

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

Today we continue our study of the greatest sermon ever given – namely “**The Sermon on the Mount**” as found in Matt. 5-7. We now come to Matthew 7.

Matthew arranges this section much like a series of proverbs that provide explanations of kingdom attitudes and standards along with exhortations. – **Ed Glasscock**

It is important to realize that the backdrop for what Jesus is saying is seen in Matthew. 5:20.

Slide # 2

Matthew 5:20 (NKJV)

20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

Jesus is presenting a contrast between godly righteous living borne out of true repentance and faith with that of the self-righteousness borne out of external legalism as seen in the lives of the scribes and Pharisees.

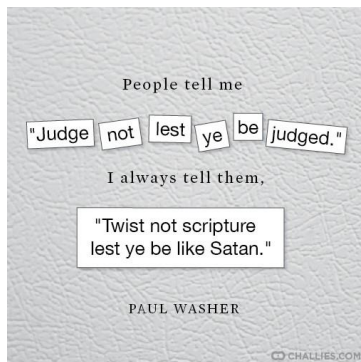
Keep that in mind as we come to this section on “judging” as seen in Matt. 7:1-6.

Matthew 7:1–6 (NKJV)

1 “Judge not, that you be not judged.

Unbelievers do not generally know much of anything about the Bible, but it is amazing how many seem to know this verse and quote it whenever they are confronted with moral compromise. They like to wiggle their finger and say, “**Judge not!**” without any consideration at all for the context.

Slide # 3



There is a CONTEXT to what Jesus is saying. He is not saying do not judge at all. Even in this immediate context Jesus goes on to say in Matt. 7:6, “**Do not give what is holy to dogs; nor cast your pearls before swine**”. That requires discernment, or if you will making a judgment call.

And then again just a few verses after that Jesus says in Matt. 7:15 and on, “**Beware of false prophets...by their fruits you will know them.**” (Mt. 7:15-20). That again requires a form of judgment.

As we consider the context, what Jesus is condemning is a certain kind of judgment – namely EGOTISTICAL/HYPOCRITICAL judgment! Remember the Pharisees. They were all self-righteous and hypocritical.

Slide # 4**Luke 18:9–12 (NKJV)**

9 Also He spoke this parable to some who **trusted in themselves that they were righteous**, and **despised others**:

10 “Two men went up to the temple to pray, one a **Pharisee** and the other a tax collector.

11 The Pharisee stood and prayed thus with himself, ‘**God, I thank You that I am not like other men**—extortioners, unjust, adulterers, or even **as this tax collector**.

12 **I** fast twice a week; **I** give tithes of all that I possess.’

Note the self-righteousness depicted. He was indicative of those who ***“trusted in themselves that they were righteous”*** and in addition to that ***“despised others”*** – that is they put others down. They put themselves up and they put others down. This is not to define Christ’s kingdom people.

Slide # 5**Luke 18:13–14 (NKJV)**

13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’

14 I tell you, this man went down to his house justified rather than the other; for everyone who **exalts himself** will be humbled, and he who **humbles himself** will be exalted.”

You see the problem with the Pharisee was his PRIDE. Putting yourself up in a self-righteous way is a matter of PRIDE.

This kind of HYPOCRITICAL judgment rooted in PRIDE is what Jesus is addressing. There is a wrong kind of judging and there is a right kind of judging. In context here Jesus addressing the WRONG KIND!

Slide # 6**John 7:24 (NKJV)**

24 Do not judge according to appearance, but **judge with righteous judgment.**”

1 Corinthians 2:15 (NKJV)

15 But he who is **spiritual judges all things**, yet he himself is rightly judged by no one.

1 Thessalonians 5:21 (NKJV)

21 Test all things; hold fast what is good.

A blanket all “judge not” does away with discernment and all accountability. No wonder the devil and his crowd love an **unqualified** “judge not”. But that is not what Jesus is saying. Often times what the world calls “judging” is just speaking the truth in love. Now to be sure we need to make sure it is in love, but the fact is the TRUTH hurts and those unrepentant don’t appreciate the TRUTH no matter how lovingly it is shared.

Slide # 7



Sadly, the world often thinks any call to repentance is a sinful form of “judging”. But here is the real problem.

Slide # 8

1 Corinthians 2:14–15 (NKJV)

14 But the **natural man does not receive the things of the Spirit** of God, for they are **foolishness to him**; **nor can he know them**, because they are **spiritually discerned**.

15 But he who is **spiritual judges all things**, yet he himself is **rightly judged by no one**.

The difference is the Holy Spirit. Believers think differently because they have spiritual discernment - because they have the Spirit. The world doesn’t have the Spirit and therefore they don’t understand the difference between sinful judging and godly discernment.

When Jesus says, “***Judge not, that you be not judged***” realize that He is speaking to Christians and their attitude in judging other people.

They are not to be like the self-righteous-hypocritical-egotistical Pharisees. Our whole attitude is to be different.

When Jesus says, “**Judge not**” it more literally is “**stop judging**”. Even God’s people can have a tendency to sinfully judge. We too still have the flesh – the old sin nature and this is one way it constantly rears its ugly head.

What Jesus is addressing is what we common call a “CRITICAL SPIRIT”. A "critical spirit" has everything to do with the "spirit" of things!

As believers in Christ, we are to be DISCERNING and in the right sense that means we are "**critical**". We are critical of error! We are to love the LORD and hate evil (cf. Ps. 97:10). We are to be "**critical thinkers**". We are to test (judge) all things (cf. 1 Thess. 5:21). We are to earnestly contend for the faith (cf. Jude 3-4). Thus, the one "**who is spiritual judges all things**" (1 Cor. 2:15). And yet in our evaluation of all things we are not to develop a sinfully "critical spirit".

As I say its all about “the spirit of things” and the motives behind what is happening. A sinful "critical spirit" HYPOCRITICALLY nit-picks people apart. A sinful critical spirit in PRIDE gives self a pass but sees the faults of others in a magnified way.

The Holy Spirit is not a "CRITICAL SPIRIT" but He does CONVICT! He convicts but He also comforts! There is a difference between "constructive criticism" which is shared in love as it genuinely seeks the other persons highest good, and that of a "critical spirit" that is self-oriented and aims to tear down the other person. As we often say, “**Are you part of the demolition crew or the construction crew?**” Sinful judging seeks to tear down the other person to make SELF look good!

A critical spirit is egotistical instead of humble. It is uncaring instead of loving. It is self-oriented instead of other-centered. It is legalistically oriented instead of GRACE oriented.

It’s in this sense that Jesus says, “**Judge not**”.

And note it carefully, Jesus said, “**Judge not, that you be not judged.**” We will be judged for sinful judging. Keep that in mind.

We are to be discerning. We are to be fruit-inspectors but it is good to remind ourselves that we are not the FINAL JUDGE. In the end God ALONE is the final JUDGE! While we “judge” with a small “j” God ALONE is the “JUDGE” with a capital “J”.

In the area of debatable things Paul addresses the issue of “judging” in Romans 14.

Slide # 9

Romans 14:4 (NKJV)

4 Who are you to judge another’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Romans 14:10 (NKJV)

10 But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

One time I had a brother “judge” my motives. He thought sure he knew I had some evil intent, but on the matter he was concerned about he was completely wrong. My thinking was in a completely different direction than what he thought. It is always dangerous to play God! It is sinful! We don’t ultimately know everything that is going on in another a person’s heart. We don’t ultimately know all their motives – but God does!

Judging can quickly turn into the role of “playing God” and that is sinful. It is egotistical. It is hypocritical because none of us are good enough to function in God’s role! We are to be discerning but DON’T PLAY GOD!

Slide # 10

1 Corinthians 4:5 (NKJV)

5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God.

God ALONE is the rightful JUDGE who will make the final call on everyone. We are to leave final judgment with Him.

We must not pass judgment on others' motives. We should examine their actions and attitudes, but we cannot judge their motives – for only God can see their hearts. It is possible for a person to do a good work with a bad motive. It is also possible to fail in a task and yet be very sincerely motivated. – **Warren Wiersbe**

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

We know that God is the FINAL judge. As believers we are not going to be judged for the penalty of sin. Christ at the cross bore our full penalty. The Bible is very clear that there is “***now no condemnation to those who are in Christ Jesus***” (Rom. 8:1).

However, we are going to be judged in terms of rewards according to what we have done.

Slide # 11

Colossians 3:23–25 (NKJV)

23 And whatever you do, do it heartily, as to the Lord and not to men,
24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

25 But he who does wrong will be repaid for what he has done, and there is no partiality.

We know according to 1 Cor. 3 that as their works are evaluated some believers will “***suffer loss***” in terms of reward because their works do not measure up to God’s standard of reward (cf. 1 Cor. 3:15-15). As they say, “***Heaven will at once be a great eye opener and a great mouth shutter.***”

And the standard of judgment brought out here by Jesus is going to be according to how we judged others. “***With what judgment you judge, you will be judged.***” In that sense we are our own judge! As I judge others that will be the standard by which God judges me. That is sobering!

If we were harshly critical, unloving, or unfair, that is going to come back on us. As Jesus says, “***with the measure you use, it will be measured back to you.***” So let me ask us, “*What is the measure of judgment that you are using? Do you want it to be used on you on judgment day when God makes the final evaluation of your life?*” Sobering isn’t it! Makes you think twice about nurturing a CRITICAL spirit.

If one shows mercy to others, he will be shown mercy, but if one is harsh and unforgiving, his judgment will likewise be harsh and unforgiving. Though popular Christian belief projects God as all-forgiving and assumes the receipt of undeserved favor, Jesus warned of consequences for being judgmental and inflexible toward the faults of others. – ***Ed Glasscock***

Jesus now goes on to illustrate His lesson on “judging” and He does so with hyperbole and irony.

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?

Note that in this illustration the speck and the plank are located in the eye – related to the vision. The speck (Gk. *karphos*) is a small splinter. The plank (Gk. *dokos*) is a large beam of wood – a log. If you have a mere “speck” in the eye you still have some vision. It hurts your vision, but you are not completely blinded. You have a problem, but you are not completely disabled in that eye.

In contrast if you have a “plank” in your eye that eye is completely done. You can’t use it at all. The vision is completely gone. How ironic that one with a plank in the eye (metaphorically speaking) should try to deal with the speck in his brother’s eye.

In other words, the person with the PLANK has a much larger problem than the person with the SPECK, and yet the person with the plank is hypocritically critical of the person with the much smaller problem.

Jesus was rebuking the natural tendency to look at others and instinctively observe their faults but refuse to consider one’s own problems. To try to avoid seeing guilt in oneself by noting the faults in others is instinctive to the fallen human nature. – ***Ed Glasscock***

It is so “human” to overlook your own shortcomings and to exaggerate the faults of others. This is SINFUL JUDGING!

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 Jesus deals with the essence of what He is condemning – that is HYPOCRITICAL judging! A hypocrite is a “player”. This word originally describes a “play actor” who plays a role on the stage at a theater. The word hypocrite (Gk. *hupokrites*) literally means “**one who wears a mask**”. A hypocrite therefore is a “pretender” who pretends to be something he is not. He acts like he is more spiritual than he really is.

Hypocrisy is something that God hates and consistently it is denounced in the Scriptures. It was a KEY sin of the scribes and Pharisees. Jesus denounced their hypocrisy with 7 woes in Matthew 23.

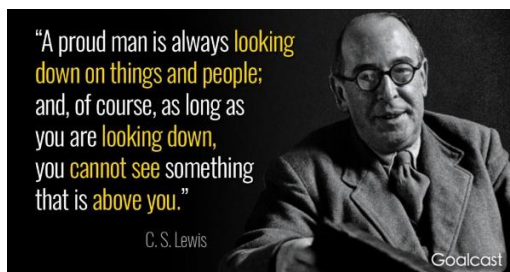
Slide # 12

A hypocrite may look righteous on the outside, but it is a façade. True righteousness comes from the inner transformation of the Holy Spirit not an external conformity to a set of rules ([Matthew 23:5](#); [2 Corinthians 3:8](#)). – **Gotquestions.org**

The hypocrisy in view here involves a form of high pride. Pride puts self up and others down. This is what one has described as “**the conceit of self-delusion.**”

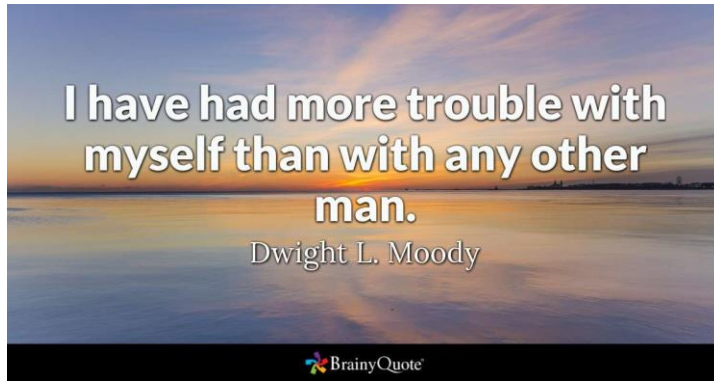
Pride is a blinding thing which prevents one from seeing properly. So it is very fitting that Jesus uses an eye analogy to illustrate this hypocritical PRIDE problem. It’s very hard to see properly with the LOG of hypocrisy in your eye! And again this hypocrisy is fueled by PRIDE.

Slide # 13



Jesus says the first order of business is to deal with self. Before being concerned about anyone else our FIRST concern should be to deal with our own sin problem! Before trying to straighten out others make sure you deal with your own issues first. “First remove the plank from your own eye”.

Slide # 14



Don't be nitpicking at others and their flaws, when if the truth be told, you have far BIGGER issues. First and foremost deal with the plank in your own eye. The first order of business is our own faults!

It is so human to be critical of others and at the same time to be soft on self. It's just natural to hypocritically give SELF some slack. This is part of human depravity!

Having taken the beam out of our own eye (via repentance), we are now in a position to HELP remove the speck from our brother's eye. This is the place of proper judging. It is not done with a critical spirit, but rather in humility and with integrity!

This is consistent with what Paul teaches in Gal. 6.

Slide # 15

Galatians 6:1 (NKJV)

1 Brethren, if a man is overtaken in any trespass, you who are **spiritual** restore such a one in a **spirit of gentleness**, considering yourself lest you also be tempted.

There is to be no "**holier than thou**" attitude. We are all vulnerable. None of us are above being tempted and none of us are above falling. Paul says, "**let him who things he stands take heed lest he fall.**" (1 Cor. 10:12).

Those who are truly spiritual are genuinely walking the walk. They have a life that is in tune with the Holy Spirit.

It is they who are in a position to deal with sin the life of an erring brother or sister. And even so the process of correction is to be done is "**a spirit of gentleness**" which is reflective of humility recognizing that we too could fall – as Paul says, "considering yourself lest you also be tempted."

Any time we put ourselves above others we have a problem especially when glaring EGOTISTICAL HYPOCRISY is involved. This is the kind of judging that Christ condemns.

There is a place for correcting, there is a place for holding others accountable, but it should not be done hypocritically. It should be done in humility and with integrity.

So we are not to sinfully “judge” others but there is a place for proper judging. That is true in reference to fellow believers and also true in reference to unbelievers as seen in verse 6.

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.

In bringing correction to a fellow believer as noted earlier we must do so with the right spirit, but what about unbelievers. What is required here is wisdom.

Slide # 16

Colossians 4:5–6 (NKJV)

5 Walk in wisdom toward those who are outside, redeeming the time.

6 Let your **speech always be with grace**, seasoned with salt, that you may know how you ought to answer each one.

Slide # 17

2 Timothy 2:24–26 (NKJV)

24 And a servant of the Lord must **not quarrel but be gentle** to all, able to teach, patient,

25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,

26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.

Our approach to correcting unbelievers is to be one of wisdom, graciousness, and humility. However, Jesus here in Matthew 7:6 brings out that there is a time when you don’t share at all with hardened unbelievers.

There is a time to hold your pearls of truth and not cast them at all! We don't always have to try and bring about correction. Sometimes it is not wise! This again requires discernment. This involves a proper judging of the situation and the people involved.

The Didache which was an early manual addressing Christian living written around A.D. 100 said this:

Slide # 18

“Let none eat or drink of your Eucharist except those who have been baptized in the name of the Lord. It was concerning this that the Lord said, ‘Do not give dogs what is holy’” (*Didache 9.5*).

Certainly, by way of application unbelievers should not partake in communion but most all evangelical commentators agree that is not really what Christ is addressing here. The context has nothing specifically to do with communion. It is much more basic in the sense that in some situations we are not to share the TRUTH with those here called “dogs” and “swine”.

What is holy perhaps refers to sacrificial meat. For the Jews under the law some sacrifices involve sharing in a fellowship meal. It would have been considered sacrilegious to share such meat with dogs (cf. Ex. 22:31; Lev. 3:1-17; 22:14; Jer. 11:15; Hag. 2:12).

Consistently in the Bible pearls are shown to gems of great value (cf. Job 28:18; Mt. 13:45-46; 1 Tim. 2:9; Rev. 17:4; 18:12, 16; 21:21).

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In v. 6, the “holy” and the “pearls” refer to God’s truth and kingdom standards. Those who are disciples of Jesus are not to take the precious truth of God and cast it before “dogs” and “swine.”

– *Ed Glasscock*

In the Bible both dogs and pigs were unclean animals for the Jews (cf. Lev. 11:1-8; Deut. 23:18). In Bible times dogs were rarely domestic pets like is so common today. “They were largely half-wild mongrels that acted as scavengers. They were dirty, greedy, snarling, and often vicious and diseased. They were dangerous and despised.” (John MacArthur)

Swine in the OT were considered by Jews to be the epitome of uncleanness. When Antiochus Epiphanes offered up a pig on the altar at the Jewish Temple it is the height of outrageous blasphemy.

Thus, both “dogs” and “pigs” were derogatory terms used by the Jews to designate unbelieving Gentiles. Consistently in the New Testament these terms are used metaphorically to depict the wicked and the vile who refuse to repent (cf. 1 Sam. 17:43; 24:14; 1 Kings 14:11; 21:19; 2 Kings 8:13; Job 30:1; Prov. 26:11; Eccl. 9:4; Isa. 66:3; Matt. 15:27; Phil. 3:2; Rev. 22:15).

Slide # 20

2 Peter 2:21–22 (NKJV)

21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.

22 But it has happened to them according to the true proverb: “**A dog** returns to his own vomit,” and, “**a sow**, having washed, to her wallowing in the mire.”

Peter proverbially refers to those who having known the gospel then turn from it as being like a dog who returns to its vomit or a sow to her wallowing. Both have an unclean nature and being unchanged go right back to what is according to their nature.

Slide # 21

Philippians 3:2 (NKJV)

2 Beware of dogs, beware of evil workers, beware of the mutilation!

Paul here referred to legalistic false teachers (known as Judaizers) as “dogs” (cf. Isa. 56:10-11). They were spiritually dangerous and unclean (cf. Ex. 22:31, 1 Kgs. 14:11, 16:4, 21:19, 23-24, 22:38).

Slide # 22

Revelation 22:15 (NKJV)

15 But **outside are dogs** and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

Outside the holy city of New Jerusalem are spiritual dogs – in other words people never cleansed from their unclean sinfulness. These are people that never repented of the disgusting vices that God hates.

Note how the characterization here. Those that refuse to repent of their vileness are “dogs” and therefore it is inappropriate to serve them what is holy. The “swine” have no appreciate for pearls. They don’t see the value in them at all and if you cast them before them they only become irritated, “trample them under their feet, and turn and tear you in pieces”.

They are not open to the value of kingdom truth so don’t push it. They will only seek to abuse you for it. In such a case don’t even go there – don’t force it. Don’t seek to apply the correction of TRUTH in such a case.

Jesus applied this principle in Matthew 13:58 when it says, “He did not do many mighty works there because of their unbelief.” When the Jewish leaders blasphemously rejected Jesus He then withheld the truth from them and spoke in parables (Mt. 13). In Luke 23:9 Jesus refused to talk to Herod.

In the book of Acts we see Paul turning from those who refused to hear the Word.

Slide # 23

Acts 13:46 (NKJV)

46 Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, **we turn to the Gentiles.**

Acts 18:5–6 (NKJV)

5 When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Jesus is the Christ.

6 But when they opposed him and blasphemed, he shook his garments and said to them, “Your blood be upon your own heads; I am clean. **From now on I will go to the Gentiles.**”

I remember a Tennessee legislator friend of mine who was a heavy drinker. He was wonderfully converted and is a choice servant of God today. The other members of the legislature knew how he drank. Then they heard that he “got religion,” as they called it. One day this fellow took his seat in the legislature, and his fellow-members looked him over. Finally, someone rose, addressed the chairman of the meeting and said, “***I make a motion that we hear a sermon from Deacon So-and So.***” Everyone laughed. But my friend was equal to the occasion. He got to his feet and said, “***I’m sorry, I do not have anything to say. My Lord told me not to cast my pearls before swine.***” – J. Vernon McGee

When we meet vicious people who treat divine truths with utter contempt and respond to our preaching the claims of Christ with abuse and violence, we are not obligated to continue to share the gospel with them. – **William MacDonald**

Footnote: Many contemporary Christians seem to think the mission of the Church is to somehow push for social changes in society. They think it is the job of the Church to reform society so that it aligns with kingdom standards. That never works because the coarse culture of society is filled with “dogs” and “swine”. To force it only brings abuse and blasphemy!

Slide # 24

Proverbs 9:7–8 (NKJV)

7 “He who corrects a scoffer gets shame for himself, And he who rebukes a wicked man only harms himself.

8 Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you.

Proverbs 23:9 (NKJV)

9 Do not speak in the hearing of a fool, For he will despise the wisdom of your words.

This certainly does not mean that believers should not speak out against evil, but it is a warning against attempting to make a fallen world conform to standards that cannot be understood or appreciated. The intent of evangelism is not to make the world a better place, though that would be a blessed consequence, but to save people out of this present evil world. – **Ed Glasscock**

When it comes to judging other people we must ever remember we are NOT God. Yes, there is a place for correcting others in a helping sense, but it is to be done in humility and with integrity. There is no place for egotistical hypocritical judging.

And when it comes to unbelievers we have to be WISE in the matter of correcting or confronting. We are to seek to share the gospel with all people, but when it comes to those hardened in hostile rejection, we are not to cast our pearls before them. It is counterproductive!

When it comes to judging. Don't play God! Judge yourself first and then judge others with humility, care, integrity, and wisdom.

Good questions to ask are these:

- ***Is my “judging” driven by a self-oriented “critical spirit” or by a “discerning spirit” governed by love?***
- ***Am I part of the demolition crew or the construction crew?”***

Back in 2019 the Supreme Court ruled on the question: “May a federal court count the vote of a judge who dies before the decision is issued?” The Supreme Court ruling said: “Federal judges are appointed for life, not for eternity.”

Just remember this: all the judging done by humans will one day be examined by the one and only ETERNAL JUDGE. And the rendering of the ETERNAL JUDGE will stand forever!

God help us to live accordingly!