



Mid-Week

Bible Study and Prayer
Wednesdays 6:45pm – 8pm



led by: Pastor Josh Franklin, Good Hope Baptist Church (www.goodhopechurch.org and www.joshfranklin.org)

Mind Your Own Business!

(Judging Others = Unreasonably Critical)

Matthew 7:1-6 (NKJV) [with notes]

¹ "Judge not, that you be not judged." ^a [one man said, "Your Yardstick will become a Boomerang"]

² For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

³ And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?

⁴ Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye?

⁵ Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

[Here he is telling us that we must use some sort of judgment] ⁶ Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces. ^b

Parallel passages – Mark 4:24-25; Luke 6:37-42

ONE day, a young girl asked her mother, "Mama, why do you have so much gray hair?" Her mother looked at her daughter and sternly said, "Every gray hair is representative of a time you were disobedient to me. I have gray hairs because of your rebellion." The girl looked genuinely puzzled. "Mama, so are you the reason Grandma has so much gray hair too?"

Richard DeHaan, in his book *Men Sent from God*, lists some of the criticisms pastors receive. The list is written "tongue in cheek," of course. If the pastor is young, they say he lacks experience. If his hair is gray, he is too old for the young people. If he has five or six children, he is irresponsible; if he has no children, he is setting a bad example. If he uses a lot of illustrations, he neglects the Bible; if he does not use enough, he is not relevant. If he condemns wrong deeds, he's cranky; if he does not, he's compromising. If he drives an old car, he shames his congregation; if he drives a new one, he's setting his affection on earthly things.

Believer's Bible Commentary - Sometimes these words of our Lord are misconstrued by people to prohibit all forms of judgment. No matter what happens, they piously say, "Judge not, that you be not judged." But Jesus

^a this does not prohibit all types of judging (v. 16). There is a righteous kind of judgment we are supposed to exercise with careful discernment (John 7:24). Censorious, hypocritical, self-righteous, or other kinds of unfair judgments are forbidden; but in order to fulfill the commandments that follow, it is necessary to discern dogs and swine (v. 6) from one's own brethren (vv. 3-5).

^b This principle is why Jesus Himself did not do miracles for unbelievers (13:58). This is to be done in respect for what is holy, not merely out of contempt for the dogs and swine. Nothing here contradicts the principle of 5:44. That verse governs personal dealings with one's enemies (see note there); this principle governs how one handles the gospel in the face of those who hate the truth.

is not teaching that we are to be undiscerning Christians. He never intended that we abandon our critical faculty or discernment. The New Testament has many illustrations of legitimate judgment of the condition, conduct, or teaching of others. In addition, there are several areas in which the Christian is commanded to make a decision, to discriminate between good and bad or between good and best. Some of these include:

1. **When disputes arise between believers, they should be settled in the church before members who can decide the matter (1 Cor. 6:1–8).**
2. **The local church is to judge serious sins of its members and take appropriate action (Matt. 18:17; 1 Cor. 5:9–13).**
3. **Believers are to judge the doctrinal teaching of teachers and preachers by the Word of God (Matt. 7:15–20; 1 Cor. 14:29; 1 Jn. 4:1).**
4. **Christians have to discern if others are believers in order to obey Paul’s command in 2 Corinthians 6:14.**
5. **Those in the church must judge which men have the qualifications necessary for elders and deacons (1 Tim. 3:1-13).**
6. **We have to discern which people are unruly, fainthearted, weak, etc., and treat them according to the instructions in the Bible (e.g., 1 Thess. 5:14).**

How to Make Judgments

1. **Humbly.** ([Jeremiah 17:9](#); [Psalm 51:3](#)).
2. **Prayerfully.** ([James 5:16](#)).
3. **Biblically.** ([2 Tim. 3:16, 17](#); [1 Cor. 6:9, 10](#); [Romans 14:1-4](#))
4. **Lovingly.**
5. **Mercifully.** ([Matthew 9:13](#); [Matthew 12:7](#); [Luke 6:36](#); [1 Cor. 13:6](#))

If judgment is made humbly, prayerfully, Biblically, lovingly, and mercifully, it will be a reflection of Jesus. And the one who makes such judgments will be a faithful disciple.

How to Offer Judgment

1. **Exemplarily.** (that is with our lives, not necessarily with our words)
2. **Privately.** ([Matthew 18:15](#))
3. **Gently and constructively.** ([Galatians 6:1, 2](#)).

Do We N-E-E-D To Talk about Them? [Kendall]

Necessary? Is it truly necessary to say this?

Encourage? Will it uplift their heart?

Energize? Will it empower their spirit?

Dignify? Will it increase their self-esteem?

Jon Courson - I find this fascinating because the words Jesus used imply that the speck—the splinter I see in my brother’s eye—**is of the same exact material as the beam in my own eye, only smaller in dimension.** That’s why I can spot certain sins in other people very easily. They’re my sins. Whatever sins you struggle with personally are the sins you will point out in others most readily. David found this to be true. The prophet Nathan came to him and said, **“David, we have a problem. There’s a rich man who has all sorts of sheep. Someone came to visit him, and instead of going out to his own herds and taking one of his own lambs, this rich man went to his neighbor who was very poor, grabbed his neighbor’s one and only lamb, and killed it to serve his guest.”**

Outraged, David said, “What? The man who has done this thing shall surely die!” The Old Testament Law never prescribed death as the penalty for this kind of transgression. Yet, with blood vessels bursting and finger pointing, David said, “Kill him!”

Then Nathan said, “David, thou art the man. It’s you. You have many wives and concubines, yet you stole Uriah’s wife, Bathsheba, and you took her into your house. Thou art the man.”

Why was David so eager to mete out excessive judgment? Because we’re always harshest with the sin in others that also lurks within our own hearts. And Jesus is saying, “If you see splinters in others, realize it’s a splinter off the beam that is in your own eye.”

Jesus is not saying you shouldn’t help the brother who has a splinter in his eye. Instead, He is saying to make sure you recognize and deal with the beam in your own eye first. **“Create in me a clean heart, O God,” David prayed. “Then will I teach transgressors thy ways” (see Psalm 51:10, 13, emphasis mine). “Once You deal with me, Lord, my attitude will be entirely different as I deal with others.”**

How to Make Judgments

Humbly, by being aware of and owning our own sinfulness and frailty. God's grace may have wrought some degree of growth, but we know what we are apart from Christ's redemption sinners saved by grace. We know that our own "heart is deceitful above all things" ([Jeremiah 17:9](#)). Like David, we know our transgressions ([Psalm 51:3](#)). Understanding that we are thoroughly fallible, we attempt to make responsible judgments with humility lest we fall.

Prayerfully. Anyone who would make a judgment apart from humble prayer is engaging in folly. There must be prayerful confession of one's own sins, as James says: "confess your sins to each other and pray for each other so that you may be healed" ([James 5:16](#)). Those who would judge must fervently pray for themselves and those they judge.

Biblically. Judgment must be according to the revelation of God's Word. Paul told Timothy, "**All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work**" ([2 Tim. 3:16, 17](#)). The moral revelation of God's Word must inform our whole life. Because the Scriptures are explicitly clear in defining sin, judgment can be made on most matters with humble confidence. For example, we know that sexual immorality is sin, greed is sin, stealing is sin, drunkenness is sin, slander is sin, selfishness is sin (cf. [1 Cor. 6:9, 10](#)). At the same time there are less certain matters of faith and conscience regarding which we should judge no man. But the Scriptures are also clear as to how to handle these matters:

Accept him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables. The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him. Who are you to judge someone else's servant? To his own master he stands or falls. ([Romans 14:1-4](#))

Lovingly. **A fundamental difference between judgment and judgmentalism is love.** Judgmentalism is rooted in ill will, while judgment has the best interests of the other person in mind. Judging others must be an act of love for God and his moral revelation, and also an act of love for the sinner, giving him the truth for his ultimate good.

Mercifully. Mercifulness is at the very core of Jesus' thinking, as evidenced by his twice quoting [Hosea 6:6](#), "I desire mercy, not sacrifice" (cf. [Matthew 9:13](#); [Matthew 12:7](#)). That principle is a guiding thought in this very sermon: "**Be merciful, just as your Father is merciful**" ([Luke 6:36](#)). Often judgment degenerates to judgmentalism because a harsh, unmerciful spirit takes over. "**Love does not delight in evil**" ([1 Cor. 13:6](#)), and neither does mercy.

If judgment is made humbly, prayerfully, Biblically, lovingly, and mercifully, it will be a reflection of Jesus. And the one who makes such judgments will be a faithful disciple.

How to Offer Judgment

Exemplarily. R. C. Sproul tells a story about one of the leading golfers on the professional tour who was invited to play in a foursome with Gerald Ford, then President of the United States, Jack Nicklaus, and Billy Graham. The golfer was especially in awe of playing with Ford and Graham (he had played frequently with Nicklaus before). After the round of golf was finished, one of the other pros came up to the golfer and asked, "Hey, what was it like playing with the President and with Billy Graham?" The pro unleashed a torrent of cursing and in a disgusted manner said, "I don't need Billy Graham stuffing religion down my throat." With that he turned on his heel and stormed off, heading for the practice tee.

His friend followed the angry pro to the practice tee, where the pro took out his driver and started to beat some balls in fury. His neck was crimson. His friend said nothing but just sat on a bench and watched. After a few minutes the anger of the pro was spent, and he settled down. His friend said quietly, "Was Billy a little rough on you out there?" The pro heaved an embarrassed sigh and said, "No, he didn't even mention religion. I just had a bad round."

The most exalted way to offer judgment is by your life! Billy Graham had not said a condemning word—he had offered no sideward glance to make the pro feel uncomfortable. The judgment came from Billy's well-known commitment to God, from his personal holiness, even from his joy.

Privately. There are times for judgment to be offered publicly, but it must begin personally and privately. All too often one's judgment of another is shared with others (as a prayer request of course!) and the judged person is the last to hear about it. But Jesus says, "**Go and show him his fault**" ([Matthew 18:15](#)). And Jesus' way is the best way!

Gently and constructively. On this point the Scriptures give explicit guidance: "**Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ**" ([Galatians 6:1, 2](#)). Offering judgment is to be a display of gentle strength. One must also be willing to be a part of the solution. If you feel "led" to offer judgment but do not feel led to offer your help, you had best remain quiet.

CHUCK Swindoll was speaking at a camp in California. A gentleman came to him and said, "Oh, Dr. Swindoll, I have waited so long for this week, I am going to eat up everything you have to say." Swindoll thanked him.

Sunday night, the man was sitting on the front row, and the man started nodding. Swindoll figured that he'd had a long drive and was probably tired. Tuesday night, the man started nodding. Wednesday night the man nodded again. Swindoll was now getting a little upset. Here this man sat on the front row, sleeping away. As a preacher who had prepared well for this ministry opportunity, it didn't feel good to see someone sleeping on him. He was getting frustrated with this guy.

Thursday night, the man nodded and slept again.

On Friday morning, the lady who was sitting next to him came to Swindoll and said, "I want to thank you for the ministry this week. Oh, and by the way, I am sorry about my husband sleeping on you. He has two weeks to live. He has terminal cancer and the doctors have just given him a couple of weeks to live. When we talked about what he wanted to do before he died, he said, 'I want to go hear Chuck Swindoll.' But you see, Dr. Swindoll, the doctors gave him medicine to keep away the pain, and the medicine makes him sleep. I wanted to apologize to you that he has been sleeping, but I wanted you to know you made this the best week of the last part of his life."

Swindoll later said he could have crawled under a rock, because he had made a judgment and without any investigation he reacted.

There seems to be no end to the anxieties that are woven into the texture of life's pattern. In Greek mythology there was a chieftain; he was a robber. And, his name was Procrustes and he would go out and capture people and drag them into his cave and in his cave, he had an iron bed. Have you ever heard of the iron bed of Procrustes. And he put people on the bed, that's what he measured them with. If they didn't fit his bed, if they were not long enough, he would stretch them, until they would fit his bed. If they were too long, he would lop off their legs. And, he made everybody fit the bed that he thought was just. Now, we do that. We have the bed that suits us and we say everybody else has got to be just like me. You better thank God that they're not.

You see, our ignorance causes us to judge other people. I was reading about a lady, she went into the airport, waiting on her planes. She thought she would have some cookies and a cup of tea, so she went into the little shop like they have there and bought her a bag of cookies, went and sat down, put the bag between herself and the man who was sitting next to her, had a cup of tea, and she noticed that the man sitting next to her just reached over and opened her bag of cookies and took one out. She thought, now that is some nerve. She said, I'm going to eat my cookies anyway, so she reached in and took a cookie and began to eat it and he finished the one he ate and reached in and got another one. She didn't know what to do. She was embarrassed. But she would take one and he would take one. Finally, there was one cookie left, he reached down and broke it in half and ate it. She was so steamed. She said, of all of the gall, the nerve of that guy. Anyway, she gathered her stuff, the plane was called, she sat down on the plane, still steamed, opened her purse to get a tissue and there was her bag of cookies.