

## THE EARLY PARABLES OF JESUS

### Message 4

Passage: Matthew 7:1-6

Words: 6184

INTRO: Now before we go on in this series let me give a few further explanations. There are those who hold that the sermon on the mount is not teaching for the Church age. Jesus was teaching the Jews how to live in the kingdom He was about to set up on earth. That kingdom is what we know as the millennium. Well, the Jews rejected the kingdom, and so this sermon is not for our day, but for the future time when the kingdom will be set up.

It is my view that this sermon is the beginning to a transition from where God worked through Israel as a nation. Some have likened that time to God's centripetal method of reaching the world with the Gospel. God meant Israel to be the light of the world. And people who got saved came to Israel and converted to Judaism. So the centripetal method of evangelism is like when you drain a sink and the water all draws in toward the center of the sink to where the drain is. In that way, God drew people in to the nation of Israel.

But because Israel will reject Christ as their Messiah God's original method will be set aside and the kingdom will now operate like that which has been termed centrifugal force. It is like driving around a corner at high speed and it wants to thrust you outward, not pull you inward. Instead of drawing people in to one nation, God will now thrust believers out into the world. They will be scattered into the world like salt which is used to preserve meat is scattered over the whole piece to be cured.

And in this sermon God sets out, I believe, not principles for the Christian life in the millennium; but principles to live by in the Church age. And as I interpret these early parables, when we get nearer the next set of parables which describe the Church age, Jesus will give parables that speak of the transition from the centripetal to the centrifugal.

Well, our next parable is that of the twig and the beam. The subject is that of judging. In this parable we will see the major problem of Judaism. And the Lord will teach us that in the true spiritual life, that is entirely prohibited. And when once

we understand what Jesus is teaching here, we will see that the problem of Judaism is likely as problematic in our age as it was in their age.

Here we have the words that have become the mantra of today: "Judge not that you be not judged." We have brought to an end the practice of church discipline. Why? Judge not that you be not judged! We have stopped setting up standards. Why? Judge not that you be not judged. Oh, you don't dare judge. If you judge, that is exactly how you will be judged, so don't do it. If you judge, you prove you are doing the same thing, so don't do it. What has taken the place of making good judgments? We are exhorted to exercise unconditional love, unconditional grace and unconditional forgiveness. Today we are told, "Judge not." We are to be tolerant far beyond biblical boundaries. If there is one problem we don't have, that is judging others. Everything goes. But there is one thing we do not tolerate and that is those who judge.

It is possible that the Lord is here subtly pointing to the Jewish attitude toward the Gentiles. They see the Gentiles as having a plank in their eyes. They see them as dogs. Certainly the crowd before Him was Jewish, and among them will surely have been many with this attitude towards the Gentiles. Most surely this was a Jewish problem. And here the Lord gives instruction on this matter.

I have told you of the man who preached on college and university campuses all over America. And many years ago he said that he used to ask what verse of Scripture they all knew? And it was always John 3:16, and then it changed to, "Judge not, that you be not judged." That has been true for many years now.

In another message I told you about the Fox news article that dealt with Ben, a rebellious teenager whose language was saltier than beef jerky. But the whole article portrayed him as a disciple of Christ and the article expressed that Christians should not judge him. That is modern thinking. Judge not.

Well, if there ever was a time in the Church age when this parable needed to be understood, it is today. It is important, not because we should not judge. It is important because if there ever was a day when we needed to learn how to make godly judgments, it is today! So, in this parable we will not be taught not to judge, but how to make godly judgments!

### III. THE TWIG AND THE BEAM

#### A. The Parable

So we begin with the parable. We'll read verses 1-6:

- 1 *"Judge not, that you be not judged.*
- 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 twig 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 twig 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 twig from your brother's eye.*
- 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.*

The parable, or the earthly story in this account is the twig and the beam. The words I have translated as *twig* and *beam* are variously translated but the idea is always the same. The one is very small and the other very large. The difference is between something that can make you so you cannot see at all, and the other, that which hinders your sight to a much lesser degree. So we go to the setting.

#### B. The setting

The setting of this parable is the Sermon on the Mount itself. This whole sermon is simply saturated with doctrine. I have not studied this sermon like somebody like D. Martyn Lloyd Jones, whom I quote so often has. He says that judgment is the underlying theme of this entire chapter. If that is right, we are introduced to the subject of judging in these verses.

### C. The interpretation

We go then to the interpretation of this parable. What we have is two people. One sees a twig in his brother's eye and he is seeking to remove it, but he himself has a plank in his own eye. The effort to remove the twig is called judging. The word translated 'to judge' here is *krino*. According to the OnlineBible it has a range of nuances. It can mean to separate, select, choose, approve, esteem, prefer, deem, think, be of an opinion, determine, resolve, decree or to judge. This word is used 114 times. It has been translated to judge 88 of those 114 times so that is its primary use. It has been translated to determine 7, condemn 5, go to law 2, call in question 2, esteem 2, and 8 miscellaneous uses.

There are two uses of this word we need to consider before we go on. Many years ago I got a tract called, "Is It Right To Judge?" It is available at the back for you to pick up. It says this of the word *krino*: "On the one hand it means to distinguish, to decide, to determine, to conclude, to try, to think and to call in question." So that is one use. Then it says that this is what God wants us to do in things like judging if someone is a false teacher, or those classed as swine or dogs like in Matthew 7, immediately following the 'judge not' passage.

There is another use of the word *krino* and that is to condemn. Go to John 3:18. It says:

18 *"He who believes in Him is not condemned (krino); but he who does not believe is condemned (krino) already, because he has not believed in the name of the only begotten Son of God.*

The tract says this means to condemn, sentence and to punish. And the tract says this is what we are not to do. What is in view in our passage is the first use of this word which is to distinguish, to decide, to determine, to conclude, to try, to think and to call in question. So we will seek to determine in our passage who is doing this judging or this discerning in order to

remove something from the other person's eye. Then we need to determine what he is seeking to remove. So, when it says, "Judge not", we ask first, to whom is he speaking? To everybody? That is how it is interpreted today. But it can't refer to everybody, because the one is not judging, he is being judged.

The tract I mentioned earlier is put out by the 'Fundamental Evangelistic Association', located in California. The title is, 'Is It Right To Judge?' And the opening paragraph says, "The question, is 'Is it right to judge?' is one that puzzles many sincere Christians. A careful and open-minded study of the Bible makes it clear that concerning certain vital matters, it is not only right but a positive duty to judge. Many do not know that the Scripture commands us to judge. The Lord Jesus commanded, 'Judge righteous judgment' (John 7:24). He told a man, 'Thou hast rightly judged' (Luke 7:43). To others our Lord asked, 'Why even of yourselves judge ye not what is right?' (Luke 12:57). The Apostle Paul wrote, 'I speak as to wise men; judge ye what I say' (1 Corinthians 10:15). Again, Paul declares, 'He that is spiritual judgeth all things' (1 Corinthians 2:15)" end quote.

So, most clearly, there are cases in which judging is not wrong but it is commanded that we judge. You see, there are cases where it would be wrong not to judge. As a matter of fact, you cannot live without judging. We judge many times and must. So the command to not judge is not a blanket statement for all at all times.

So we ask, when Jesus says in other places we are to judge, and Paul says we are to judge, what does Jesus mean here when He says, "Judge not"? Well, look at our text. We ask first, who is doing the judging in our text? We find the answer in verse 5 which says:

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

Who is doing the judging? A man who is a hypocrite. Judging is a major problem for hypocrites. And why should hypocrites not judge? Because what makes them a

hypocrite is that there is some sin in them and it colors their judgment. The sin within is as bad as having a log in the eye and trying to remove a speck in someone else's eye. And to judge another when one has sin inside is hypocrisy.

Now look at our passage itself. It actually tells us that we are to judge, but it tells us what to do before we judge. We go to verse 5. We see that the one with the log in his eye is the hypocrite. It is not hard to understand why a hypocrite is not to judge. And look at the Lord's instruction to the hypocrite in verse 5. He says, "First remove the beam (or plank) from your own eye..." So what is he to do after he has removed his own plank? Now he is to judge. The passage does not teach that we should not judge. It teaches us not to judge when we carry sin ourselves.

Hypocrisy is a sneaky snake. Hypocrisy is driven by an inner sin issue. Hypocrisy is rooted in pride, but I think it is even slipperier and sneakier than pride to detect. Pride, they say, is like bad breath. Everybody knows who has it except the one who has it. He is deceived into thinking he is not proud. But hypocrisy has sin lurking in corners where it is almost impossible to recognize even by others.

In the Scribes and Pharisees, their hypocrisy was rooted in envy and jealousy. Envy and jealousy are often very hard to recognize. When it gets bad enough you might catch it, otherwise it only leaves tracks that are hard to follow.

Turn to Mark 14. Consider the hypocrisy of the Jews who wanted Jesus killed. Jesus is brought first before the High Priest and the council. Now these should have been the godliest people in Israel. So we begin in verse 55:

*55 Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none.*

*56 For many bore false witness against Him, but their testimonies did not agree.*

- 57 *Then some rose up and bore false witness against Him,  
saying,*
- 58 *"We heard Him say, 'I will destroy this temple made with  
hands, and within three days I will build another made  
without hands.'"*
- 59 *But not even then did their testimony agree.*
- 60 *And the high priest stood up in the midst and asked Jesus,  
saying, "Do You answer nothing? What is it these men  
testify against You?"*
- 61 *But He kept silent and answered nothing. Again the high  
priest asked Him, saying to Him, "Are You the Christ,  
the Son of the Blessed?"*
- 62 *Jesus said, "I am. And you will see the Son of Man sitting  
at the right hand of the Power, and coming with the  
clouds of heaven."*
- 63 *Then the high priest tore his clothes and said, "What  
further need do we have of witnesses?"*
- 64 *"You have heard the blasphemy! What do you think?" And they  
all condemned Him to be deserving of death.*

Now note, they cannot find two witnesses whose testimony agreed. But he must die, even if there is no evidence. This judgment is not based on evidence, it is rooted in envy; sin within the judges. Well, then the Jews ask Jesus if He is the Messiah. He said He was, and now they accused Him of blasphemy. What does that mean? Well, they take that to mean they can set regular requirements aside! They now don't need witnesses. Finding a witness was the problem. They now concluded that what He had said condemned Him to die. Now they will deliver Him to Pilate and we go to John 18.

The Jews had delivered Jesus to Pilate to have Him condemned to death. And Pilate wanted to know what charges they were bringing against Jesus. Even a secular judge knows you must have a legitimate reason for condemning someone to death. And what reasons did they give? Look at verse 28:

28 *Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.*

They are willing to break all kinds of laws to get Christ crucified, but they don't want to be defiled by going into the judgment hall. If they did they could not eat the Passover. Their own envy had long defiled them and they don't notice it at all. But to enter a place that would defile them, this they recognized. That is what hypocrisy does. You appear very godly by taking certain stands while you violate other very obvious things. We go to verse 29:

29 *Pilate then went out to them and said, "What accusation do you bring against this Man?"*

30 *They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."*

Now look at the hypocrisy. They would not enter the judgment hall. Why? They would be defiled and then they would be unclean and would not be able to commemorate the Passover! Unbelievable hypocrisy. Look at how very religious they are, and yet they will condemn a man to death because of envy, while they use other excuses. So Pilate says, "What are the charges?" Notice they don't say, "He said He was the Messiah." Why did they not give that as the reason? Because even an unjust judge would know that was not ground to condemn anybody. So, because they couldn't use what they considered as good ground to condemn Christ before Pilate look at what they said in verse 30:

30 *They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."*

What kind of ground is that? None at all. Now when Jesus said, "Judge not that you be not judged", this is what He is addressing. You see, if these Jews had first gone and taken the beam out of their own eyes, they would have been fit to judge. But they would now have recognized



Jesus as the Messiah and would not have needed to judge. Hypocrisy is very, very selfish and evil.

Now why did Jesus say to the hypocrite, "Judge not that you be not judged?" Will the hypocrite not be judged by God if he does not judge this other person? Can he live in hypocrisy as long as he does not judge others? Is that why Jesus said, "Judge not that you be not judged?"

No, that is not the reason at all. Jesus gave the reason like this, "For with what judgement you judge, you will be judged." If you judge somebody with a small problem, while you have a huge issue like hypocrisy yourself, that big problem will be judged with the same kind of judgment you judge this other person with. So, the hypocrite's judgment will be much more severe than it would have been if he had not judged this other person. Jesus said, "The same measurement you use on something small, will be used on your huge problem of hypocrisy." In other words, if you did not voice your hypocrisy, you would have lesser judgment than now that you have judged somebody else while you have sin in your own life.

Go now to Romans 2. Romans 1-3 deals with proving that all have sinned and come short of the glory of God. That includes all Gentiles, chapter one. That includes all Jews, chapter two. That includes all Jews and Gentiles together, chapter 3. So Romans 3:23 says, "For all have sinned and come short of the glory of God.

So we'll read 2:1-3 which speaks to the Jew:

- 1 *Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.*
- 2 *But we know that the judgment of God is according to truth against those who practice such things.*
- 3 *And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?*

We might, at a simple reading and with modern glasses on, conclude that anybody who judges is inexcusable. If you judge anybody it is because you are guilty of the same thing. I have heard such teaching. But the Jew is in view here and hypocrisy was the major problem of the Jews. It is a major problem today as well. But verse one also answers to whom this is addressed. Notice when we read the whole verse:

*1 Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.*

What is the problem? The one who is judging here, the Jew, is doing the same things as the one he is judging. What does that mean? Well, look at verses 17-23:

*17 Indeed you are called a Jew, and rest on the law, and make your boast in God,*

*18 and know His will, and approve the things that are excellent, being instructed out of the law,*

*19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,*

*20 an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.*

*21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?*

*22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?*

*23 You who make your boast in the law, do you dishonor God through breaking the law?*

So here, once again we have the hypocrite that is doing the judging, and it is this hypocritical judgment that is forbidden.

So consider these words of Jesus from John 7:24 once more: "Do not judge according to appearance, but judge with righteous judgment."

#### D. The Application

So how do we apply all this? First, let me say that it is not possible to make good judgments when one's own life is not in order. It is not possible to make good judgments when truth is not your benchmark. When one truly becomes a Christian, hypocrisy must go. And when we truly become Christians we must make judgments.

I would suggest that the reason people so dislike judging is because they have some hidden sin themselves. When they insist on not judging they cover their own sin and make it look biblical. When things are right within, making good judgments becomes a virtue not a vice. Not only that, those who are so strong on not judging, usually judge those who have standards in life. Why? It covers their life without those standards.

There are all kinds of judgments we as Christians must make of other people if we are truly going to live the Christian life. We must decide what children we will let our children play with. To do that we must judge who will be good for them and who will not be. We must decide, that is judging, what friends we will let our teen-agers be together with. We must decide or judge what person we can approve as someone our children might consider as a life partner.

Further, we have some very clear commands as to whom we are to separate ourselves from. Consider the very next passage in Matthew 7. Look at 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.*

Jesus likens some people to dogs and some to swine. That sounds very harsh to an age of tolerance like we are in right now, but it is true. And according to Jesus you and I

have to decide who is a dog. What would our average Christian say to that? We must decide who is a swine! These are people Jesus is talking about. Those who read the judge not passage seem to overlook this. In order to obey this command to not give what is holy to the dogs, you have to be able to judge what person is classed as a dog. Jesus says here that some people qualify as dogs, and the Christian is not to give what is holy to such people. You have to judge people in order to obey this command. He says there are some people who are like swine. Are there such people? Yes. Jesus said so.

Let me read a lengthy quote from D. Martyn Lloyd Jones that you will appreciate. He says here regarding the Jesus words, 'Judge not':

*We are confronted here by a statement which has often led to a great deal of confusion. Admittedly it is a subject that can be very easily misunderstood, and it can be misunderstood on two sides and from two extremes, as is almost invariably the case with truth. The question is, what exactly does our Lord mean when He says, 'Judge not'-Don't judge? The way to answer this question is not to seek a dictionary. Merely to look at the word 'judge' cannot satisfy us at this point. It has many different meanings so it cannot be decided in that way. But it is of vital importance that we should know exactly what it means.*

*Never, perhaps, was a correct interpretation of this injunction more important than at this present time. (That is written a long time ago. What would he say if he were alive today? I continue to quote) Different periods in the history of the Church need different emphases, and if I were asked what in particular is the need of today, I should say that it is a consideration of this particular statement. This is so because the whole atmosphere of life today, and especially in religious circles, is one that makes a correct interpretation of this statement quite vital. We are living in an age when definitions are at a discount, an age which*

dislikes thought and hates theology and doctrine and dogma. It is an age which is characterized by a love of ease and compromise-'anything for a quiet life', as the expression goes. It is an age of appeasement. That term is no longer popular in a political and international sense, but the mentality that delights in it persists. It is an age that dislikes strong men because, it says, they always cause disturbance. It dislikes a man who knows what he believes and really believes it. It dismisses him as a difficult person who is 'impossible to get on with'.

This can easily be illustrated, as I have suggested, in the political sphere. The man who is now acclaimed and almost idolized in Great Britain is the man who, before the war, was severely criticized as being an impossible person. He was excluded from office because he was said to be an individualist who had extreme views and with whom it was impossible to work. The same mentality that led to such treatment of Winston Churchill in the thirties is in control in the realm of Christian affairs and in the realm of the Christian Church today. (Let me insert. When war came, then a man like Churchill was in demand. I continue to quote)

There have been ages in the history of the Church when men were praised because they stood for their principles at all costs. But that is not so today. Such men today are regarded as being difficult, self-assertive, non-co-operative and so on. The man who is now glorified is the man who can be described as being in 'the middle of the road', not at one extreme or the other, a pleasant man, who does not create difficulties and problems because of his views.

Life, we are told, is sufficiently difficult and involved as it is, without our taking a stand on particular doctrines. That surely is the mentality today, and it is not unfair to say that it is the controlling mentality. It is very natural in a sense, because we have experienced so much trouble, so many problems, and disasters. It is only natural, also, that people

should be ready to turn away from men with principles who know where they stand, and should seek ease and peace.

Just cast your minds back to the twenties and the thirties of this century in the political and international spheres and you will see exactly what I am describing. The cry was for tranquility and ease; and evasion of problems followed naturally and inevitably. Eventually, peace at almost any price, even that involving the humiliation and betrayal of others, became the controlling idea. At a time like this, then, it is of the utmost importance that we should be able to interpret correctly this statement concerning judging, because there are many who say that 'judge not' must be taken simply and literally as it is, and as meaning that the truly Christian man should never express an opinion about others. They say that there must be no judging whatsoever, that we must be easy, indulgent and tolerant, and allow almost anything for peace and quiet, and especially unity. This is not a time for these particular judgments, they say; what is needed today is unity and fellowship. We must all be one together.

This is often argued in terms of the danger of Communism. Some people are so alarmed at Communism that they say that, at all costs, all who in any sense use the name Christian should be accepted. We should all agree because of that common danger and common enemy. The question arises therefore as to whether that is a possible interpretation. I suggest, in the first instance, that it cannot be; and it cannot be, quite clearly, because of Scripture teaching itself.

Take the very context of this statement and you will surely see at once that that interpretation of 'judge not' is quite impossible. Look at verse 6, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you'. How can I put that into practice if I do not exercise judgment?

*How do I know which kind of person can be described as a 'dog' in this way? In other words, the injunction that immediately follows this statement about judging at once calls upon me to exercise judgment and discrimination.*

*Then again, take the more remote connection in verse 15: 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.' How is that to be taken? I cannot 'beware of false prophets' if I am not to think, and if I am so afraid of judging that I never make any assessment at all of their teaching. These people come 'in sheep's clothing'; they are very ingratiating and they use Christian terminology. They appear to be very harmless and honest and are invariably 'very nice'. But we are not to be taken in by that kind of thing-beware of such people.*

*Our Lord also says, 'Ye shall know them by their fruits'; but if I am not to have any standard or exercise discrimination, how can I test the fruit and discriminate between the true and the false? So, without going any further, that cannot be the true interpretation which suggests that this just means being 'free and easy', and having a flabby and indulgent attitude towards anybody who vaguely uses the designation Christian. That is quite impossible, end quote.*

David Martyn Lloyd-Jones. *Studies in the Sermon on the Mount* (Kindle Locations 7213-7250). Kindle Edition.

When you read such men you can see clearly how the times in which one lives affects how we interpret such passages. But the time in which we live should never affect the accuracy of our interpretation of Scripture.

Well, let us consider some other passages that have fallen out of practice because of the times in which we live. And if you obey these passage, you will become an outcast in the church. Turn to Romans 16. These Scriptures are

as true now as they have ever been but they require of us to make judgments. We begin in verse 17:

-Romans 16:

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

This passage calls on us to mark certain people. We are talking about Christian people. To do that we must judge. But we all know that this passage is not obeyed today. Go next to 1 Corinthians 5. I'll change the words translated as 'sexually immoral' to the original idea of fornication. We'll begin in verse 9:

9 I wrote to you in my epistle not to keep company with fornicators.

10 Yet I certainly did not mean with fornicators of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

12 For what have I to do with judging those also who are outside? Do you not judge those who are inside?

13 But those who are outside God judges. Therefore "put away from yourselves the evil person."



Note in verse 12 that he is speaking about judging. But we note as well that those we are to judge are professing Christians, not non-Christians. When we come across those who call themselves Christians and they are living in any major sin, even if it is not listed here, we are not to keep company with them. We are not to eat with them.

Now let me say that some believe when it says we are not to eat with them, that this speaks of communion. That is because he speaks of the Passover in previous verses. But the fact that he says we are not to company with them rules that out. So in order to obey this passage one has to make a judgment. We know this passage is not obeyed in most of the church today. Ask any Christian if he is familiar with this passage, and 95 to 1 will not be.

Consider in this light yet one more passage. We go to 2 Thessalonians 3. We begin in verse 6:

6 *But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.*

7 *For you yourselves know how you ought to follow us, for we were not disorderly among you;*

8 *nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you,*

9 *not because we do not have authority, but to make ourselves an example of how you should follow us.*

10 *For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.*

11 *For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.*

12 *Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.*

13 *But as for you, brethren, do not grow weary in doing good.*

14 *And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.*

15 *Yet do not count him as an enemy, but admonish him as a brother.*

Now all of these passages have to do with Christians and they require Christians to make certain judgments. One cannot obey these passages without making judgments.

CONCL: So we conclude. What does the Scripture mean when it says, "Judge not that you be not judged?" Is it a blanket statement? No. It is addressed to someone who has sin in his or her own life and they are seeking to take a twig out of somebody else's eyes.

In actual fact, this passage teaches us to judge. It says get your life right, and then judge. If your life is not right, don't judge! Until the Church gets right with God and begins to obey such Scriptures, our downward spiral will continue. Do not let the "Judge not" crowd intimidate you into not obeying the Word of God.