judgment of God? <sup>4</sup>Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? <sup>5</sup>But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.”

➤ Jesus’ illustration reveals the vanity and idiocy of hypocrisy. *“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?”* (vs.41). This illustration is intended to be preposterous. It is not meant to put a smile on our faces, but conviction (or admonition) upon our hearts.

### C. The application (vs.42)

- The biblical application for this teaching is not “Christians must never judge” or “Christians must not have or practice good judgment.” Furthermore, the biblical application of this passage is not “A Christian can remain sinful as long as he/she is not condemning others for their sin” (Rom.6:1-2). We are never called to ignore or condone sinful behavior – either in ourselves or in other Christians.

Jesus’ words of application are clear and to the point: *“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”* (vs.42).

- The application is two-fold. First, you get right with God. Second, you help others get right with God. We must first confess and truly repent from our sin, before we tell others to confess and repent from their sin.

**Rom 14:10-13** ~ “Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; <sup>11</sup>for it is written, ‘As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.’” <sup>12</sup>So then each of us will give an account of himself to God. <sup>13</sup>Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.” (see vs.4; also 1Cor.4:1-5; Jms.4:11-12)

- The unforgiving, judgmental, Christian is a *“hypocrite”* (*hypokritēs*; vs.42) – in the same vein, and under the same judgment, as the scribes and Pharisees (Matt.6:2, 5, 16; 15:7; 23:13, 15, 23, 25, 27, 29).

**Luke 12:1-3** ~ “In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, ‘Beware of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>Nothing is covered up that will not be revealed, or hidden that will not be known. <sup>3</sup>Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.’”

**1 Peter 2:1-3** ~ “So put away all malice and all deceit and hypocrisy and envy and all slander. <sup>2</sup>Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation – <sup>3</sup>if indeed you have tasted that the Lord is good.”

- Not only is it hypocritical for a sinful person to judge another sinful person, but it is also impractical. That is, the hypocrite cannot *“see clearly”* with a *“log ... in [his] own eye”* (vs.42). It is imperative to note that Jesus does command us to *“take out the speck that is in [our] brother’s eye”* (vs.42) – but not before we *“take the log out of [our] own eye”* (vs.42). It is neither loving nor godly to ignore or condone another Christian’s sins.

**Gal 6:1** ~ “Brothers, if anyone is caught in any transgression, you who are spiritual should restore [*katartizō*] him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.”

**Ps 51:10-13** ~ “Create in me a clean heart, O God, and renew a right spirit within me. ... <sup>13</sup>Then I will teach transgressors your ways, and sinners will return to you.”

- This is neither a license to sin, nor a consent to remain spiritually immature. The exhortation is not “wait until you are perfect before you instruct or correct a brother or sister in Christ”, but to “grow in spiritual maturity so that you can instruct or correct a wayward brother or sister in Christ.” The goal is not correction (or excommunication), but the restoration (or salvation) of a sinner. The ultimate goal is the purity of Christ’s church and the glory of Christ’s name.

## Conclusion

- As Christians, we are called to live righteous (repentant) lives and the exhort others to live righteous (repentant) lives – in that order. We must be concerned about sin – our own sins and the sins of others. We are not to be more concerned about the sin (immaturity, shortcomings) of others than we are about our own sin (immaturity, shortcomings).
- ✓ Illust: “All confrontation of sin in others must be done out of meekness, not pride. We cannot play the role of judge – passing sentence as if we were God. We cannot play the role of superior – as if we were exempt from the same standards we demand of others. We must not play the hypocrite – blaming others while we excuse ourselves” (John MacArthur; *The MacArthur New Testament Commentary: Matthew*; 7:5b-6).
- Ps 19:13-14** ~ “Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression. <sup>14</sup>Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer.”
- Ps 139:23-24** ~ “Search me, O God, and know my heart! Try me and know my thoughts! <sup>24</sup>And see if there be any grievous way in me, and lead me in the way everlasting!” (see 1Cor.11:28; 2Cor.13:5)
- As Christians, we are called to speak the truth of God in the love of God. We are called to practice discernment and expose sin. We are called to live loving and holy lives that showcase the love and holiness of Christ. We are called to walk in purity and righteousness, and to help others walk in purity and righteousness. We are called to teach and to be teachable, to correct and not be above correction, and to rebuke and not be guilty of hypocrisy. We are called to be true followers of Christ, in order that His Word would be honored, His church would be edified, and His name would be glorified.