

# **Judging and Being Judged**

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# Lesson 1: Introduction

## The Issue

- The concept of judging is something that we don't do well, and don't understand well.
    1. We are not doing it well
      - Absence of judging
        - We don't want to be judged
          - Everyone's favorite passage: Mat 7:1: *Do not judge so that you will not be judged.*
          - We don't like feeling guilty, so we get angry if people question us when we do sinful things.
          - We don't want to do what God says, so we get angry when people hold us accountable to His teaching.
        - We don't want to judge
          - We don't like when people are upset with us, so we neglect to challenge people about their sin because we know they will get angry.
          - We don't like disrupting our friendships so we neglect to ask people about how they are doing spiritually.
      - Improper judgement
        - When we do judge, often our we judge the wrong people, in the wrong ways, for the wrong reasons, with the wrong motives.
        - Hypocritical, hypercritical, ignorant, for selfish gain, etc...
    2. We don't understand it well
      - We don't judge well because we don't understand judgement well. If we understood judgement, we would...
        1. Receive judgement better.
        2. Judge other properly.
        3. Stop judging others improperly.
      - We don't understand it well because it's a complicated concept.
        - "Contradictory" examples:
          - Jn 3:17: *For God did not send the Son into the world to judge the world, but that the world might be saved through Him.*
          - Jn 9:39: *And Jesus said, "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind."*
        - "Contradictory" commands:
          - I Cor 4:5: *Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts.*
          - I Cor 5:12: *Do you not judge those who are within the church?*
- \* It's understandable that we might struggle with this concept (it's hard to do, and it's hard to understand how to do it), but that's no excuse for continuing to judge poorly (whether back absence of judgement or improper judgement). Instead, we need to study to gain wisdom and judging and being judged, and put that wisdom into practice.

# The Goal

- These are the goals of this study
  1. Understand what judgment is
  2. Learn how to judge properly
    - When to judge
    - Who to judge
    - How to judge
  3. Learn how to receive judgement properly
  4. Learn how to help others understand what judgement is
- Why it is necessary to study this topic:
  - If we are sober-minded, loving, and devoted to scripture, it is possible to know intuitively how to judge properly without a large formal study. This is because the Bible is speaking about judgement in different ways on nearly every page.
  - However, it is helpful to take a close and careful look at this topic to help give us greater clarity, and because we are often not sober-minded, loving people devoted to scripture.
  - EX: It's kind of like grammar.
    - If we are hearing proper English, we will know how to speak intuitively without having to formally study the rules.
    - However, even if we know proper grammar, it is likely there are some lingering grammatical fallacies in our minds. These can be rooted out by carefully studying grammar rules.
    - If we have been hearing improper English our whole lives, we are imitating and speaking incorrectly all the time. It will be necessary to go back to the rules, identify the mistakes, and work hard to remove them from our speech.
  - In the same way...
    - It's possible that we already understand a great deal about judgement, however, it is likely that there are some bad habits, thoughts, practices in our minds. They might be there because we are ignorant that we do them, or we are ignorant that they are wrong. A formal study can help us identify, and change them.
    - It is also possible that we have received our wisdom from the world, and we are constantly judging improperly. We need to identify these problems, and change these bad habits quickly.
- Do I have a problem with judging?
  - Do I constantly speak or think harsh and critical thoughts of others?
  - Am I frequently annoyed by others? Is it common for me to not like someone?
  - Am I looking down at others? Do I feel better and more deserving than others?
  - Do I gossip? Am I tempted to share private information?
  - Am I comfortable saying negative things about people?
  - Do I distort the truth and lie to present myself differently around my Christian peers?
  - Do I get defensive when people ask me personal questions?
  - Do I get angry when people tell me what I should do?
  - Am I afraid to tell people things I think they need to hear? Do I pass up opportunities to share advice or correction?

## Understanding the Word “Judge”

- The word “Judge” has many meanings
  - As the previous “contradictory examples” showed, the word judge is hard to understand.
  - This is because the word “judge” has many different meanings, and is used very broadly for many different things.
  - This is not uncommon.
    - The word “love”. We love many different things, in different ways. It’s good or bad depending on the context.
    - The word “fight”.
      - Jms 4:2: *You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.*
      - I Tim 6:12: *Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.*
    - It is just that “judge” is an extreme case.
- To help me understand this word I did lots of research
  1. I looked up “judg\*” with a concordance.
  2. I recorded nearly every use.
  3. I catalogued who was judging, and different meanings and uses of the word judge.
  4. I looked up all the Greek words that were translated as judge.
- The word “judge” in Greek
  - Greek words for judge:
    - Krino; kree-no: verb, 115 times: to judge
      - Strong’s:
        - Judge, decide, think good,
        - In court or private affairs
      - HELPs:
        - Properly separate i.e. chaff
        - Separate, distinguish
        - Come to choice, verdict, positive or negative, innocence or guilt, approve or reject
    - Krisis; kree-sis: noun, 48 times: judgement
      - Strong’s:
        - Judging, divine judgement
        - Decision, sentence, accusation
      - HELPs:
        - Derived from krino
        - Eiter positive or negative
    - Krités; kree-tace: noun, 19 times: a judge
      - Strong’s:
        - A judge, magistrate, ruler
      - HELPs
        - Derived from krino
        - Judge

\* These previous words are virtually the same word: to judge, judgement, a judge. The following words are related to “krino”, but are variations with slightly different meanings.

- Krima; kree-mah: noun, 28 times: verdict
  - Strong's:
    - Judgement, verdict, lawsuit
    - Implies adverse or negative (not always though)
  - HELPs:
    - From kino
    - Emphasis on the results of the judgement (whether good or bad)
- Kritikos; krit-ee-kos: adj, 1 time: discerning
  - Strong's:
    - Able to judge, critical, able to discern
  - HELPs
    - Critical
- Diakrino; dee-ah-kree-no: verb, 19 times (only thrice as “judged”): discern
  - Strong's:
    - Distinguish, discern, doubt, hesitate
    - Separate one from another, waver
    - More often used to denote doubt, hesitation, indecision, vacillation
  - HELPs:
    - Properly back and forth
    - Intensifies krino.
    - Extra thinking process, close reasoning
- How is the word “judge” used in the New Testament?
  - Who?
    - God:
      - Rom 2:16: *on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.*
      - II Thess 1:5: *This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.*
      - Heb 12:23: *to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect.*
    - Jesus:
      - Jn 5:27: *and He gave Him authority to execute judgment, because He is the Son of Man.*
      - Acts 10:42: *And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.*
      - II Tim 4:1: *I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom.*
    - Humans:
      - Should judge:
        - I Cor 5:12: *For what have I to do with judging outsiders? Do you not judge those who are within the church.*
        - Rom 12:3: *For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.*
        - I Cor 1:10: *Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.*
        - I Cor 6:2-3: *Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we will judge angels? How much more matters of this life.*

- Rom 2:27: *And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law.*
- Should not judge:
  - Mat 7:1: *Do not judge so that you will not be judged.*
  - Rom 2:1: *Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.*
  - Rom 14:4: *Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand?*
  - Jms 4:11: *Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it.*
- Different uses of the word “judge”
  - Evaluation / reason:
    - I Cor 15:10: *I speak as to wise men; you judge what I say.*
    - Lk 7:43: *Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have judged correctly.*
    - Jn 7:24: *Do not judge according to appearance, but judge with righteous judgment.*
    - Jn 8:15: *You judge according to the flesh; I am not judging anyone.*
    - Rom 11:33: *Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways.*
  - Decide / declare verdict:
    - Jn 3:18: *He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.*
    - Jn 18:31: *So Pilate said to them, “Take Him yourselves, and judge Him according to your law.”*
    - Acts 24:6: *And he even tried to desecrate the temple; and then we arrested him. We wanted to judge him according to our own Law.*
    - Rom 2:12: *For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law.*
    - I Cor 10:29: *mean not your own conscience, but the other man’s; for why is my freedom judged by another’s conscience.*
    - Col 2:16: *Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day.*
  - Discern / consider to be something:
    - Acts 13:46: *Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.*
    - Acts 16:15: *And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.” And she prevailed upon us.*
    - Rom 3:7: *But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner.*
    - I Cor 14:29: *Let two or three prophets speak, and let the others pass judgment.*
    - Heb 4:12: *For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.*
- To declare or consider to be bad / condemn:



- Acts 13:27: *For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him.*
- Rom 14:10: *But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.*
- Jms 2:4: *have you not made distinctions among yourselves, and become judges with evil motives.*
- II Pet 2:11: *whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.*
- Jd 1:9: *But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you.*
- To rule:
  - Mat 19:28: *And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.*
  - Acts 13:20: *After these things He gave them judges until Samuel the prophet.*
- Bring reward or penalty:
  - II Cor 5:10: *For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.*
  - II Tim 4:8: *in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.*
  - Rev 11:18: *And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond- servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.*
- To punish:
  - Jn 5:29: *and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*
  - Acts 7:7: *'And whatever nation to which they will be in bondage I Myself will judge, ' said God, ' and after that they will come out and serve ME in this place.*
  - Rom 2:2: *And we know that the judgment of God rightly falls upon those who practice such things.*
  - Rev 17:1: *Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I will show you the judgment of the great harlot who sits on many waters.*

\* It is the same Greek word that is used in all the different ways. There are no special words that mean specifically good types of judging or bad types. We are going to have to resort to the context to understand what is meant and what we should do.

- Conclusions:
  - The word "judge" in Greek is just like the word in English.
    - Definition in Greek is the same as in English.
    - Uses in Greek is the same as in English.
  - We have to rely on the context to understand what is meant, and what we should do.

- We can't say, "You shouldn't judge!", or vice versa. The concept of judging is too large and varied to limit to a single command.
- There are few positive commands of judging that use the word "judge". Other words like encourage, exhort, admonish, rebuke, etc... are used. Or we see examples.

# Lesson 2: Hypercritical Judgment

## Introduction

We are going to look at different incorrect forms of judgment. Today we are considering hypercritical judgment.

### Definition:

- Webster: excessively or unreasonably critical, especially of small faults.
- Me: Harsh judgment; condemning with no compassion

### Verses:

- Mat 7:1-2: *Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.*
- Lk 6:37: *Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.*

### Meanings of judgement that apply:

1. Discerning to be something: evaluating someone and their quality.
2. Determining innocence or guilt / good or bad: determining that someone is guilty and or bad.
3. Declaring to be bad: telling them or others that they are guilty and or bad.
4. Punish: shaming them pointlessly to cause harm.

## Mat 7:1-2: Understanding Hypercritical Judgment

- "Do not judge"
  - What kind of Judgment?
    - Hypercritical.
    - How do we know this is referring to hypercritical judgment?
      - Degree of judgment

- Mat 7 refers to standard and measurement of judgment.
- This indicates it's about the degree or severity of judgement. How much? How strictly? How harsh?
- Condemnation
  - The parallel passage in Luke uses "condemn" in the parallel statement to explain what is meant by "judge".
  - This judgment implies negative accusations.
- Understanding hypercritical judgment
  - Based on the previous verses, we see that kind of judgment is harsh, severe, strict, negative accusations.
  - It is condemnation with no compassion.
  - Examples:
    - Lk 7:36-39:
      - Jesus is judged by receiving attention from the sinful woman.
      - This reveals just how much the Pharisee judged the woman. How so?
      - She is sinful beyond ever changing.
      - Assumption she'll never want to change.
      - Sinful beyond deserving help.
      - No desire for her change.
      - Even with signs of change, she isn't considered to be worthy of the change to repent.
    - Mat 9:9-13:
      - Jesus is judged by the Pharisees for associating with sinners and tax collectors.
      - This reveals just how much they judged the sinners and tax collectors.
      - Same as Simon's attitude towards the sinful woman.
  - Hypercritical judgment is holding people to a standard, and having no mercy when they don't meet it.
- How are we hypercritical today?
  - Giving up on people; don't extend mercy.
    - Condemn people in the world with no desire or help for them to change.
      - They're too sinful.
      - They are of a different faith.
    - Condemn brethren with no desire or help for them to change.
      - They keep sinning.
      - They have different doctrinal beliefs.
      - They have a bad attitude.
  - Speak negatively with no purpose
    - We have no mercy, so we don't see them as deserving help, so instead of helping, we just say negative things.
      - About them to others.
      - To them.
    - We speak truth without love.
      - These things are "true", therefore, we have the "right" to say it.
      - However, our words have no positive purpose for the person or others.
      - We are just venting, or shaming, or getting revenge.
- "So that you will not be judged"

*Mat 12:7: But if you had known what this means, "I desire compassion, and not A sacrifice," you would not have condemned the innocent.*

- Here the word “judge” refers to punishment from God.
- Judging each other with no mercy is sinful, so if we do it, God will punish us.
- Jms 2:13: *For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.*
- “For in the way you judge, you will be judged”
  - God will judge us by the same standards and measures we use for others.
    - Standards of rules:
      - If we bind strict rules on others, God will hold us accountable to keep those rules as well.
      - EX: men condemn women for modesty, but how pure are they being? Parents condemn children for being disobedient, but how much are they obeying God?
    - Standards of expectations:
      - If we expect perfection from others, and judge mercilessly when others fail, then God will hold us to perfection, and judge us mercilessly when we fail.
      - EX: new Christian goes back to fornication, and we are quick to expel them from the congregation. Someone said or did something to me that I didn’t like, and I’m going to stop treating them like a brother.
    - Measures of grace:
      - If I am quick to extend mercy, God will be quick to extend mercy to me as well.
        - Lk 6:37-38: *Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.*
        - If I don’t want to be condemned, I need to be slow to condemn. If I want to be forgiven, I need to be quick to forgive.
        - If I have receive much from God, I need to be quick to give that some love to others as well.

## **Jms 2:8-13: Why We Can’t Be Hypercritical**

- Jms 2:8-12: judging under the Law of liberty.
  - 8: If you are keeping all the Law, then you are doing well because you are fulfilling it.
  - 9: These Christians were not keeping all of the Law because they were not loving their neighbor as themselves (because of their partiality).
  - 10: Because they were sinful in one aspect of the Law, they were completely guilty of all the Law.
  - 11: Adultery = condemned; murder = condemned. Regardless of our sin, we are all equally condemned, and in equal need of mercy.
- Act and judge as those under the Law of liberty
  - If we were under the Law, we would be under strict and sever merciless judgment because the Law allows no room for error.
  - However, we are not under Law, but under grace. This doesn’t meant that we have permission to sin, but Jesus has the authority, and desire to forgive us when we do sin.
  - Judging under the Law of liberty
    1. Acknowledge that you are a sinner.
    2. Acknowledge that you deserve punishment.

3. Acknowledge that you've been forgiven and have escaped judgement.
  4. With that in mind, speak to your brother who is in error.
- Notice that we are commanded to judge, but it needs to be appropriate judgment for the Law of liberty (extending mercy). If we fail to offer mercy to others, we will receive none.
  - EX: it's like the parable in Mat 18 where, after receiving mercy, the slave refuses to show mercy on his fellow slave. He was judged for not appreciating the king's mercy (Rom 2:4). Except in this situation, we refuse to show mercy to the fellow slave who has sinned against God (not us). That's even more ridiculous.
- Mat 9:12: compassion > sacrifice
    - Sacrifice:
      - Giving up something for God.
      - The Pharisees had made many sacrifices in the name of God. They had greatly inconvenienced their lives by their zeal to follow every detail of the Law.
      - However, sacrifices for God are useless when not accompanied with compassion for fellow man.
    - Compassion:
      - Showing mercy.
      - Treating them how God treats them (as Jesus did). Psalm 103:14: *For He Himself knows our frame; He is mindful that we are but dust.*
      - Extending mercy to help.

## How Do We Avoid Judging Hypercritically?

- Don't stop judging completely
  - Don't think that if you never judge anyone at all, and "allow" them to do whatever that God will judge you the same way. That's not the point. God is going to judge us according to our deeds regardless (II Cor 5:10).
  - We are commanded to talk to our brother about sin in Mat 7:5.
- Judge with compassion
  1. No assumptions
    - Don't assume something is true until confirmed (what they did).
    - Don't judge hidden thoughts, or motives (why they are doing).
    - Don't judge their hidden potential (what they are capable of).
  2. With understanding
    - Understand your own sin.
    - Understand factors that influence and affect their behavior (i.e. upbringing, poverty, addiction, etc...). These things do not justify sin, but God considers these things when judging us. We need to do the same for others.
  3. With patience
    - Be willing to endure longer than you feel like it. That's what God has done with us.
    - See and acknowledge positive things and improvement with; not just their failure.
  4. No punishment
    - Sin is punished by God in the body of Christ, or their condemnation to hell.
    - We will see that Christians are given one act of discipline for brethren in a later study, but we should not use verbal judgement as a means to punish.

- There is a place for a rebuke in order to help someone understand sin, but there should be no senseless pointless shaming and accusing just to cause harm, or take revenge.
- Other thoughts
  - Don't speak to others about someone's sin.
    - There are few justified reasons to speak about someone's sin with other people. Often we do so without purpose. If we are doing so without purpose, it is being hypercritical.
  - Sometimes we do give up.
    - The examples we read were about judging people by failing to extend mercy to people because of assumptions.
    - However, Jesus does speak to the idea of deciding to stop helping certain people.
      - Mat 7:6: *Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.*
      - Mat 10:14: *Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet.*
    - These examples are not based on assumptions, but based on a rejection of your extended mercy. To stop helping someone that rejects God's mercy is not being hypercritical. We need to make sure we are wise and patient about that decision though.

# Lesson 3: Hypocritical Judgment

## Introduction

We are going to look at different incorrect forms of judgment. Last time we looked at hypercritical judgement, which is harsh judgment with no compassion. Today we are considering hypocritical judgment, which is very related to hypercritical judgment.

### Definition:

- Webster:
  - Hypocrisy: the practice of claiming to have moral standards or beliefs to which ones own behavior does not conform.
  - Hypocritical: behaving in such a way that suggests one has higher moral standards than is the case.
- Me: condemning others of sin, while professing your own innocence.

### Verses:

- Mat 7:3-5: *Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.*
- Rom 2:1-5: *Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. And we know that the judgment of God rightly falls upon those who practice such things. But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God.*

### **Meanings of judgement that apply:**

1. Discerning to be something: evaluating someone and their quality.
2. Determining innocence or guilt / good or bad: determining that someone is guilty and or bad.
3. Declaring to be bad: telling them or others that they are guilty and or bad.
4. Punish: shaming them pointlessly to cause harm.

## **Rom 2:1-5: Understanding Hypocritical Judgment**

### **What is hypocritical judgment?**

- Hypocrite; hupokrités (hoop-ok-ree-tace)
  - Hypo - under ... krino - judge
  - Under a mask, used for stage performers and actors, to pretend.
  - Judging under a mask, two faced
  - Mat 23:25: *"Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self."*
- Hypocritical judgment is condemning others of sin while professing own innocence.
  - All judgment comes with implication of own innocence unless otherwise stated.
    - If we advise, counsel, instruct, correct, or condemn, it comes with the implication that we follow and live according to whatever we just said.
    - If I tell you that you are wrong for doing something, I am implicitly telling you that I don't do that thing, unless I state otherwise.
    - EX: Carlos, you drink way too much soda.
      - I'm telling Carlos that he is wrong for drinking so much soda.
      - I am telling Carlos that I don't drink as much soda as him.
  - Why does judgement imply own innocence?
    - Common sense: it's just completely illogical to criticize somebody else for something that you are doing yourself.
- ✳ If we judge someone while inaccurately presenting our own innocence, we are judging hypocritically, and we are being hypocrites.

## Rom 2:1-5: hypocritical judging

- “Everyone of you who passes judgment” (1)
  - Stating the standards
    - You state what the standards are; proves that you know standards.
    - You state that they ought to be followed; proves that you endorse and agree with the standards.
  - “You judge another” (1) based on those standards
    - Condemn for failing to live according to the standards; prove that you believe someone is worthy of condemnation for failing to live according to the standards.
    - Judge hypercritically; imply that following the standards is easy, and there is no excuse for failure.
    - Reject person for failing to live according to standards; proves that you believe people who sin should be rejected by “holier beings”.

\* Most of that is accurate and true. According to God, we do have to know and keep the standards. And God will reject us for failing to do so; however, we aren’t God, and when we are making judgements, we need to remember that we, unlike God, are are sinful.

- “Condemn self” (1)
  - “We know the judgement of God rightly falls on those who practice such things” (3)
    - You have accurately stated the standards.
    - You have accurately stated the consequences for those who fail to do so.
  - “You practice the same things” (1)
    - We forget that we are just as sinful as the person we are judging.
    - We forget that we equally worthy of condemnation.
    - Therefore, we are just as condemned by our own words.
- “You have no excuse” (1)
  - What is your excuse?
    - You know better.
    - You by your harsh judgment, you act like it’s easy to do the right thing.
    - You’re claiming that there is no excuse for disobedience.
    - But you are being disobedient, so what’s *your* excuse? There is none.
  - “How will you escape the judgment of God?” (3)
    - If God is going to judge someone who doesn’t know better and isn’t very righteous, how do you think God will judge you when you know better and are much more righteous, yet do the same things?
    - Instead, we will get harsher judgement for being hypocritical
      - “Do you think lightly of the riches of His kindness ... [which] leads to repentance?” (4)
        - God was patient with you so that you would repent.
        - Yet, you harshly judge brother for same things without interest for his repentance.
        - This attitude is very rude towards God.
      - “Because your stubbornness ... you are storing up wrath”
        - Not only will you be judged for sinning yourself.



- But you will also be judged for your improper judging: disrespect towards God, lack of compassion towards brother.

- \* EX: You are in the car with your friends, and he is driving. The cops pull you over because they suspect your friend is drunk. As they begin to question him, you want to prove to them that you are a good law-abiding citizen, so you tell the cops that he is drunk, and drinks too much, and that he shouldn't be driving drunk because it is clearly illegal. The whole time you are smoking weed.
  - Will the cop cut you a break because you are ignorant of the rules?
  - Will the cops respect you because you are condemning your friend? Does that convince them that you are actually a good law abiding citizen? Will they decide that they shouldn't bring you in as well?
- \* The religious are going to be the most prone to judge hypocritically.

## Mat 7:3-4: Why Do we Judge Hypocritically?

- We see speck in brother's eye, but not the log in our own. (3)
  - We have a tendency to notice the problems of others, but not our own.
  - Why?
    - Easier to see other people's sins
      - Takes effort to see our own sin.
        - To see someone else's sins, we just watch them.
        - To see our own sin we have to look into the law of liberty and receive the word humbly implanted (Jms 1:21-25).
      - Takes effort to read scripture.
      - Takes effort to really understand it.
      - Takes sincerity to see how it applies to us.
    - We don't want to see our sins.
      - We view others objectively because it's no harm to us if we acknowledge their sin.
      - It pains us to acknowledge our own sins, so we find ways to be deceived and remain blind to our own sin.
    - It is not uncommon to be a blind (ignorant / accidental) hypocrite.
  - We are arrogant
    - We are so holy that we couldn't possibly sin.
      - Lk 18:9-12: *And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get.*
      - The Pharisee was so busy thinking about how holy and good he is, he couldn't imagine the possibility that he was failing in other areas.
      - Mat 23:23: *Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy*

*and faithfulness; but these are the things you should have done without neglecting the others.*

- We might think that we are the “good” people, therefore, we can’t be sinful.
- We are so holy, the rules don’t apply to us.
  - We might think that we are so good and religious, that we don’t actually have to follow the rules.
  - Mat 15:1-3: *Then some Pharisees and scribes \*came to Jesus from Jerusalem and said, “Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.” And He answered and said to them, “Why do you yourselves transgress the commandment of God for the sake of your tradition.*
- Our sins aren’t as bad
  - Jn 8, adulterous woman
- We try to take the speck out of our brother’s eye, but not the log out of our own. (4)
  - We have a tendency to want to fix other people’s sins, but do nothing about our own.
  - Why?
    - We don’t see that we have any problems (as previously discussed).
      - We think we are better than other people.
      - They need help. We don’t.
    - We want to elevate ourselves.
      - Judging someone else implies own innocence; therefore, the more you judge, the more holy you appear.
      - EX: Pharisees (Lk 18:9-12), tendencies of pastors or “prophets” today.
      - Why we do this?
        - Draw attention to self. We want everyone to think highly of us.
        - Feel better. We know we are sinful, so we judge everyone else as more sinful to feel better.
        - Hide our sins. We know we are hypocrites, but we don’t want anyone to know. So we draw attention to others and paint a perfect picture of self.
    - We want to hurt others.
      - Revenge
        - Someone did something mean to me, and I want them to feel bad, so I judge them.
        - Jn 9:32-34: *Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing.” They answered him, “ You were born entirely in sins, and are you teaching us?” So they put him out.*
      - Jealousy
        - Everyone thinks highly of this person, so I will condemn them to change people’s opinion of them.
        - Mat 12:22-23: *All the crowds were amazed, and were saying, “This man cannot be the Son of David, can he?” But when the Pharisees heard this, they said, “This man casts out demons only by Beelzebul the ruler of the demons.*
- \* We judge hypocritically because we think we are different and better than other people.
  - It comes down to thinking that we are innocent because we are good people. We are good, and obedient; therefore, we are innocent. You are disobedient and bad; therefore, I can judge you because I am good, and you are bad.
  - We forget the truth

- We forget that we aren't obedient.
- We forget that we aren't innocent because we're good, we are innocent because Jesus made us innocent.
- We forget to see every other person as the same as us.
- We forget to judge them the same way we want to be judged.
- We need to remember
  - We are sinners.
  - We are not obedient.
  - We need to judge others remembering that we are no better, we are the same, and we are equal.

## Mat 7:5: How to Avoid Hypocritical Judgment

- Don't stop judging.
  - This passage doesn't tell us to stop judging
    - We want this passage to mean that anyone who addresses my sin is wrong.
    - But that's not what this passage is teaching.
  - This passage tells us to judge properly.
    - It instructs us to remove the speck from our brother's eye.
    - It instructs us *how* to remove the speck from our brother's eye (after removing the log from our own).
- Remove the hypocrisy from your judgment.
  - Repent
    - First, remove the log from your own eye.
    - We are a hypocrite when we aren't living according to our own words of judgment. Therefore; we need to start living properly, so we can call others to do so as well, without being hypocrites.
    - 1 Cor 4:16: *Therefore I exhort you, be imitators of me.*
  - Acknowledge your sin
    - Specific sins
      - Consider whether or not you are committing the same sins. Consider whether or not you are following the words you are speaking.
      - If not, say that you aren't.
      - If you are now, but didn't in the past, say that you didn't in the past.
- ✳ If you tell someone to do something that you aren't doing yourself, you aren't being a hypocrite if you admit that. This doesn't excuse you for your sin. It also means you aren't going to be a helpful example. But don't store up more wrath by being a hypocrite as well (Rom 2:5-6).

- General sin
  - Even if you aren't currently, or haven't ever had issues with the particular sin you are addressing, you are still a sinner.
  - Acknowledge and admit failures and shortcomings in other related or comparable areas.
- Consider your own advice
  - Preach to yourself as much as you preach to them.

- Listen to your own words and reflect as much as you'd want them to reflect.

# Lesson 4: Judging Invisible Things

## Introduction

We are going to look at different incorrect forms of judgment. Last time we looked at hypercritical judgement, which is harsh judgment with no compassion. Then we considered hypocritical judgment, which is condemning others while professing your own innocence. Today we are going to look at what it means to judge invisible things.

### Understanding invisible things:

- Biblical examples of invisible things:
  - Rom 2:16: *on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.*
  - I Cor 2:11: *For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.*
  - Heb 4:12: *For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.*
- Definition:
  - Invisible things: the inner things of a person that are not known and cannot be seen.
  - Judging invisible things: making conclusive judgments about invisible things.
- EX:
  - Motivation:
    - The *real* reason behind someone's behavior .
    - "They are only coming to church so that their girlfriend will marry them".
  - Intention:
    - What someone is *really* trying to accomplish with their behavior.
    - "He lifts up his hands during worship to get attention and make people think that he is more spiritual".
  - Thoughts:
    - What someone is *really* thinking.
    - "She said she forgives me, but I know that she is still holding a grudge".
  - Heart:
    - A combination of all of the above.
    - "He's been coming to church for years, but he doesn't really love God".
  - Spiritual state/quality:

- Someone's status before God, how God *really* feels about that person.
- "That person is going to hell for sure!"
- Comments:
  - All these examples are judgments of things that are invisible to the eye.
    - This isn't about judging someone's actions...
    - But about judging the inner thoughts and heart of a person.
  - There is a discrepancy.
    - They are doing one thing that we can see, but we are judging the hidden things we can't see, to determine what's *really* going on.
    - We judge that their actions and heart don't line up. And we know the truth behind it.
- Terms:
  - Invisibles:
    - The inner hidden things of a man that can't be seen, and are not known; heart, thoughts, intentions, etc...
  - Visibles: things (actions) that can be seen and are known.
    - Inconclusive visibles:
      - Actions that make us suspicious about a person's heart, but are not conclusive and don't prove anything. This can be all different kinds of stuff.
      - "He didn't show much emotion when he was speaking."
    - Conclusive visibles:
      - Actions that we know about that prove what a person's hear it.
      - "I've just found inappropriate texts and pictures with another woman on my husbands phone".
- Type of Judgment:
  1. Discerning to be something: evaluating someone and their quality.
  2. Determining innocence or guilt / good or bad: determining that someone is guilty and or bad.
- Verse:
  - I Cor 4:3-5: *But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.*
- How we make these judgments:
  - Make conclusions and think these things in our own heads ("This guy is preaching again? He's only preaching for the money").
  - Change our behavior based on these conclusions ("I'm sure she's still holding a grudge, so I just won't bother trying to talk to her").
  - Sharing these conclusions with others ("That person is so phony").

# I Cor 4:1-5: Not Judging Invisible Things

- Note:
  - The reason I believe this passage is telling us not to judge the invisible things is because...
    - There are too many passages that tell us to judge actions (I Cor 5).
    - Hidden things are mentioned here in the passage.
- Context:
  - Paul was being judged
    - Paul had started the congregation and taught them for years. They were very close.
    - He has left, and some bad leaders have divided up the church.
    - Paul has begun to teach against their actions, so he leaders are attempting to defame Paul by discrediting his intentions.
    - They are making judgments about invisible things. EX:
      - II Cor 10:1-2: Paul walks according to the flesh: *I ask that when I am present I need not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.*
      - II Cor 10:7: Paul is not of Christ: *You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we.*
      - II Cor 11:11: Paul doesn't love the Corinthians: *Why? Because I do not love you? God knows I do.*
    - Corinthians were judging invisible things amongst their brethren as well. Lots of judgment about who was the best.
- The text:
  - 1:
    - Bible teachers are servants and stewards.
    - Stewards use and take care of their master's possessions.
    - Bible teachers are stewards of God's mysteries (spreading the teaching of the gospel).
    - Paul was a steward of the gospel.
  - 2:
    - Stewards need to be trustworthy
    - Trustworthiness is an invisible thing.
      - Can't be seen by looking at someone.
      - Trustworthiness is all about what someone does when they are not seen.
      - Very challenging to be a judge of someone's trustworthiness.
    - How can someone's trustworthiness be judged?
      - Conclusive visibles:
        - Proven by visible known actions over long period of time.
        - Conclusive actions that can be seen help someone come to a conclusion about their inner qualities that cannot be seen.
      - Inconclusive visibles:
        - Sometimes we judge the hidden thing based on inconclusive visible things like their appearance, personality, our first impression, or other people's opinions.
        - These might give some accurate hints about their trustworthiness, but none of them are conclusive.
  - 3-4:
    - Paul doesn't care that he's being judged

- Only the master’s opinion of the steward matters.
  - Maybe other servants don’t trust the steward.
  - But ultimately only the master’s opinion matters because he’s the one who is going to make the decisions.
- He doesn’t care what people in the church are saying.
- He wouldn’t care if he’s being judged by a court system either.
- He doesn’t care because
  1. Don’t have the capability to judge: they don’t know
  2. Don’t have the authority to judge
- Paul doesn’t judge himself
  1. He has the capability to judge: he does know his own heart accurately
  2. But he does not have the authority to judge
- Paul is waiting on the Lord’s judgement
  1. God has the capability to judge: the Lord knows accurately
  2. God has the authority to judge: He is above us, and has the right to award and reward.
- 5:
  - Don’t pass judgment before the time
    - “Before the time” refers to before the time when God reveals.
    - We are not supposed to judge things that are not revealed.
    - We are not supposed to judge invisible things that we aren’t sure about.
  - Wait until the Lord...
    - God is responsible for judging these invisible things.
    - He will do that when the time comes.
  - Why we should wait for the Lord?
    1. He is capable of judging
      - “Bring to light the things hidden in darkness.”
      - “Disclose the motives of men’s hearts.”
      - God knows the unseen things, and He is able to judge them accurately.
    2. He has the authority to judge.
      - “Then man’s praise will come from Him”
      - He is the authority, and is in the position to praise or condemn.
      - Only His opinion matters.

## How Do We Apply This?

- How do we apply this teaching?
  1. Love believes all things
    - I Cor 13:7: *[love] bears all things, believes all things, hopes all things, endures all things.*
    - If we are not sure about something, we need to be more ready to expect the best rather than the worst.
    - We don’t need to judge just because there’s a possibility that something might be wrong.
  2. Don’t take decided action on inconclusive visibles.
    - There might be hints that make you suspicious of something. With these hints you have two options:
      1. The hints are so insignificant that you should just hope the best and let it be.

2. The hints are sufficient to the point you feel compelled to have a conversation with them. This conversation is to gather more information and ask questions, rather than to challenge, judge, and condemn.
3. Only take decided action on conclusive visibles
  - If we are no longer dealing with hints, but with facts, then we do need to take appropriate action to help our brother.
  - We have an example of this in I Cor 5.

### **Examples:**

- Facebook friend
  - A friend is posting lots of pictures of themselves with Bible quotes, and talking about all the religious things they are doing.
  - You are suspicious they are just being proud and seeking attention.
  - This is judging something invisible.
  - What to do:
    - Either there isn't enough to go on, and you hope the best,
    - Or it's so bad and obvious that you feel compelled to have a conversation with them to ask about it.
  - What not to do:
    - Develop a disliking for them because they are "proud".
    - Talk to others to bring attention to their "pride".
- Brother's repentance
  - Someone has repented from sin (public or private), but you are suspicious they "didn't really mean it".
  - This is judging something invisible.
  - Invisible hints: they weren't emotional. They didn't say the "right" words. They've promised to repent before, but haven't kept that commitment.
  - What to do:
    - Either accept it and hope the best.
    - Or have a conversation to ask them how they are doing.
  - What not to do:
    - Act as if they haven't repented and are in sin. Stay aloof until they perform "well enough".
    - Have conversations with others why you think they haven't repented.
- Someone that might be lying
  - Someone told you something, but you don't think it's true.
  - This is judging something invisible.
  - Invisible hints: their speech, behavior, didn't seem to make much sense, didn't seem believable.
  - What to do:
    - Either accept it and hope the best.
    - Or have a conversation with them and ask for more information.
  - What not to do:
    - Act as if they have lied.
    - Tell others about it.

### **Other things**



- We shouldn't ignore the inconclusive visibles.
  - They can be accurate, and possible lead us accurate conclusions.
  - Sometimes we will be obligated to pursue these inconclusive visibles to acquire more conclusive evidence so we can make accurate conclusions.
  - With these accurate conclusions, we can then help our brother.
  - If there are enough inconclusive visibles, talking to the person is the right thing to.
  - We just should not act decidedly based on things that are inconclusive.
- The best case scenario is the person themselves gives you conclusive visibles
  - It's best to talk and question someone about something so they can be honest about what's going on in their hearts.
  - This way they will be more likely to receive whatever you might tell them.
- Is someone else's testimony conclusive?
  - First, is their testimony of conclusive or inconclusive things?
  - If they are sharing inconclusive visibles, mostly disregard it.
  - If they are conclusive visibles, it still needs to be verified as true in some way. Other witness or conclusive proof.
  - I Tim 5:19: *Do not receive an accusation against an elder except on the basis of two or three witnesses.*
- Should we share judgments about invisible things with other people?
  - Almost always no.
  - Only yes if there are very deliberate and careful conversations amongst mature people completely motivated by the person's spiritual welfare.
  - Anything else is gossip and harmful.
- We can only judge what we know
  - You are not obligated to judge things that you can't know. That's God's job.
  - If you are suspicious of something, and you ask someone about it, and they don't disclose anything to you that supports your suspicion, then don't act upon it.

## Why Are We Tempted to Judge Invisibles?

1. We feel obligated
  - We are our brother's keeper.
  - As a Bible teacher, I feel very responsible for people's actions. If they are not doing well, I have certain responsibilities to intervene and help.
  - If I don't help, God will hold me responsible.
  - This makes me want to be overly involved and judge things that I don't know out of fear.
  - "I can't let anything bad happen, so I'm going to jump on the situation and be severe, even if I don't really know what's going on."
2. We are hypercritical
  - We are just judgmental hypocrites.
  - We see bad in other people quickly, and we have no problem thinking and saying so.
  - The fact that it's concerning something inward and invisible won't stop us.
3. We are cruel
  - We just assume the worst because we don't like the person.

- We share this information to be cruel and hurt them.
- We use gossip, slander, as weapons of envy and jealousy.

## What Should We Do?

- We need to be more concerned about our own invisibles, and judging our own thoughts and minds properly. This needs to concern us more than the that of others. We use the word to discern these things, and then receive them deep into our hearts.
- II Cor 13:5: *Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test.*
- Heb 4:12: *For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.*
- Jms 1:21: *Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.*

# Lesson 5: Judging Based According to the Flesh

## Introduction

We are going to look at different incorrect forms of judgment. Last time we looked at hypercritical judgement, which is harsh judgment with no compassion. Then we considered hypocritical judgment, which is condemning others while professing your own innocence. Third we talked about judging invisible things, which is making conclusively judging inner things about people that we can't see. Today we are going to look at what it means to judge based on the flesh.

- Biblical examples of invisible things:
  - II Cor 5:16: *Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer.*
  - Jn 8:15: *You judge according to the flesh; I am not judging anyone.*
- \* Not something we should do. The apostles don't do it. Neither does Jesus. Jesus' condemns the Pharisees for doing it.
- Definition:
  - Making spiritual evaluations based on physical things.
  - By "spiritual things" I simply mean unphysical things.

- There are many different types of spiritual things to judge, but for this lesson we will emphasize our judgment of people.
  - I Thes 5:23: *Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.*
  - EX: deciding someone has bad character because of the color of their skin.
- They can be positive or negative judgments:
  - EX: positive: she is attractive, so she is cool.
  - EX: negative: he is ugly, so he is lame.

## Understanding Judging According to the Flesh

- Jesus accuses the Pharisees of judging according to the flesh.
  - Scripture: Jn 8:12-15: *Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." So the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not true." Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. You judge according to the flesh; I am not judging anyone.*
  - Jesus claims to be the light of the world.
  - They Pharisees don't believe Him.
  - Jesus says they don't believe Him because they are judging according to the flesh.
    - They are judging spiritual things based on physical things.
    - They are evaluating Jesus' character based on physical things.
- Context
  - \* 7:53-8:11 likely does not belong in the Bible, but certainly doesn't belong in this context of John, so really the context begins in 7:40.
    - 7:40-44:
      - Some judged Jesus to be a prophet.
      - Others, based on his alleged origins being other than Bethlehem did not believe that he was the Christ.
      - Regardless, the Pharisees wanted to arrest Him.
    - 7:45-52:
      - The soldiers do not arrest Him. On what basis? His words.
  - \* The soldiers base Jesus exceptionalism [something spiritual] based on His message [something spiritual]. They listen and consider the message, and they evaluate that there is something different about this man.
    - The Pharisees judge the soldiers for their consideration of Jesus, and present their case for rejecting Jesus as Christ:
      1. None of the rulers or Pharisees has believed in Him

## 2. No prophet arises from Galilee

- Here the Pharisees have judged a spiritual thing based on physical things.
  - The spiritual thing: the Christ-hood of Jesus.
  - The physical things:
    - None of the Pharisees has believed.
      - First, it isn't accurate (Nicodemus mentioned in the next verse believed, although hadn't made that belief public).
      - Majority number: more people think this, so it's true.
      - Status of people: important people think this, so it's true.
      - Relation to people: our people say this, so it's true.
- \* They judged the rulers and Pharisees to be more believable because of these physical things.
  - Only the ignorant crowd believes.
    - They are low class and poor, so they shouldn't be considered.
    - They are insignificant, without power, so they shouldn't be considered.
- \* They judged the crowd to be without credibility because of these physical things.
- \* It can be argued that the Pharisees have greater knowledge of the scriptures than the multitudes, but is that really the driving force that convinced them? Or is it their proud prejudice based on their "superiority" over the "inferior" crowd? And what was that superiority really based on?
  - No prophet comes from Galilee.
    - It's true that it didn't fit the prophecy, but they were ignorant that Jesus was born in Bethlehem. What made them convinced of that, and not bother to ask Jesus?
    - Galilee is a wack region. Only losers and nobodies live there. The Christ can't possibly come from there.
    - To show they were bias against Galilee, there were actually two prophets that came from that area that they are forgetting about.
      - Jonah: II Kings 14:25: *His servant Jonah the son of Amittai, the prophet, who was of Gath-hepher...*
      - Elijah: I Kings 17:1: *Now Elijah the Tishbite, of Tishbe in Gilead...*
- \* They judged Jesus' credibility based on his supposed physical hometown.
- Jesus' response
  - It is reasonable to believe me, but you don't believe because you judge according to the flesh.
  - Your evaluation of me is incorrect because it is wholly based on skewed perspectives of physical things, and that is why you won't accept my testimony.

# Why We Shouldn't Judge According to the Flesh

- Judging according to the flesh is never seen as a good thing. Here are reasons why.

## 1. It is an inaccurate basis of judging that leads to inaccurate judgements

- Inaccurate basis of judging
  - You can't accurately judge spiritual matters based on physical things.
    - I Cor 2:14-16: *But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ.*
      - The man who only understands physical things has no context to judge spiritual matters.
      - EX: Me judging a prize pig contest.
    - Physical things are unrelated, and therefore, hold no importance when judging spiritual things.
      - Ex: "Should I buy this 2008 Toyota Corolla for \$7,000?"; "Well, the price of tea in Japan has increased, so...no".
      - EX: judging someone's worth by physical beauty; evaluating preacher's credibility by his eloquence.
  - Inaccurate judgments
    - If our judgments are based on the flesh, they will be inaccurate judgments.
    - James
      - Jms 2:5-7: *Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? Do they not blaspheme the fair name by which you have been called.*
      - They valued the rich for their status, but because of their status, the rich didn't value the Christians.
      - EX: the popular kids. We value them because they are popular, but because they are popular, they don't value us.
      - This isn't to say all rich or popular people are bad, but when we counterintuitively give preferential treatment to those who abuse us, it reveals just how deep our bias towards the flesh really is. I.e. we won't value an ugly person who is excited to have a friend, but we value the attractive person who could care less about you. It's a fleshly bias so strong it stands against reason.
    - The Corinthians
      - The Corinthians had been taught by Paul, but now were being turned against him by false teachers. In this critical time, they were using fleshly judgment to guide their decisions.
        - I Cor 10:7: *You are looking at things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we.*
      - They reject Paul for being weak, fleshly speaking.
        - 2 Cor 10:1: *Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent.*
        - 2 Cor 10:10: *For they say, "His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible."*

- 2 Cor 11:6: *But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things.*
- They accept the false teachers for their fleshly strength.
  - 2 Cor 5:12: *We are not again commending ourselves to you but are giving you an occasion to be proud of us, so that you will have an answer for those who take pride in appearance and not in heart.*
  - 2 Cor 11:20: *For you tolerate it if anyone enslaves you, anyone devours you, anyone takes advantage of you, anyone exalts himself, anyone hits you in the face. To my shame I must say that we have been weak by comparison.*
- Because of their physical judgment, they are going to judge these false teachers to be trustworthy because they believe in their fleshly boasting.
  - II Cor 11:18: *Since many boast according to the flesh, I will boast also.*
  - 2: Cor 11:12-15: *But what I am doing I will continue to do, so that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting. For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.*

## 2. Leads to unspiritual behavior

- Trying to impress others by the flesh
  - If we value the flesh in other people, that means we value fleshly things in general; the result is we will be living our lives to impress in the flesh as well. This produces very unspiritual behavior.
  - We will sacrifice doctrine to please people.
    - Gal 6:12-13: *Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.*
  - We will brag and boast.
    - II Cor 11:18: *Since many boast according to the flesh, I will boast also.*
- Fleshly behavior.
  - I Cor 3:1-4: *And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men.*
    - They were judging Paul, Apollos, and other teachers according to the flesh. Look at how immature their behavior was.
    - Fleshly judgment is at the root of gossip, slander, bickering, and fighting.

## 3. Partiality

- If you judge others by the flesh, it will be partial judgment.
- Jms 2:1-4: *My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," have you not made distinctions among yourselves, and become judges with evil motives.*
  - Bad judges: inaccurate basis of judgment, unjust judgments, unjust rewards.

- Evil motives: the motive is to satisfy your own flesh.
- Gal 2:11-13: *But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.*
  - No one is safe.
  - Will destroy churches.

### \* We are partial

- We might think we aren't partial because we don't judge on skin color or income (which might or might not be true), but there are many other fleshly ways that we judge one another.
  - Race
  - Income
  - Social Status
  - Gender
  - Age
  - Attraction
  - Social skill (cool / awkward)
  - More...
- We think we aren't partial because we know what's right intellectually. The real test is you actions.
  - Who do you spend your time with? Why?
  - Who do you talk to at church? Why?
  - Who do you hang out with? Why?
- Partiality is very sinful
  - Jms 2:8-13: *If, however, you are fulfilling the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors. For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. For He who said, "DO not commit adultery," also said, "DO not commit murder." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.*
    - Just as condemning as murder and adultery.
    - Will lead to being judged mercilessly by God.

## How We Should Judge Instead

- Judge them as the spiritual creature that they are
  - II Cor 5:16-17: *Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer. Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*
    - The conclusion: we don't judge according to the flesh. Why? We are spiritual beings.

- Christ was in the flesh, but we don't judge Him for that flesh, because we realize He is a resurrected spiritual being with all power.
- We were in the flesh, but we have spiritually resurrected with Christ to be new spiritual creatures.
- We need to see and evaluate each other as the spiritual beings that we are, and not according to their flesh.
- We're going to get new spiritual bodies, so the appearance and state of this physical body is irrelevant.
  - II Cor 5:1-5: *For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this house we groan, longing to be clothed with our dwelling from heaven, inasmuch as we, having put it on, will not be found naked. For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life. Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge.*
- God doesn't judge us according to our flesh, so why should we judge others that way?
  - What if God did judge us according to the flesh? Who would be sufficient? We are all physically nothing.
  - EX: Rat beauty contest.
  - Ex: Orcs: It's true that if you watch The Lord of the Rings you will find that some orcs are uglier than others, but you know what? They're all still really ugly.
  - If we know we are nothing before God physically, we should be grateful that has no weight on His judgment of us. So why does that determine our judgment of others?

# Lesson 6: Judging Things That Are Not Binding

## Introduction

Lessons we've studied:

1. Last time we looked at hypercritical judgement, which is harsh judgment with no compassion.
2. Then we considered hypocritical judgment, which is condemning others while professing your own innocence.
3. Third we talked about judging invisible things, which is making conclusively judging inner things about people that we can't see.
4. Fourth we are going to look at what it means to judge based on the flesh.

Today's lesson: Judging things that are not binding.

- Biblical examples of invisible things:
  - Mat 12:1-2, 5: *At that time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to pick the heads of grain and eat. But when the Pharisees saw this,*



*they said to Him, "Look, Your disciples do what is not lawful to do on a Sabbath...But I say to you that something greater than the temple is here. But if you had known what this means, ' I desire compassion, and not A sacrifice, ' you would not have condemned the innocent.*

- *Mat 15:1-3, 10-11: Then some Pharisees and scribes \*came to Jesus from Jerusalem and said, "Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread." And He answered and said to them, "Why do you yourselves transgress the commandment of God for the sake of your tradition...After Jesus called the crowd to Him, He said to them, "Hear and understand. It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.*
- *Jn 5:10: So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet."*
- *Lk 13:14-16: But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, " There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day." But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day.*
- *Col 2:16: Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day.*

- Definition:

- Two applications:

1. Condemning someone (considering them sinful) for not following a "rule" that God has not bound.
2. Contemning someone (holding them in contempt) for believing they have to follow a "rule God has not bound.

\* This judgment goes both ways.

- "Rule": something that someone thinks is necessary to follow, whether by God, or by tradition, or by culture...

## **Understanding Judging Things That Are Not Binding**

- Rom 14:1-9: Differences between Jews and Gentiles
  - There was disagreement about what was right or wrong.
    - Foods
      - One believes he can only eat vegetables.
      - The other believes he can eat anything.
    - Days (vs 6)
      - One regards some days as higher than others.
      - The other regards all days the same.

\* This is a disagreement between Jews who still felt obligated to keep the customs of the Law, and the gentiles who didn't.

- Food: is concerning clean vs. unclean (vs 14).
- Days: is concerning festivals and sabbaths.

- \* Though the principles will overlap, this issue is not to be confused with the issue in I Cor 8 which is concerning meats sacrificed to idols.
  - The Corinthians justified that practice because their “knowledge” of God gave them liberty to participate in idol sacrifices, so Paul argues against their participation in idol sacrifices as if it were acceptable.
  - However; in keeping with Acts 15 and Rev 2 & 3, Paul condemns meats sacrificed to idols.
- The disagreement was not about something sinful
  - There was confusion about whether particular rules were bound by God or not; therefore, there was disagreement about what was right or wrong.
  - However, in God’s eyes, the rules were not binding, therefore it wasn’t wrong to do them, and it wasn’t wrong to not do them. Both sides of the matter are not sinful.
    - Vs 1: “his opinions”
    - Vs 14: “nothing is unclean (unacceptable for consumption) (Mk 7:19: (*Thus He declared all foods clean.*)
    - Col 2:16: *Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day.*
- Since the issue is not a matter of sin, the main goal should be unity.
  - We have the same purpose (6-7):
    - If you do, it’s because of God.
    - If you don’t, it’s because of God.
    - We are all living and dying for God.
  - We have the same result (8-9):
    - If we are living and dying for the Lord, we are ALL the Lord’s.
    - Christ died to be the Lord of all.
  - Goal is to work together as one and help each other (19).
    - The issue isn’t sinful, so you DON’T have to change anyone’s mind and behavior.
    - You DO have to work together to edify and encourage.
- How to achieve unity: Do not judge
  - Do not judge:
    - Vs 3: no contempt for those who don’t, no condemnation for those who do.
    - Vs 10: why do you condemn, and condemn?
  - What is meant by “do not judge”?
    1. Do not condemn (consider sinful)
      - Vs 4: you cannot consider a servant sinful when the master considers him worthy.
      - It is possible for us to have rules that we think are binding, but are not bound by God; however, if those rules are not bound by God, they don’t need to be followed. Therefore, not following them does not condemn a person before God.
      - It is not our job to tell people that they are wrong for not following a rule not bound by God. If they aren’t sinful before God, we shouldn’t judge them as being sinful before us.
    2. Do not condemn (look down upon)
      - Vs 3: don’t regard with contempt.
      - Vs 10: why regard with contempt?

- Vs 13: don't put stumbling block in someone's way.
- It is possible for someone to think they are bound to follow rules that God is not obligating them to follow.
- Ignorance is a common reason people come to such conclusions.
- Since the conclusion doesn't matter, we should not look down on such people for being "ignorant". Rather than look down on them for their conclusion, we praise them for their commitment.
- Also, since their conclusion is "ignorant", we are tempted to contemptuously ignore their thoughts and feelings and brashly do whatever it is that they think is wrong. This is bad because our peer pressure could tempt them to go against their conscience and sin in their own minds (14:14-23).

\* Both are forms of judgment:

- Condemnation: evaluating the person to be sinful; thus treating them as a sinner
- Contempt: evaluating the person to be stupid; thus treating them as someone stupid.

\* Conclusion:

- We cannot condemn someone for not following a rule God hasn't bound.
- We cannot condemn someone for following a rule that God hasn't bound.

## Why Is It Wrong?

What makes judging based on things that are not bound wrong?

1. Ruins unity

- Goal is unity
  - I Cor 1:10:
    - No division
    - Same mind
    - Same judgment
- False teaching makes division necessary
  - When someone creates a false teaching, they will divide off from those who hold to the truth. In this case, a division is necessary.
  - I Cor 11:18-19: *For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. For there must also be factions among you, so that those who are approved may become evident among you.*
- But if the issue inconsequential, then we don't want to divide over it.
  - We are supposed to have unity.
  - If we are binding things that God doesn't bind, we are imposing our opinions, and that will cause division.
  - Others won't agree with you because it's not what Bible says.
  - Others won't follow because you're not God.
  - If we continue to enforce this teaching, there will be division based on our own opinions.

2. Places self in place of God

- Rom 14:4:

- We do not have the authority to judge a fellow servant based on our own views and ideas.
  - If the master gives us rules, we have the authority to hold other servants accountable to those rules.
  - But we don't have authority to make own rules and judge their worth according to that.
  - Jms 4:12
    - One Lawgiver: there is one who writes the laws. If we are binding things that God isn't binding, we are making ourselves to be lawgivers.
    - One Judge: there is one person to determine what makes someone innocent and guilty and what their punishment or reward is. When we start condemning people based on our own rules, we are vigilante judges.
3. Only teaches rule
- We study Biblical principles, and come to practical applications. From those applications, we make rules: i.e. don't go to a strip club.
  - Many times, we stop teaching the principle, and only teach the rule that we have applied from that principle.
  - If people are only learning our rules, they are not really learning the Bible.
  - EX: previous generation was told not to go to dances, but they went to drive-in movies.

## Examples of Issues

Here are a list of some things that might fall into this category.

- Doctrinal
  - Head coverings
  - Halloween/ Christmas
  - Going to war
  - Marrying a non-christian
- Cultural
  - Sunday dress
  - Who we vote for
- Moral
  - Alcohol/social drinking
  - Dancing
  - Clothes
  - Entertainment

\* As we will discuss next, this list will be different for everyone because we are going to have different views about what is binding or not.

## The Challenge: Determining What is Bound

- We don't all agree on what is binding
  - Rom 14 issue
    - The issue in Rom 14 (foods and days) was not bound by God. It's a Rom 14 issue.
    - The gentiles saw foods and days as a Rom 14 issue (not bound by God).

- The Jews however didn't consider it to be a Rom 14 issue. They considered foods and days to still be binding law.
- We don't all agree on what is a Rom 14 issue
  - We can read the same book, and for various reasons, have different conclusions of what laws are binding or not.
  - If we all knew something wasn't binding, there would be no controversy.
  - The controversy is because one group believes it's binding, and another group doesn't.
    - The group that considers it binding will be enforcing it on others.
    - The group that doesn't consider it binding will be losing patience with the first group.
- We need to hold fast to binding teaching.
  - Circumcision for salvation = cursed
    - Gal 1:6-8: *I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed.*
  - Circumcision for salvation = fallen from grace
    - Gal 5:3-4: *And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.*
  - We have to fight tooth and nail for the truth.
  - But we can't bind teachings that are not bound by God. So we have to work really hard to know what is binding or not.
- How can we determine what is bound?
  1. Knowledge of the Bible
    - The more we know the Bible, the better we will know what God has bound or not.
    - There is a lot of human traditions that are bound. Learning God's word will expose the difference.
    - Heb 5:14: *But solid food is for the mature, who because of practice have their senses trained to discern good and evil.*
  2. Explicit vs. principle
    - Some laws are explicit.
      - Heb 13:4: *Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.*
    - Others are principle.
      - Rom 12:17: *Never pay back evil for evil to anyone. Respect what is right in the sight of all men.*
    - Some principles are strong enough we can make binding laws.
      - I Cor 6:7: *Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded.*
    - But if it's a "rule" base on principle, keep that in mind.
      - Principles will have more variety of application due to circumstance, heart, etc...
      - Might make us more likely to teach against something, as opposed to calling it sin.
      - EX:
        - Drunkenness vs. social drinking
        - Marrying a non-christian
  3. Certainty of issue

- If the Bible’s teaching is exceedingly clear, we feel very comfortable binding that on others because we know it is God’s will.
- The more uncertainty there is about a particular conclusion, the more we need to proceed with caution when binding it on others.
- EX: head coverings. I know what I think it means, but I can’t prove that absolutely because there are still uncertainties and doubts. How can I then absolutely bind my application on someone else if I’m not absolutely certain my view is accurate?

## Why Are There Romans 14 Issues?

- Salvation by faith vs. works
  - If we were saved by works, we would just have the rules and keep them.
  - Instead we are saved by faith.
    - We will be saved by our genuine desire to know God, and effort invested into seeking Him.
    - Those who truly care will faithfully follow to the best of their ability, as opposed to just mindlessly accepting a rule.
  - This is more pleasing to God.

# Lesson 7: Things Christians Should Judge Pt. 1

## Introduction

So far we’ve looked at all the improper forms of judgment. Now we will consider ways in which a Christian *should* judge. Should Christians judge? I Corinthians 5 commands us to.

- I Corinthians 5 commands Christians to practice judgment.
  - It is the only time we are specifically told to “judge” using that particular word (in English, or Greek (krino)).
  - Other times we are told to “judge”, it either refers to something else, or is a different word with a different meaning.
    - Future judgment (krino): ex: I Cor 6:2: *Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts.*
    - Sound judgment (different word; sophroneó): ex: I Pet 4:7: *The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer.*
  - I think I Corinthians 5 is the only place that uses the word judge, because in this text we will see that the Christian

### Future Judgment

Mat 12:27; Lk 11:19  
 Mat 12:41-42; Lk 11:31,32  
 Rom 2:27  
 I Cor 6:2-3  
 Rev 20:4

practices nearly every type of meaning of the word judgment when exercising the kind of judgment found in I Corinthians 5.

- There are other commands for Christians that we would consider to be judgement, but the Bible is going to use different words.
  - Ex: II Tim 4:2: *preach the word; be ready in season and out of season; **reprove, rebuke**, exhort, with great patience and instruction.*
  - We will look at these other forms of judgment in upcoming classes.

## I Corinthians 5

- 1-2:
  - Immorality exists among the Christians
    - A man had his father's wife.
    - Perverse even by the world's standards.
  - The church's response:
    - Arrogance: indifference to do anything about the problem.
    - It's arrogant to know this evil is present in the church, but not care enough for God's church to address and remove the sin.
  - What the church should've done:
    - Remove the person from their midst.
    - This passage is going to refer to this action as "judging" (I Cor 6:3, 12-13).
- 3-5:
  - Paul
    - Absent in body, present in spirit
      - Paul isn't physically there with them. He's across the sea in Ephesus.
      - He's there in spirit. Paul has been so involved with the Corinthian church that he feels especially responsible for their actions. He sees them in sin, and feels the need to take personal responsibility to be an example to them of what they ought to do.
    - Paul judges the man
      - Even though Paul isn't there physically, he still judges the man as if he were.
      - His judgment won't have much practical value (since disassociating with someone in a different country isn't very impactful).
      - His judgment serves as an example of what the Corinthians ought to be doing.
  - Paul's judgment
    - Calls on Jesus as witness
      - This isn't about Paul's preference.
      - This is upholding Christ's standards, and exercising judgment where God obliges.
    - Delivering such a one to Satan
      - Concluding that the person is loyal to Satan rather than Christ.
      - Acknowledging that amongst the brethren.
      - Letting that person go to serve Satan (removing them from our midst; removing association (I Cor 5:9, 11)).
      - Purpose: destruction of flesh (difficulties and pain that destroy their sinful desires) so that they can be saved (ultimate salvation).

- 6-8: Why the judgment is necessary: it is a removal of the leaven
  - To remove evil influence.
  - To make church holy and pure before God.
- 9-11: Practical teaching on this judgment
  - Do not associate with immoral people
    - Not referring to immoral people of the world
      - Not necessary (what business do we have judging outsiders?)
      - Not practical (we would have to leave the world)
      - We DO associate with the immoral of the world.
    - Referring to any “so-called brother” (Christian in name only)
      - We judge the brother who is living immorally.
      - We do not associate with him (do not even eat with such a one).
      - No interaction that suggests everything is fine.
- 12-13: Summary
  - Outsiders
    - We don’t judge.
    - God judges.
  - Those within the church
    - We do judge.
    - “Remove the wicked man from among your yourselves”.

## What Kind of Judgment?

- As you might recall, the word “judge” has many different meanings, and is used many different ways. Let’s consider all these different meanings of “judge”, and figure out which of them we are doing when we practice I Corinthians 5 judgment.

Meaning of judgment	How it applies to I Cor 5
1. Evaluate & reason	Evaluating the faithfulness of a Christian.
2. Decide innocence or guilt	Deciding if the Christian is faithful or not.
3. Discern to be something	See 1 & 2
4. Declare to be wrong or bad	Delivering the brother to Satan: declaring him to be with Satan rather than Christ.  Take special note of someone who is living rebelliously. II Thes 3:14: <i>If anyone does not obey our instruction in this letter, <b>take special note of that person</b> and do not associate with him, so that he will be put to shame.</i>
5. To rule	n/a



Meaning of judgment	How it applies to I Cor 5
6. Bring rewards of consequences	See "to punish"
7. To punish	<p>Remove your fellowship from Christian for the destruction of his flesh.</p> <p>II Cor 2:6: Sufficient for such a one is this <b>punishment</b> which was inflicted by the majority.</p> <p>II Cor 10:6: and we are ready to <b>punish</b> all disobedience, whenever your obedience is complete.</p> <p>A painful process that will hopefully incite repentance.</p> <p>II Thess 3:14: <i>If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, <b>so that he will be put to shame.</b></i></p>

- It's interesting to note...
  - We judge whether a person is faithful or not.
    - Our judgment doesn't determine their faithfulness.
      - A church can consider a man unfaithful, but to God he is faithful.
      - Or a church can consider a man faithful, but to God he is unfaithful.
      - God's judgment of the person is what determines the truth.
    - However, we discern this man's life with scripture, and come to a conclusion of whether or not he is a faithful brother, or a so-called brother.
    - We need to determine this so we know who to take proper action.
  - We punish.
    - God here gives us authority and obliges us to carry out punishment.
    - This would be like God commanding the execution of idol worshippers under the Old Law.
  - The reason we punish
    - They have entered into the covenant with Jesus, therefore, they are committed to live accordingly.
    - Under that covenant, Jesus has commanded His followers to hold each other to that standard, and meet failure with punishment.
    - Keep in mind, this is the **ONLY** form of punishment. We can't punish in **ANY OTHER WAY.**

There's a reason we typically discipline a sin like adultery, but never covetousness (even though it's in the list in I Cor 5). It's hard to exercise judgment about whether or not someone is faithful to God. Something deliberate and clear like adultery is easier than a grey area like covetousness.

## Who Do We Judge?

- We judge the unrepentant Christian
  - We judge the "so-called" brother
    - The one who has been baptized and claims to be a Christian, but is not living accordingly.

- Challenge: all Christians are not living perfect lives. There are Christians who struggle, and those who are unrepentant. How can we discern the difference?
  - Discerning the unrepentant sinner.
    - Public sin
      - It has to be a sin that is known. Not everyone has to know it, but some have to know it certainly.
      - We can't judge a man based on assumptions or suspicions. There is a need for witnesses (Mat 18:16).
    - Deliberate sin
      - They have the capacity to know right from wrong, but they deliberately choose wrong.
        - They might know it's wrong, but decide to do it anyway.
        - They might not think it's wrong, and try to justify it.
      - A deliberate choice to continue in that sin.
        - They've made choices that will mean they will deliberately live in continued sin.
        - EX: living in adultery.
    - No repentance
      - Express no desire to change.
        - Some admit that they are wrong, and that they will do better. Others don't express a desire to change at all.
        - If someone desires to repent, they will be taking action to repent. Others won't be doing anything different.
        - They might express that they aren't going to do anything different at all.
        - Or they might say they are going to do something different, but they never take the needed steps.
        - It's not so much about the frequency of the sin, but what are they doing in between sin? Working on repentance or not?
- Once had to deliver someone to Satan who, to the very end, continued to say all the right things. Admitted that they were wrong, and agreed to do better and repent. However, they never showed any signs of repentance. So after a number of times, we had to discipline in spite of their said desire to repent.
- We do not judge faithful Christians
    - There are no half Christians. They are faithful and we fellowship with them, or they are unfaithful and we disassociate with them.
    - We do not punish faithful Christians.
    - If they are struggling, we might rebuke them, or we might take measures that would be helpful to them or the congregation (accountability, remove from leading public worship, etc...), but this isn't a punishment to hurt them. These are steps to help them overcome sin. We still love them the same as any other brother.
    - II Cor 2:8-11: *Wherefore I urge you to reaffirm your love for him. For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. But one whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ, so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.*
  - We do not judge the world
    - The world has not entered into Jesus' covenant, so they are not committed to live according to His rule.
    - Therefore, we don't punish them for failing to do so.
      - We don't partake with them (Eph 5:7).

- We expose sin (Eph 5:11).
- But we don't punish them (disassociate from them).

# Lesson 8: Things Christians Should Judge Pt. 2

## Introduction

We've started looking at things Christians are supposed to judge.

- Unrepentant brethren: this is the only thing we are told to "judge" using that word specifically. This judgment involves discipline.
- Now we will consider some other things we are to judge. These won't necessarily use the word "judge", but involve practices that are considered to be forms of judgment.

## Disputes Among Brethren

- I Cor 6:1-6:
  - 1: The Christians had disputes amongst each other. They were taking each other to civil courts so that the secular government could judge the case and provide punishments and rewards to the appropriate parties.
  - 2-3:
    - Paul says that Christians are going to judge angels and the world (something in connection to our involvement in the final judgment).
    - This means we should be able to judge matters of this life to determine right from wrong and solve problems.
  - 4-5:
    - It is a shame that Christians resort to the unwise and ungodly to judge their problems.
    - Christians ought to have the capacity to judge these disputes, and are obligated to judge these disputes.
    - Judging disputes involves:
      - Evaluating the situation and using reason to understand what's going in.
      - Judging who is right and who is wrong.
      - Discerning what a good solution is.

## Teaching

- Whether teaching is true or false
  - We shouldn't just accept any thing that is taught. We need to pass judgment on whether or not the teaching is true or false.

- I Cor 14:29: *Let two or three prophets speak, and let the others pass judgment.*
- I Jn 4:1: *Beloved, 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.*
- We do this today by examining the scriptures and comparing the teacher's message to what scripture says.
  - Acts 17:11: *Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.*
- This judgment is...
  - Evaluation (considering)
  - Discernment (conclusion)
- Judge false teaching
  - We will be confronted with false teaching. We will need to judge this teaching as being false.
  - 4. Condemn false practice: say that the teaching and practice is wrong
    - If we know that a teaching is wrong and promotes sinful actions, we need to judge it as wrong and judge the acceptance of it as wrong.
    - Mk 7:5-12: Jesus condemns their false teaching of keeping man's traditions over God's commands.
  - 5. Condemn practitioners
    - If we know the teaching to be false, we also judge the obedience of that teaching as false. We can tell followers that they will be condemned for their acceptance and practice of that false teaching.
    - Mat 23:16-24: Jesus condemns the Pharisees
      - Swearing by the temple: woe to you, fools, blind.
      - Ignoring weighty matters of the law: woe to you, hypocrites, blind.
  - 6. Fight against false teaching
    - When we know that there false teachings, we can oppose them to try to stop them, either by convincing the false teacher otherwise, or by removing the false teaching (and teacher) from out of God's house.
    - Mat 21:12-13: Jesus cleanses the temple
      - Uses force to stop the false practice.
      - Pushes the practice and practitioners from out of the temple.
  - 7. One more example
    - The false teaching of circumcision for salvation
      - Gal 1:6-7: condemns false teaching.
      - Gal 1:8-9: condemns false teachers.
      - Gal 5:2-4: condemns practitioners.
- Judging False teachers
  1. Speak to false teachers
    - First, we only have to address our concerns about someone's teaching with them in private. There we can discuss and help each other understand more clearly
    - Acts 18:25-26: Aquila and Priscila address Apollos' misunderstanding.
  2. Reprove false teachers

Mat 10:34-36: *Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set A man against his father, and A daughter against her mother, and A daughter-in-law against her mother-in-law; and A man's enemies will be the members of his household.*

- If the teacher continues to teach false things, they ought to be reprov'd (reprimand, censure).
  - Tit 1:13: Paul commands Titus to reprove the false teachers severely.
3. Discipline false teachers
- II Cor 10:6: Paul threatens to discipline the unrepentant false teachers in Corinth when he arrives.
  - Tit 3:10-11: Reject the factious man.
  - I Tim 1:18-20: Paul delivers false teachers in distant congregation to Satan.

\* The need to judge false teaching

- We don't have the liberty to just allow people to teach whatever they want.
- We have the obligation to judge the teaching, and potentially the teachers if they don't repent.
- We will have to tell people that they are wrong, but they might also think the same about us (Acts 6:11). There is someone who is right, and someone who is wrong. We need to make sure we study very hard to have right understanding, so we can make accurate judgments.
- This is not about an ego trip or control. This is about defending what God has entrusted to us (II Tim 1:14).

\* In the church vs. outside of the church

- If it's in the church...
  - We will judge teaching as false.
  - Condemn the teachers and followers as being.
  - Judge the unrepentant teachers and practitioners by removing them from the congregation.
  - If it's in out congregation, we do all of the above.
  - If it's in God's church, but not necessarily our congregation...
    - We might not have as much responsibility and involvement, but there are still times when we will be involved.
    - Paul confronts false teachings, condemns false teachers, and even disciplines false teachers in far away places. Often these are churches he has a lot of history with.
    - If we know about false teachings in congregations that we have personal connections with, we might want to or even be obligated to confront the false teaching and false teachers, and even remove personal fellowship from those who teach and practice false things.
- If it's outside of the church
  - If they are not brethren, we need to try to teach them the truth, but we don't discipline them (Acts 13:44-46; Acts 17:29-31).
    - We speak the truth.
    - We tell them their practices are wrong.
    - If they don't accept, we can move on.
  - The closer they are to the truth, the closer we get to something resembling discipline (my judgment).
    - EX: they might be of an evangelical faith, so they are following a perverse gospel and aren't guaranteed to be saved brethren however, since their faith is close to ours, there can be a perceived fellowship.

- We might want to consider if we want our behavior to communicate to them that everything is fine, when we fear it might be otherwise.

# Lesson 9: Things Christians Should Judge Pt. 3

## Introduction

We've started looking at things Christians are supposed to judge.

- Unrepentant brethren: this is the only thing we are told to “judge” using that word specifically. This judgment involves discipline.
- Teaching: whether teaching is true or false, declaring false teaching to be false, disciplining false teachers.
- Now we will consider judging sin. We will see that we are to tell people about sin and judgment.

### What sin are we talking about?

- Here is the sin that we will be talking about:
  - Sins of our brethren: when fellow Christians sin, or when they are battling sin. A one time occurrence, or pattern behavior that they are trying to overcome.
  - Sins of the world: telling people what sin is, telling them that they are committing sin, telling them that God will judge sin.
- Here is what we won't be talking about:
  - Unrepentant sins of our brethren: we already looked at how we judge our brother's unrepentant sins by disciplining.
  - False teaching: we already looked at how we fight against false teaching and even discipline false teachers.

\* Since unrepentant sin is the only sin that Christians judge with punishment, no judgment today will be punishment.

## Sin

### Telling someone what they need to do

- Verses:
  - Mat 10:17-22: Jesus tells the rich young ruler to give up all of his possessions and follow him. The young ruler wasn't willing to do that. He walked away sad because he knew his failure to comply was keeping him from blessings and storing up judgment.

- Mat 6:15: Jesus tells us we have to forgive if we want to be forgiven. This leads us to the inescapable conclusion that we all *have* to forgive because we all need forgiveness.
- God has commands, and His commands are binding. We are obligated to help people know God's binding commands.
- Binding commands come with an implication of judgment.
  - God will judge you for not doing what He says.
  - When we tell someone what they ought to do, there's an implication that we are potentially judging them: "I believe that God's words are binding. Here is God's binding command for you; therefore, if you don't do it, I think that you are wrong."

### **Confronting someone when they have sinned against us**

- Verses:
  - Mat 18:15-17: If your brother sins, go talk to him in private about that sin. Hopefully he repents, but his unwillingness to repent against his sin will ultimately lead to him being disciplined. Later Jesus speaks about the need to forgive.
  - Lk 17:3-4: If your brother sins, rebuke him. If he repents, forgive him. If he keeps sinning against you and repenting, then keep forgiving him.
- Here we are
  1. Pointing out someone else's sins
  2. Saying that they are wrong
  3. Saying that they are obligated (by God) to change.
- We need to address their sins against us to lead them to repentance and restore unity.
- Better than the alternative:
  - Hold in and grow in bitter resentment.
  - Tell other people.
- Also, keep in mind that we are also bound to go to others when we have sinned against them, or if they think that we have sinned against them (Mat 5:23-24).

In Matthew, only later mss say "against you", but it includes the need to forgive in the same context. The parallel passage in Luke clearly refers to addressing sins done against us. So I think these passages speak about both other people's sins against us, and other people's sins in general.

### **Tell someone when they have sinned**

- Verses:
  - Acts 2:36: Peter told the crowd at Pentecost that they killed the Christ.
  - Acts 3:13-15: Peter told Jews in Jerusalem that they disowned the Christ, delivered Him to Pilate, replaced him for a murderer, and put Him to death.
  - Acts 4:10, 5:30: Peter told the Sanhedrin that they crucified the Christ
  - Gal 2:14: Paul questions Peter about his impartial behavior in front of a group of people.
- When we know someone has sinned, it is not outside of our authority to call attention to that sin, and tell them that it is a sin.
- This goes for believers and unbelievers.
  - The first four passages were to those who had not yet accepted Christ, or to those who were continuing to deliberately reject the Christ.
  - The last passage was directed towards a saved believer.

- We aren't judging them based on personal preference or opinion, but rather holding them up to God's standard, and showing discrepancy.
- We need to point out their sin to help them see that they have a need for repentance and forgiveness.

### **Telling someone that they are in sin**

- Verses:
  - Jn 4:15-19: Jesus brings up that the woman is living in an adulterous relationship. She acknowledges that it's true. Jesus doesn't say anymore about that. He's sufficiently brought to her attention that she is living in sin, and implying that she isn't right with God and needs to do something about it.
  - Mk 6:17-18: John the Baptist tells Herod it's not lawful for him to have his brother's wife.
- We can point out to someone when they are committing a lifestyle sin.

### **\* Lifestyle sin:**

- A continuing sin that is the result of deliberate choices of lifestyle. I.e. adultery.
- Verses:
  - Rom 6:1: *What shall we say then? Are we to continue in sin so that grace may increase.*
  - I Tim 5:20: *Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.*
  - Jn 8:21: *Then He said again to them, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come.*
- Being "in sin" is a state that is the result of choosing to deliberately live a life of sin.
- We can tell them that their lifestyle is sinful.
- If a person's entire lifestyle is continued deliberate sin, they are living in sin, they are in sin. What does this mean for their position before God?
- This goes for believers and unbelievers.
  - Some believers go back to lifestyle sin. Their sin needs to be addressed, and they need to repent, or ultimately be disciplined.
  - Unbelievers are also living in lifestyle sins, so we can call attention to these to let them know that because of their present manner of life, they are not right before God.
- We need to tell people that they are in sin so that they will make changes and be right before God.

### **Telling someone they are sinful**

- Verses:
  - Acts 13:9-10: Paul tells a false prophet that he is an enemy of righteousness.
- If someone is living a lifestyle of sin, that makes them sinful, and we have the authority to help them make that connection. This is only done when we have conclusive evidence of deliberate continued sin.
- This is not just saying something about what they do. This is saying something about who they are, and who they are before God.
- This goes for believers and unbelievers. We will speak about this with differing severity depending on who they are.



- \* Is it out of our authority to tell someone that they are sinful before God?
  - The trouble of this is we are speaking for God.
  - If we say you are sinful, we are saying that God sees them as being sinful before Him. Is it right for us to attribute these words to God when God hasn't specially revealed it to us?
  - God has in fact revealed His specific will. We *can* use this word and make conclusions about it.
  - If God identifies adultery as sin, I *can* speak for Him when I tell you that you are sinful if you are living in adultery.
  - I am not putting words in God's mouth, rather, He is putting the words in mine.
  - One might say that we are claiming to know the mind of God when we speak such a conclusion about someone. We need to remember that we do have the mind of God revealed in scripture (I Cor 2:10-13, 16).

## Judgment

### Telling someone that God is going to judge sin

- Verses:
  - Acts 17:30-31: God tells all to repent because He is going to judge the whole world through Jesus.
  - Acts 24:50: God told Felix about righteousness, self-control, and coming judgment to the point of Felix being scared.
  - Heb 10:30-31: God is going to judge His people, and He will judge sinners with terrifying vengeance.
- We can tell people that God is going to judge sin in a terrifying way.
- We can tell people that those who don't repent will suffer that awful judgment.
- We might not think we ought to tell people about negative things like judgment, but God considers it necessary to tell us about His judgment over and over again throughout scripture.
- It is something that God wants us to know. So it is information that God wants us to share with others.

### Telling someone that God will judge their sin

- Verses:
  - Mat 3:7-10: John the Baptist questions the reason the Pharisees come to him, and tells them that they will be cut down and thrown into the fire if they don't repent.
  - Mat 6:15: Jesus says that we are not forgiven if we don't forgive others. So if someone isn't forgiving, that means they aren't forgiven of their sins and they will be judged for those sins.
  - Heb 13:4: God will judge fornication and adultery. If someone is committing those sins, we know that God will judge them.
- We can tell people they will be judged unless if they repent from their sins.
- We are only relating to them what God has said He will do.
- If God has made it clear by His word that He will judge them, we need to make that clear to them as well.

### Telling someone that they are lost

- Verses:
  - Jn 8:24: Jesus tells the Pharisees that they will die in sin unless they believe in Him. If they die in their sin, they will be judged for that sin, and not be able to be with the Lord (Jn 8:21).
  - Acts 13:46: Paul tells the unbelieving Jews that they have judged themselves unworthy of eternal life.
  - I Cor 5:5: Paul has delivered the unrepentant brother to Satan so that he can ultimately be saved (which means he is presently lost)
- God makes it clear that there is only one name that saves us (Acts 4:12). So if someone doesn't receive the name of Jesus in faith, they are not saved.
- It is within our authority to relate the truth to a person's life, and show the discrepancy to help them realize that they are not saved by Jesus Christ.
- In the case of I Cor 5, God is obligating us to use His scripture to come to these conclusions on extreme cases.
- Some things to consider:
  - There are a lot of unknowns. There are many things we don't know, so we can only speak on what we are certain about.
  - Someone is not lost because we declare them to be so. Their position before God is what it is regardless of what we say. We are simply using scripture to relate the mind of God to that person.
  - We aren't determining their final destination, but rather, what their position before God is at the present time considering their present lifestyle. There's always the option of repentance (i.e. unless you believe you will die in your sins).
  - There might still be some uncertainties, so rather than speak an absolutely definitive statement, we can say something that leaves more room for God's judgment like: "Based on what I know from scripture, I don't see how you can be acceptable before God while committing these sins".
  - Keep in mind, we aren't doing the judging, but rather the WORD is judging. We are just relating the word to them so that they will know how God will judge them (Jn 12:48).

# Lesson 10: How to Judge Properly

## Introduction

- We've looked at:
  - Improper manners of judgment
  - What to judge
- Now we will consider how to judge properly

- This biggest portion of this is making sure we don't judge improperly. We've already considered that.
- Now we will look at a more positive approach.

## The Difference Between Jesus, Apostles, Prophets, and Us

- Previously, to learn what we are to judge, we looked at examples of judging from Jesus, the apostles, and prophets.
  - Several of these judgments were very strong.
    - Jesus: Mat 16:23: *But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."*
    - Apostles:
      - Peter: Acts 8:20-23: *But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! You have no part or portion in this matter, for your heart is not right before God. Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity."*
      - Paul: Acts 13:9-10: *But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on him, and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord."*
      - Prophets: Stephen: Acts 7:51-53: *"You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the law as ordained by angels, and yet did not keep it."*
  - We gathered from this *what* we are to judge, but can these serve as an example of *how* to judge? Are we in the position to say severe things like this?
- What's the difference between the Jesus, the apostles, prophets, and us?
  - To know whether or not we can make these same kinds of statements depends on how different or the same we are with the Jesus, the apostles, and prophets.
  - What are the differences?
    - Omniscience:
      - Jesus was always omniscient. Mat 9:4: *And Jesus knowing their thoughts said, "Why are you thinking evil in your hearts."*
      - The apostles were at least sometimes able to know things supernaturally: Acts 5:1-2: *But a man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land."*
      - Jesus always, and the apostles on occasion had divine knowledge to know with absolute certainty the facts of circumstances and the conditions of hearts.
      - In these conditions, whatever judgment they make would be 100% accurate and appropriate. This might be what makes it appropriate for them to say certain things with such severity.
    - Authority:

- Jesus, being God, has the authority to make absolute judgments and condemnations and speak against anyone anyone.
- The apostles would not have this right in the same way that angels don't have this right (Jd 1:9).
- However, if the apostles were speaking in the Spirit, perhaps they were able to say such things because they were the actual condemnations for God Himself (Acts 13:9-10: *But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on him, and said, "You who are full of all deceit and fraud, you son of the devil..."*)
- How does this apply to us?
  - Omniscience
    - We are not omniscient, which means many times we are not going to know the absolute certainty of the facts, and even more frequently we are not going to know what is truly in the heart.
    - The less we know, the less we are in a proper position to speak more severe and strong words. If we are going to speak strongly and severely with someone about sin or doctrine, it needs to be accompanied with a certainty of what's going on.
  - Authority
    - We obviously don't have the authority to speak against anyone because we are not God, neither will we ever be inspired to speak a prophecy straight from the authority of God.
    - However, we do have God's authority in scripture.
    - The more severe or strong it is, the more Biblical it has to be. What we say has to be absolutely founded and proven in scripture, and our words ought to be more direct quotes from scripture.

## The Goal of Judgment

- Knowing the goal of judgment will help ensure that our judgment will be proper
  - There needs to *be* a goal to judgment. If there's no deliberate and intended purpose, it won't be anything useful.
  - Knowing the appropriate goal will help us know how to conduct ourselves to arrive at the goal.
- Heb 12
  - Proof of love.
    - Heb 12:4-8: *and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him; For those whom the Lord loves HE disciplines, and HE scourges every son whom HE receives." It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.*
  - God's discipline
    - God is disciplining (paideia: training to reach more complete maturity).
    - This is because He loves them.
    - It is proof that He loves them.

\* Goal #1: Proving our love

- This is about God's discipline of us. However, the same principles apply to us when we follow His teachings on judging one another.
  - We don't judge *just* to prove that we love, but our involvement in someone's life (especially in the undesirable ways) is proof that we care about them.
  - Therefore, in whatever ever circumstances we judge it needs to be:
    - Because we love them.
    - In a way that proves that we love them.
  - Make it your goal to allow your words to profess love and care.
- 
- Heb 12:10-11: *For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.*
  - God's goal:
    - God doesn't discipline to make the children feel good and be happy.
    - He disciplines to help them share in his holiness and yield fruits of righteousness.

\* Goal #2: Holiness and righteousness

- ALL judgment needs to help train an individual to maturity.
- That maturity means sharing in God's holiness and yielding righteousness.
- If we have any critical words to say, the NEED to be with this goal in mind.
- If we are saying something for any other purpose, it will be improper judgment.
- Just having this goal in mind will lead us to avoid many forms of improper judgment
  - Hypercritical: no desire to help them be more holy.
  - Hypocritical: we can't help them get more holy.
  - Flesh: irrelevant to holiness.
  - Not binding: unnecessary for holiness

\* NOT A GOAL: punishment

- We looked at the limited scope of punishment that Christians administer.
- Correcting people about sin and doctrine is not a punishment.
- Often we're just aimlessly trying to hurt people and make them feel bad. This is ONLY punishment, and it is not accomplishing what judgment is meant to accomplish.

## How Do We Accomplish This Goal?

- Knowing the goal (holiness and righteousness) will help us know how to judge properly.
  - Knowing how to accomplish this goal (what we should do to help lead people back to righteousness and holiness) will give us even clearer understanding of how to judge.
- 
- II Corinthians 7:8-10: Helping people have godly sorrow
    - II Cor 7:8-10: *For though I caused you sorrow by my letter, I do not regret it; though I did regret it — for I see that that letter caused you sorrow, though only for a while— I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us. For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.*

- Paul caused sorrow with letter
  - They were sinful, and Paul wrote a letter to them about it.
  - He drew attention to their sin.
  - Was critical about their sin.
- Paul felt regret
  - Paul regretted making them sorrowful, because it's no fun making people sad.
  - However, ultimately, Paul did not regret making them sorrowful because it led to the good result.
- Sorrow
  - They didn't have worldly sorrow
    - Sorrow according to the world; being sad for earthly reasons, consequences etc..
    - Leads to death because this sorrow is useless in producing change.
  - They did have godly sorrow
    - Sorrow according to God; being sad for the same reasons, and to the same degree as God.
    - This sorrow leads to life because it does produce repentance.
- How Paul accomplished the desired result with his judgment
  - Repentance is the commitment to return to holiness and righteousness.
  - Godly sorrow was what led them to want to repent.
  - Telling them God's perspective of their sin helped them have Godly sorrow.

\* We accomplish the proper goal in judging by telling people God's perspective of their sin

- Steps:
  4. We teach people God's perspective of their sin.
  5. They have godly sorrow for their sin.
  6. They desire to repent.
- What we want to accomplish in our words
  1. Help them SEE that they are in sin.
  2. Help them FEEL GUILT for their sin.
  3. Help them know HOW to repent.
  4. Help them DESIRE to repent.
- How much do we do?
  - Best case scenario, they are doing all of this themselves, and you aren't convincing them of anything, just showing support.
  - Help them with whatever they are lacking.
    - If they don't see it as being sin, you need to help them see that it is sin.
    - Maybe they think it's sinful, but don't feel any guilt. Then work on helping them see the extent of their sin.
  - Don't overly emphasize any one of these if they already have that in their mind
    - If they know they have sinned, you don't need to speak strong and harsh about how they have sinned).
    - If they know it's sin, and feel bad, then comfort and encourage them by giving them knowledge of how to repent.
- How severe?
  - The severity will depend on the hardness of the heart.
  - Severity would only be used to help penetrate a hard heart. Even so, we need use severity sparing.

- If the hard is soft and tender, then there is no need for severity.
- Acts 2 vs. Acts 7.
- What is severity
  - Not the tone of voice but the significance of the words.
  - Being severe is being serious and grace, not mean.

## What Can We Say?

- Teach
  - Definition:
    - Didaskó
    - Inform; literally cause to learn
  - Application
    - This is presenting God's truth about whatever issue. Not necessarily applying it to the person you are speaking to; showing how they do or don't measure up.
  - Examples
    - Mat 28:20; Acts 4:2, 4:18
  - Note
    - This can judge someone implicitly. They hear, understand, apply to themselves, and are seeing how the teaching is judging them.
- Instruct
  - Definition
    - Paraggelló: para = close beside; aggello = inform;
    - Notify, command, charge
  - Application
    - This is telling what they ought to do. You have taught the information, now you inform them specifically to do certain things.
  - Examples
    - Mat 10:5; Lk 5:14; Acts 4:18; I Tim 4:11, 5:7, 6:13, 17
- Encourage/exhort
  - Definition
    - Parakaleó: para = close beside; kalie = to call
    - Encourage, implore, push, support someone to do a certain thing.
  - Application
    - You have taught them the information. You have applied the teaching to them telling them what they need to do. This is trying to convince and compel someone to actually do it.
  - Examples
    - Acts 2:40; I Thess 4:1; Tit 2:15; Heb 3:13, 10:25
  - Note
    - In English, exhort and encourage seem to have different meanings, but it's one Greek word. The two different English words are used depending on what the translator thinks about the context.
    - This isn't limited to one particular intensity. Is the whole gamut of trying to get someone to do what they ought to do.

- Reprove
  - Definition
    - Elegehó
    - Correct, rebuke, discipline, expose to be guilty, show fault
  - Application
    - You've taught them the info, told them they have to do it, and encouraged them to do it. If they are stubborn and disobedient in some way, you show them how they are not doing right.
  - Examples
    - Eph 5:11; I Tim 5:10; Tit 1:9, 13, 2:15
- Rebuke / admonish
  - Definition
    - Epiteimao: admonish, warn, prevent from going wrong
    - Nouthteio: reason by warning (emphasis on logic)
  - Application
    - If they continue to be stubborn when told that they are wrong, you can warn them more gravely trying to convince them to turn around.
  - Examples
    - II Tim 4:2; Rom 15:14; I Cor 4:14; I Thess 5:14; II Thess 3:15
  - Note
    - These last three words (reprove, rebuke, and admonish) are often used interchangeably.
    - They don't seem to be referring to any necessary increase in volume or tone. None imply yelling or force. They are all relating to showing error, and warning.

II Cor 13:10: Hope is to not have to be severe

## Help From Proverbs

- The value of correction:
  - Pro 3:11-12: My son, do not reject the discipline of the Lord or loathe His reproof, for whom the Lord loves He reproveth, even as a father corrects the son in whom he delights.
  - Pro 25:11: Like an earring of gold and an ornament of fine gold is a wise reproveth to a listening ear.
  - Pro 27:5-6: Better is open rebuke than love that is concealed. Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.
  - Pro 27:9: Oil and perfume make the heart glad, so a man's counsel is sweet to his friend.
  - Pro 28:23: He who rebukes a man will afterward find more favor than he who flatters with the tongue.
- Speak with wisdom:
  - Pro 10:19: When there are many words, transgression is unavoidable, but he who restrains his lips is wise.
  - Pro 12:18: There is one who speaks rashly like the thrusts of a sword, but the tongue of the wise brings healing.
  - Pro 18:7: A fool's mouth is his ruin, and his lips are the snare of his soul.
  - Pro 18:13: He who gives an answer before he hears, it is folly and shame to him.
  - Pro 18:17: The first to plead his case seems right, until another comes and examines him.



- Pro 29:10: Do you see a man who is hasty in his words? There is more hope for a fool than for him.
- Speak kindly
  - Pro 15:1: A gentle answer turns away wrath, but a harsh word stirs up anger.
  - Pro 16:24: Pleasant words are a honeycomb, sweet to the soul and healing to the bones.
  - Pro 25:15: By forbearance a ruler may be persuaded, and a soft tongue breaks the bone.
- Don't speak cruelly
  - Pro 16:28: A perverse man spreads strife, and a slanderer separates intimate friends.
  - Pro 26:4: Do not answer a fool according to his folly, or you will also be like him.
  - Pro 29:22: An angry man stirs up strife, and a hot-tempered man abounds in transgression.
  - Pro 30:33: For the churning of milk produces butter, and pressing the nose brings forth blood; so the churning of anger produces strife.

# Lesson 11: How to Receive Correction Properly

## Introduction

- We've looked a lot a making sure we don't judge improperly.
- It's also just as critical to make sure we receive judgment properly.
  - We will consider how we out to respond when being judged.
  - In this lesson judgment refers to correction. People telling us that we're doing something wrong, and that we need to change.
  - In this lesson we are going to assume that all the correction is accurate and done properly. Not necessarily in the best way possible, but not sinfully.

## The Value of Correction

- If we understand why correction is valuable, it will help us to receive it properly.
- **Well received correction makes wise**
  - Proverbs:
    - Pr 19:20: Listen to counsel and accept discipline, that you may be wise the rest of your days.
    - Pr 15:31: He whose ear listens to the life- giving reproof will dwell among the wise.
    - Pr 9:9: Give instruction to a wise man and he will be still wiser, teach a righteous man and he will increase his learning.

- How correction makes us learn.
  - Correction is about applying Biblical teaching directly to someone and their present situation. It's not unreliable hypotheticals. It's a very understandable circumstance.
  - This real life lesson can ensure that someone learns more profoundly, and more quickly.
  - EX: Simon the sorcerer. It's likely he didn't know the request he was making was an evil one. After Peter criticizes him, he learned pretty quickly I imagine.
- Danger of not responding correctly.
  - If you don't respond to this correction properly, you won't learn any lesson, you won't gain any wisdom, and you will stay foolish.
- **Well received correction produces good results**
  - Proverbs:
    - Pr 10:17: He is on the path of life who heeds instruction, but he who ignores reproof goes astray.
    - Pr 13:13: The one who despises the word will be in debt to it, but the one who fears the commandment will be rewarded.
    - Pr 19:27: Cease listening, my son, to discipline, and you will stray from the words of knowledge.
    - Pr 28:9: He who turns away his ear from listening to the law, even his prayer is an abomination.
    - Pr 29:1: A man who hardens his neck after much reproof will suddenly be broken beyond remedy.
  - How correction leads to good results.
    - In the context of receiving correction, it is assumed that we are doing or about to do something wrong, which will bring negative consequences on ourselves.
    - Correction is when someone then intervenes, and tries to get us to not do that improper deed, and thus saves us from the impending negative consequences, and instead provides us with good the good results of our good behavior.
  - Danger of not responding correctly
    - If we are rebellious and throw off correction, there is nothing saving us from the impending problems we are about to bring upon ourselves.
- ✳ Remember what correction is and who the corrector is
  - The one who corrects us is trying to:
    5. Save us from bad things.
    6. Makes us wiser so we can save ourselves from bad things in the future.
  - With this is mind, rather than spurn the correction and one correcting us, we will:
    1. Love the correction
    2. Love the corrector

## The Value of a Corrector

- Scripture:
  - James 1:23-24: *For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.*
- They can see us better

- Objectively
- Consistently
- They can point out our flaw better than ourselves sometimes
- Good correctors are very valuable, yet hard to come by
  - You have many correctors when young, but fewer than when older.
  - You scare away correctors when you respond with anger.
  - Seek correction.

## The Wise Receive Correction

- Based on the previous conclusions, wise people will gladly receive instruction and bear it patiently.
- **Wise people want correction & fools don't**
  - Proverbs:
    - Pr 13:1: wise son accepts his father's discipline, but a scoffer does not listen to rebuke.
    - Pr 12:1: Whoever loves discipline loves knowledge, but he who hates reproof is stupid.
    - Pr 12:15: The way of a fool is right in his own eyes, but a wise man is he who listens to counsel.
    - Pr 18:2: fool does not delight in understanding, but only in revealing his own mind.
- **Wise people love those who correct & fools don't**
  - Proverbs:
    - Pr 9:8: Do not reprove a scoffer, or he will hate you, reprove a wise man and he will love you.
    - Pr 9:7: He who corrects a scoffer gets dishonor for himself, and he who reproves a wicked man gets insults for himself.
- ✳ You are a fool if you don't want correction
  - We don't like to think of ourselves as fools, but the sure sign of foolishness is a lack of wanting correction, and a refusal to receive it well.
  - Do you want correction?
    - Seek it?
    - Desire it?
    - Receive it?
  - If not, you are a fool.

## Properly Receiving Instruction

- How do we receive instruction properly?
- **The ideal situation: seek wise instruction before needing correction.**
  - Proverb:
    - Pr 15:12: A scoffer does not love one who reproves him, he will not go to the wise.
  - Seeking instruction

- Rather than needing correction, the truly wise will consult counsel and help from others to keep him from doing wrong.
- If a person is ignorant about what to do, instruction will educate him.
- If a person is tempted to sin and be rebellious, instruction will serve as motivation and provide future accountability to keep him in the right path.
- Avoiding instruction
  - Rather than seeking it the foolish avoid it.
  - Avoid talking to the wise.
  - Avoid church.
  - We don't want to get corrected.
- **Focus on what's being said, rather than how it's being said**
  - The person correcting needs to focus on his responsibility to speak properly.
  - The person being corrected needs to focus on listening properly.
  - Scripture:
    - James 1:19-20: *This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger; for the anger of man does not achieve the righteousness of God.*
  - Quick to hear:
    - We have to listen to all that is being said.
    - We can't shut down half way through.
  - Slow to speak:
    - We need to wait before speaking.
    - We speak so we won't have to listen.
      - Start speaking to cut them off short before completing correction.
      - Continue speaking so that they won't be able to start correcting again.
  - Slow to anger:
    - We get angry to divert our attention against the person as an excuse to not have to listen or accept what they are saying.
    - I am in the wrong and being corrected, but if I can see someone else's failure, then I worry about that rather than trying to improve who I am.
- \* Satan will do anything to keep us from receiving correction
  - The last thing Satan wants is for us to receive correction.
  - He will be doing many things to get in the way of us receiving it well.
  - Don't let him.
- **Consider that this person might have a better understanding of right and wrong.**
  - Scripture:
    - Heb 5:13-14: *For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.*
  - Not all can discern good and evil equally.
    - There are those who are more mature in the word. They discern good and evil better.
    - If you are being corrected, consider if this person is more mature in the word than you.