

JUDGING - WHAT DOES THE BIBLE SAY ABOUT IT?

MATT 7:1; JAS 4:11-12

INTRODUCTION:

1. The Bible says:
 - a. **MATT 7:1-2.** "Do not judge, or you too will be judged. 2. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.
 - b. **JAS 4:11-12.** Brothers, *do not slander one another. Anyone who speaks against his brother or judges him* speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it. 12. There is only one Lawgiver and Judge, the one who is able to save and destroy. But you--who are you to judge your neighbor?

I. WHAT IS JUDGING?

A. Sometimes judging is forbidden.

1. **MATT 7:1** "Do not judge, or you too will be judged.
2. **JAS 4:11-12** (above).

B. Sometimes judging is encouraged, as in:

1. **JOHN 7:24.** Stop judging by mere appearances, and make a right judgment."
2. **LUKE 12:57.** "Why don't you judge for yourselves what is right?
 - a. They were authorized to make some judgments.
3. **1COR 5: 5:3** Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present.
1COR 5:12-13. 12. What business is it of mine to judge those outside the church? Are you not to *judge those inside?* 13. God will judge those outside. "*Expel the wicked man from among you.*"
 - a. To determine that the man was wicked, they had to judge him by the word of God and then act on it!

C. It is apparent that judging is used in more than one sense in the New Testament. (*6 Greek words for judge; 14 Greek words for judgment (s); And 2 for judgment seat.*)

1. John was inspired by the Holy Spirit and spoke as he was guided by. (**JOHN 21:24.** 24. This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true).
 - a. **Judge/Judged** – The Greek word *kri/no* or a form of it. John said, **JOHN 3:16-18.** "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17. For God did not send his Son into the world to *condemn* (*Strong's # 2919, kri/no*) the world, but to save the world through him. 18. Whoever believes in him is not *condemned* (*Strong's #2919, kri/no*), but whoever does not believe stands *condemned* (*Strong's # 2919 kri/no*) already because he has not believed in the name of God's one and only Son.
2. Jesus spoke as God directed him.

- a. **JOHN 8:28.** So Jesus said, "When you have lifted up the Son of Man, then you will know that I am [the one I claim to be] and that *I do nothing on my own but speak just what the Father has taught me.*
 - b. **JOHN 12:47-50.** 47. "As for the person who *hears my words but does not keep them, I do not judge (#2919 kri/no) him. For I did not come to judge (#2919 kri/no) the world, but to save it.* 48. *There is a judge (#2919 kri/no) for the one who rejects me and does not accept my words; that very word which I spoke will condemn (#2919 kri/no) him at the last day.* 49. *For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it.* 50. *I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."*
 - c. Jesus said, **JOHN 9:39** Jesus said, "*For judgment, (#2917, kri/ma) I have come into this world,* so that the blind will see and those who see will become blind."
3. It seems that John and Jesus contradict each other, and Jesus even seems to contradict Himself in **JOHN 12:47-48**, until we see how they use two different Greek words for the word judge, and examine the context in which they are used.
- a. The condemnation John speaks of is **final judgment**. John says that Jesus did not come to bring that **final judgment** but to save people.
 - b. The same is true with what Jesus said in **JOHN 12:47-48**.
 - c. But **the judgment Jesus said that He came to bring is "kri/ma"**, **making a distinction between right and wrong**. **NOTE THE CONTEXT: JOHN 9:32-41** 32. Nobody has ever heard of opening the eyes of a man born blind. 33. If this man were not from God, he could do nothing." 34. To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out. 35. Jesus heard that they had thrown him out, and when he found him, he said, "*Do you believe in the Son of Man?"*" 36. "*Who is he, sir? the man asked. Tell me so that I may believe in him.*" 37. *Jesus said, "You have now seen him; in fact, he is the one speaking with you."* 38. *Then the man said, "Lord, I believe," and he worshiped him.* 39. *Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."* 40. *Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?"*" 41. *Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.*
- D. Now, the question in this study is what is the judging the Lord forbids in **MATT 7:1-6** and **JAS 4:11**, and what is the judgment that He encourages in **JOHN 7:24**, **LUKE 12:57** and **1COR 5:12-13**?

II. WHAT IS THE KIND OF JUDGING JESUS DOES NOT FORBID?

- A. Jesus does not forbid the judgments of the civil courts. (**ROM 13:1-7**).

B. Nor does He forbid the judgment of the church upon disorderly members (those not walking in the light).

1. *ICOR 5:1-13*
2. *2THS 3:6*

C. Individual judgments we must make of wrongdoers and evil people.

1. *MATT 7:1-5* 1. "Do not judge, or you too will be judged. 2. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. 3. "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 4. How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5. You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.
 - a. The teaching in *MATT 7:5* is that we have the responsibility to remove the plank out of our own eye so we will be able to see (*judge*) clearly another who needs our help to remove the splinter out of his eye.
2. *MATT 7:6* "Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces.
 - a. In *MATT 7:6*, we must recognize, make a judgment, who the dogs and pigs are so we will know who not to give that which is sacred and your pearls to.
3. *MATT 7:15*. "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. 16. By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? 17. Likewise every good tree bears good fruit, but a bad tree bears bad fruit. 18. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19. Every tree that does not bear good fruit is cut down and thrown into the fire. 20. Thus, by their fruit you will recognize them.
 - a. We are told to watch out for false teachers. How can you fulfill this command if we are not able to judge who is a false teacher and who is not?
4. *3JN 1:9-11*. 9. I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. 10. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church. 11. Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God.
 - a. In order for John to warn the church about Diotrephes, he had to make a judgment about his conduct. He did this by using the word of God, which showed that Diotrephes was not walking true to that word.
5. *TIT 3:10*. Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. 11. You may be sure that such a man is warped and sinful; he is self-condemned.

- a. It is right to judge (by and through the word of God) whom a divisive person is so that we may follow God's instructions on how to handle that person.
- D. God does not forbid recognizing and disapproving the faults of others.**
- 1. **GAL 6:1**. 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.
 - 2. **JAS 5:19-20**. My brothers, **if one of you should wander from the truth and someone should bring him back**, 20. remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.
 - a. If you could not determine (through an examination of the word of God) that a person was a sinner (**thus making a judgment**), you could not turn him from the error of his way!
- E. The Bible does not condemn decisive preaching that exposes sin but rather, commands it!**
- 1. **2THS 1:6-9**. 6. God is just: He will pay back trouble to those who trouble you 7. and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. 8. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. 9. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power.
 - a. For the sinner to be forewarned, they must be taught!
- F. Nor does God forbid exposing false teachers (judging them false).**
- 1. **IJN 4:1** Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because **many false prophets have gone out into the world**.
 - 2. **2PET 2:1ff** Warns of false prophets and false teachers.
 - a. **We can judge by the word who is teaching false teaching and stay away from them**.
 - 3. The entire book of Jude.
 - 4. **1THS 5:21** Test everything. Hold on to the good.

III. WHAT IS THE KIND OF JUDGING JESUS FORBIDS?

- A. "All judging from surmise (an idea or opinion formed from evidence that is neither positive nor conclusive; conjecture; guess. [Webster]). Anything that is from insufficient premises, or from ill will is prohibited." (McGarvey).**
- 1. **Romans 14:1 (NIV) 1** Accept him whose faith is weak, **without passing judgment on disputable matters**.
 - 2. **Romans 14:4 (NIV) 4** **Who are you to judge someone else's servant?** To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.
- B. The habit of sharp unjust criticism.**
- 1. Commenting on **JAS 4:11-12** (**JAS 4:11**. 11. Brothers, **do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it. 12. There is only one**

Lawgiver and Judge, the one who is able to save and destroy. But you--who are you to judge your neighbor?) Guy N. Woods says that *the judging condemned "is to impute unworthy motives to others, to put the worst possible interpretation on their works and actions... Forbidden here, as also in the Sermon on the Mount (MATT 7:1ff), are all censorious judgments exercised without sufficient information by people who are without right to do so, and whose design is destruction, slander and defamation of character."*

- C. **Hypocritical judgment is wrong. Judging others while doing the same thing yourself.**
1. **ROM 2:1-3.** You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.
 2. Now we know that God's judgment against those who do such things is based on truth.
 3. So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?
 2. Condemning a weak brother and not giving him time to grow and work things out. **ROM 14:**
 - a. Condemning a brother who cannot do something in faith because of their previous teaching. In this case, eating meats sacrificed to idols.
 - b. Condemning a brother for something that might be right or wrong depending on the motive or way the thing is done.

CONCLUSION:

1. Sometimes judging is forbidden as in **MATT 7:1; JAS 4:11-12**
 - a. This judgment is forbidden because it is harsh, hasty, unfounded, censorious, hypercritical, uncharitable, malicious, slanderous, ill-natured judgment.
 - b. It's aim is to hurt, defame, damage, etc.
2. Sometimes judgment is encouraged as in **JOHN 7:24; LUKE 12:57; 1COR 5:12-13.**
3. What kind of judgments does Jesus not forbid and, in fact, encourage?
 - a. Judgments of civil courts.
 - b. Judgments of the church on unruly, disorderly members.
 - c. Individual judgments we make of wrongdoers and evil people (**MATT 7:1-6; 7:15-20; 3JN 9-11; TIT 3:10-11**).
 - d. Recognizing and disapproving the faults of others. (**GAL 6:1; JAS 5:19-20**).
 - e. Decisive preaching that draws a line between truth and error, the lost and saved (**2THS 1:7-9; 2PET 2:1ff**).
 - f. The identifying of false teachers. (**1JN 4:1; JUDE; 1THS 5:21**)
4. Judging that is condemned "is to impute unworthy motives to others, to put the worst possible interpretation on their works and actions... Forbidden here, as also in the Sermon on the Mount (**MATT 7:1ff**), are all censorious judgments exercised without sufficient information by people who are without right to do so, and whose design is destruction, slander and defamation of character."