



# Judgement

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For HIS Glory

# Judgement

- The purpose of this teaching is to develop a proper Biblical understanding of judgement that is comprehensive even if not exhaustive, one which will be complete conceptually, clear interpretively, and spiritually insightful; through which we will be able to see and discern GOD's will ever more clearly; thus, enabling us to do what we now know is HIS Will correctly, and thus effectively, witnessing the truth in love.
- Let us start with a very well known area of Scriptures, and develop it carefully and completely
- Matthew 7:1 "Judge not, lest you be judged." This verse has been often quoted and often misunderstood; taken to mean that we are not to judge, or else we will be subject to the same. Verse two that follows seems, without reading the context and knowing the complete thought and Biblical Truths that flow throughout The Bible so completely and so comprehensively, to mirror the same thought. Let's read Matthew 7:2 "For with what judgement you judge, you will be judged, and with the measure you measure, it will be measured back to you." It would appear that you can and never should judge, else you will be subject to the same! Or does it. Let's use the inductive method when we study,

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- which involves asking the six questions: who-what-when-where-why-and how: the five ws and the h. Then let's apply the Jewish method of comparing Text with Text, going to and fro; comparing Text with Text, developing a deeper a more comprehensive understanding of what GOD has said in HIS Revelation to man kind called The Bible.
- Let's address several of these; and you the good student will take what you have learned and continue to learn.Study, 2Timothy 2:15Amen.
- Now, if we just keep reading this section of verses 1-6, we will quickly discover who is being addressed and why. Let's continue at verse 3 through 5 of Matthew 7: "And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye,' and look, a plank *is* in your own eye? Hypocrite! First remove the plank from your eye, and then you will see clearly to remove the speck form your brother's eye."
- Now, this is looking different. Who is being addressed. This passage is spoken by THE LORD JESUS, in The sermon on The Mount discourse.

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- In these first five verses of Matthew 7:1-5, who is being addressed? Is it all of the people? No. Is it the whole multitude? No. The Text says so. Who does The Biblical Text say is being addressed? The hypocrite! Verse five. The hypocrite is the one being addressed here in verses 1-5, as The Biblical Text so clearly indicates. These people are judgemental, self-righteous, and hypocritical=two faced. These people are not fit to judge another, they are not equipped to judge another, and their own state precludes them from just judgement that properly evaluates and discriminates, knowing exactly what to do to help another. The plank that is in their own eye shows that lack proper perspective and insight, they cannot see to judge, their judgement would not be helpful in healing and leading the person, while there is still time, to repentance and then to right standing with GOD. Thus, in Galatians 6:1, we are told “Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself, lest you also be tempted.” Here, the trespass is literally, a falling aside, a slip or lapse, according to Greek scholar A.T. Robertson’s research. The spiritually mature are able to discern-to ascertain rightly the problem so as to help restore a person who has fallen aside, slipped, or lapsed.

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- The spiritually minded, are to restore the brethren in a spirit of gentleness. OF THE LORD HIMSELF we know that a bruised reed HE would not break. A soul is really in mind; the bruised life of a soul. The word restore is the present active imperative of *katartizo*, the same Greek word used in Matthew 4:21 where the apostles are mending nets with their father, here restoring then carries the sense of to mend, to mend the soul of one fallen aside, having slipped. According to Greek scholar A.T. Robertson, to make fit, to equip thoroughly. Looking to thyself=considering yourself=watch yourself, make sure you are walking rightly. According to another scholar, J.B. Lightfoot, the term to correct-to restore, was used especially as a surgical term,, of setting a bone or joint. Those who are spiritually minded must help set things right and fix them! Further,Lightfoot adds in his commentary on The Epistle to The Galatians, that “Gentleness is a characteristic of true spirituality. By their conduct towards wrong-doers their claims to the title pneumatikoi (spiritual ones) would be tested.” Lest you also be tempted=“ Therefore let him who thinks he stands take heed lest he fall.” 1 Corinthians 10:12. Make sure you walk right, and stay right in HIS sight. When one goes to correct-to restore another we must make sure we are keeping a watchful eye on our own self, lest we also fall aside and slip. Examine yourself before GOD carefully.

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- Re-read Matthew 7:1-5. Thus, drawing from Dr. John MacArthur's N.T. Commentary on this passage, he rightly, suggests that 'an individual or a group of people who develop their own standards of religion and morality will inevitably judge everyone by those self-made beliefs and standards. The self-righteous become oppressively judgemental. He well states that when anyone elevates themselves, everyone else is lowered. However, this passage should and must not be interpreted so simplistically as to believe that one should never evaluate or critique anyone about anything. There are moral and theological absolutes, 'truth claims, right and wrong, good and evil, that should never be abrogated or compromised. We need to be people of truth with strong convictions about what is right and what is wrong. We must learn to discern and confront the ills in society and the wrong in the The Church, when it exists. This was and is the spirit of GODs' prophets and the leaders of The Church, who must contend earnestly for the faith that was once for all given to the saints. John MacArthur well writes that "If this greatest sermon by our LORD teaches anything, it teaches that HIS followers are to be discerning and perceptive in what they believe and in what they do, that they must make every effort to judge between truth and falsehood, between the internal and the

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- External,, between reality and sham, between true righteousness and false righteousness-in short, between GOD's Ways and all other ways."
- Notice that discernment is indicated and required in Mt. 7:15-16a "Beware of false prophets, who come to you in sheep's clothing but inwardly they are ravenous wolves. You will know them by their fruits..." We will know discernment and discrimination the inward wrong by its outward fruit. Beware!= Be aware!
- Now to Matthew 18:15-18 "Moreover, if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained a brother. But, if he will not hear, take with you one or two more, that by the mouth of two or three witnesses everything may be established. And if he refuses to hear them, tell it to the church. But if he refuses to hear the church, let him be to you as a tax-collector or a gentile." Notice, the sinning brother is corrected by the one who is sinned against in such a way as to win the brother. The correction is not the end point but a necessary step to bring about the healing change, win them, re-establish unity, for we must be diligent " to keep the unity of The Spirit in the bond of peace." Ephesians 4:4.

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- MacArthur raises another very valid point: “ Not to rebuke sin is a form of hatred, not love.” On that note, let’s look to:
- Lev. 19:15-17 “ You shall do no unrighteousness in judgement, you shall not respect the person of the poor, nor honor the person of the mighty, but in righteousness shall you judge your neighbor. You shall not go up and down as a slanderer among your people; nor shall you stand against the blood of your neighbor, I AM THE LORD. You shall not hate your brother in your heart, you shall reason with your neighbor,
  - and not allow sin on his account (TES Bible),
  - so you will not share in his guilt (NIV),
  - least you incur sin because of him ( Amplified)
  - The whole of verse seventeen, from The Jerusalem Bible by Koren Publishers “Thou shalt not hate thy brother in thy heart, thou shalt certainly rebuke thy neighbor, and not suffer sin on his account.”
  - In The Complete Jewish Bible translated by David Stern: “ Do not hate your brother in your heart, but rebuke your neighbor frankly, that you won’t carry sin because of him.”

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- In Romans 14:9-13 For to this end THE MESSIAH died and rose and lived again, that HE might be Lord of both the dead and the living. But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgement seat of THE MESSIAH For it is written: “ As I Live says THE LORD, every knee will bow to ME and every tongue shall confess to GOD.” So then each of us shall give an account of himself to GOD. Therefore, let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in a brother’s way.”
- First, this phrase “let us not judge one another anymore’ according to DTS 2 Vol. Commentary on The Bible, : “Therefore let us stop passing judgement on (krinomen, “condemning”) one another ( present tense subjunctive, “no longer let us keep on judging or condemning one another”. Instead a Christian should judge himself and his actions so that he does not place a stumbling block...or obstacle (... “anything that leads another to sin”) in his brother’s way (lit. to his brother). The overall thrust is that since JESUS is LORD, Christians should not judge-look down on despise-reject with contempt one another in such matters. If you examine the whole chapter carefully, one is judging someone GOD has received.v.4. They are GOD’s servant. Further,

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- We are enjoined to pursue the things that make for peace, and the things by which one may edify another. V.19
- Also, make sure you get all the information you must get before making a judgement, GOD' Spirit will lead; you and I must follow. Listen and understand the issue before answering, for “ he who answers a matter before he hears it, it is his folly and shame.” Proverbs 18:13
- Remember, that GOD alone is the judge, and all judgement performed must be the truth in love according to The Word of Truth by The Standards that GOD has explicitly already set forth in HIS WORD, in Nature, and in the hearts and minds of mankind. We who are spiritual are to judge (Greek-krino)=from Vines Complete Expository Dictionary pg. 336, on krino-as a verb: primarily denotes “to separate, select, choose,” hence “ to determine”, and so “to judge, pronounce judgement.” Another form of the exact same verb, anakrino” to examine, investigate, question”. 1 Corinthians 2:14-16. “ But the natural man does not receive the things of The spirit of GOD, for they are foolishness to him, nor can he know *them*, because they are spiritually discerned.

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- But he who is spiritual judges all things, yet he himself is judged by no one. For who has known The Mind of THE LORD that he may instruct HIM? But we have The Mind of THE MESSIAH.”
- Notice carefully this verse, verse 15: “But he who is spiritual judges all things, yet he himself is judged by no one.” According to DTS Commentary, of which I am in agreement here, the spiritually minded man can only be judged by GOD Cf. ( 1 Corinthians 4:3-5) not by unregenerate people (2:15), and not by worldly-carnal Christians (3:1-3). Vine’s Expository Dictionary states on this reference” that the mere natural mind cannot estimate the motives of the spiritual”, pg.336.
- Now to 1 Corinthians 4:1-5 “ Let a man regard us in this manner, as servants of THE MESSIAH, and stewards of the mysteries of GOD. In this case, it is required of stewards that one be found trustworthy. But to me it is a very small thing that I should be examined/judged by you, or by *any* human day (literally, though translated as court), in fact I do not even judge myself. For I know nothing against myself, yet not by this have I been justified, but THE ONE WHO judges me is THE LORD. So then, do not go on passing judgement before the time, *but wait* until THE LORD comes WHO will both bring to light the things hidden in darkness and disclose the motives of hearts, and then each man’s praise will come to him from GOD.”

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- Let's set the tone of these verses aright , to examine a Text in context. Scholar Gordon Fee in his commentary on 1 Corinthians in The New International Commentary on The New Testament, pg. 164, states “ The application of this paragraph to the contemporary church seems to be self-evident. On the one hand, it is a word to those in the church who are forever “examining” their ministers, and who in any case tend to do so on the wrong grounds. Corinth is not the only church that ever became disillusioned with its minister because he or she lacked enough “charismatic” qualities.” Paul lets them know he is to be regarded as a servant of THE MESSIAH appointed unto them. Thus he is not accountable to them ; and as a steward, he, as well as all stewards are to be found trustworthy, faithful to their MASTER, THE ONE who has appointed them. When Paul says “But to me it is a very small thing that I should be examined/judged by you, or by *any* human day (literally, though translated as court), in fact I do not even judge myself”, the term day =haameras, is the same as in ch.3 :13 , and it is eschatological in context. In 3:13 “each man’s work will become evident; for the day= =haamera will show it, because it is revealed with fire; and the fire itself will test the quality of each man’s work.”

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- Therefore, we see the focus for Paul, to quote scholar Gordon Fee, “The only judgement that counts is the final eschatological judgement administered by CHRIST HIMSELF.” This will occur within what is called The Day of GOD. It will include the judgement of the living and the dead, believers at the bema seat of THE MESSIAH, all unbelievers in Rev. 20:1-15, and the world, heaven and earth, being burned up at the end of the Millennium, as we see in 2 Peter 3:12 “awaiting and hastening the presence of THE DAY OF GOD, on account of which the heavens being set on fire will be dissolved and the elements will melt in intense heat.” And then following this 1000 year time period, Rev. 21:1, “And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and their was no longer sea.”
- Now let’s return to 1 Corinthians 4:5: So then, do not go on passing judgement before the time, *but wait* until THE LORD comes WHO will both bring to light the things hidden in darkness and disclose the motives of hearts, and then each man’s praise will come to him from GOD.” The Greek scholar A. T. Robertson says in his Word Pictures in The New Testament on pg. 104, on: “**Judge nothing**” “Stop passing judgement, stop criticizing, as they were doing.

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- See the words of JESUS in Matthew 7:1. The censorious (severely criticizing, faultfinding, carping, my insertion, the definition) habit was ruining the Corinthian Church. **“Before the time”** . “The day of THE LORD in 3:13. “ Do not therefore anticipate the great judgement by any preliminary judgement which must be futile and incomplete.” (Lightfoot).
- Scholar F.F. Bruce commenting on verses 3 and 4: **“I do not even judge myself”**: That the use of conscience and self-criticism are essential is not denied, for Paul had a clear conscience (cf. v.4), yet in the context of stewardship, Paul is no more competent than the Corinthians to pass judgement on his life and service. His assessment can only be subjective.
- The first part, of 1 Cor. 4:4 is” ouden gar emauto sunioida=for nothing against myself I know”, In the New Treasury of Scripture Knowledge, pg 1327, on this verse,verse four: “ For I am not conscious to myself of any guilt” or neglect of duty. Wetstein has shown from the classics that this is the proper signification of suneidein.

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- 1 Corinthians 6:1-6 “Does any of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the saints? Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent *to constitute* the smaller law courts? Do you not know that we shall judge the angels? How much more, matters of this life? If then you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? I say this to your shame. *Is it so, that* there is not among you one wise man who will be able to decide between his brethren. But brother goes to law with brother, and that before unbelievers?”
- John 7:14-24 “Not until in the middle of The Feast YESHUA went up to The Temple and taught. The Jews marveled and saying”How did this man get such learning without having been educated? YESHUA answered them and said:”MY Teaching is not MINE but HIM WHO sent ME. If any man is willing to do HIS Will, he shall know of the teaching, whether it is of GOD or I speak from MYSELF. He who speaks from himself seeks his own glory, but HE WHO works for the glory of THE ONE having sent HIM, This Man is true, and there is no unrighteousness in HIM.

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- Did not Moses give you The Torah, and not one of you does The Torah? Why do you seek to kill me? The crowd answered: “You have a demon. Who seeks to kill you? YESHUA answered and said to them: One work I did and you all marvel. On this account Moses has given you circumcision (not because it is from Moses but from the fathers) and on The Sabbath you circumcise a man. If a man receives circumcision on The Sabbath that The Torah of Moses may not be broken, are you angry with ME because I made an entire man well on The Sabbath? Do not judge according to appearance (literally: face), but judge with righteous judgement.”

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- In closing, do not play the role of judge making judicial pronouncements as if one were The Almighty, do not play the role of superiority as if one were above The Law. Do not act as if you yourself are exempt from the same standards of GOD that are required of you, as well as another. And do not play the hypocrite and judge another; GOD forbid, and HE has. To quote John MacArthur “To avoid wrongful judgement and to accomplish right discernment is to be marked as a citizen of heaven.”
- Do oppose wrong doctrine, do oppose what The Bible opposes, do oppose sin, falsehood, and every form of evil. Failure to do so will allow the error and the evil to continue without being revealed and overcome by The Light, and failure to stand up for what is right given tacit assent to that which is wrong to the degree we do not do what is right . We then will potentially become dulled in our spiritual senses and perceptions; tending to become indiscriminating, undiscerning, and insensitive. We have sheathed our sword, and have not rightly used The Sword of The Spirit. Let us be discerning, discriminating, truth seekers and truth in love speakers, sin spotters but sinner savers, light bearers that reveal error and expose evil, while leading people into the light and the freedom of life that is the light of men, lovers of good, lovers of GOD, haters of evil, rebukers of *satan*, children of THE FATHER, sons and daughters of GOD, younger brothers and sisters of THE LORD JESUS CHRIST, revealers of GOD, lights of the world; all, only, now and forever, for HIS GLORY, for HIS glory, AMEN.