

The Censorious Heart

Text : **Matthew 7: 1-6**

INTRODUCTION :

A. All men instinctively have a sense of right and wrong. S#1.

1. This is one of the proofs that we're created in the image of God.
2. **Rom 2: 14-15** For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, S#2.
 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,
3. Though it is instinctive in all men, people often distort this sense of right and wrong.
 - a. For example, people use it to support and aid their practice of self-righteousness.
 - b. We conform standard for approval of our conduct, but use it to see wrong in others

B. As a result **Matt. 7: 1** is the most often quoted text in the bible. S#3.

1. People who don't know any other verse of scripture know this one.
2. Consequently, it's also one of the most often misused verses in the bible.
3. **Matt. 7: 1** – Do not judge so that you will not be judged.

S#4.

C. This is the official verse of the “PC” culture.

1. It's no wonder Satan is referred to as the ruler of this age.
 - a. **Eph. 2: 1-2** And you were dead in your trespasses and sins, **2** in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. S#5.
 - b. **II Cor. 4: 4** – “...the god of this world has blinded the minds of the unbelieving...” S#6.
 - c. He is the dominating force in America today.
2. In this country today “*pop-culture*” defends the right of anyone to do any evil.
 - a. It is not considered “Politically Correct” to speak out against any evil.
 - b. Religious people who object to wickedness are increasingly maligned.
3. When tempting our Lord, Satan himself quoted scripture. S#7.
 - a. **Matt. 4: 6** – “*The devil*” said to Him, “If You are the Son of God, throw Yourself down; for it is written, ‘He will command His angels concerning You’; and ‘On their hands they will bear You up, So that You will not strike Your foot against a stone.’ ”

- b. Just as Satan missed used the scripture when quoting Psa. 91, his followers misuse the scripture when quoting Matthew 7:1.
Do not judge so that you will not be judged.

D. The first defense of the ungodly is “Don’t judge me.”

S#8.

Three things are inherent within that statement :

1. Self justification.
2. Refusal of the standard of judgment. (**Exposition football game in Germany : *Won’t accept 15 yard penalty, must convert to meters ... 15 yards is 13.8 meters.***)
3. Inference of hypocrisy on the part of the one judging.

Though commonly used, we can see that this is an abuse of the scripture. Therefore, we will examine the context to see how it is properly used.

I. What Matthew 7: 1 does NOT mean.

S#9.

A. It does not mean that all judging is wrong.

1. Jesus commanded that certain judgments be made.

S#10.

John 7: 24 – Do not judge according to appearance, but judge with righteous judgment.

- a. Jesus had previously defined “righteous judgment.”

S#11.

John 5: 30 – ... As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

- b. The key to righteous judgment is in seeking the will of God. (**discernment**)

S#12.

2. Christians are commanded to judge each other even in civil matters.

S#13.

I Cor 6: 1-6 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? 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? ³ Do you not know that we will judge angels? How much more matters **S#14.** of this life? ⁴ So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? ⁵ 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, ⁶ but brother goes to law with brother, and that before unbelievers?

B. It doesn’t mean that a Christian can’t judge the moral character of another. #15.

1. **Matt. 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 ...**

- a. “Do not judge” can’t mean that the Christian can’t determine who is a dog or pig.

- b. Judging people to be “dogs” and “swine” limits the Christians interaction.

2. Christians must avoid interaction with other Christians who live sinfully. **S#16.**

a. **I Cor. 5: 11** – But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

b. One has to be able to “judge” who is immoral before he can avoid him.

C. Christian must confront brethren who are judged to be sinful. **S#17.**

Matt. 18: 5 – If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.

1. Before a Christian to can confront a brother, he must judge that sin is present.

2. Once sin is observed, the Christian is required to confront to erring brother.

D. It does not mean that a Christian can’t evaluate the doctrine of another. **S#18.**

1. **Matt. 7: 15** – Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.

a. How does one know a teacher is a false prophet ?

b. He must make an evaluation of his teaching.

Vs. 16 – You will know them by their fruits. ...

2. Every Christian has the responsibility to compare every teacher’s lesson to the word.

II John 9-11 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. ¹⁰ If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; ¹¹ for the one who gives him a greeting participates in his evil deeds. **S#19.**

a. The Christian must reject the erring teacher.

b. Failure to ostracize the false teacher is sin.

3. One who divides churches with strange teachings must be excluded from fellowship.

Rom. 16: 17 – Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. **S#20.**

4. Even when miraculous prophetic utterances were made, they were to be judged. **#21.**

a. **I Cor. 14: 29** – Let two or three prophets speak, and let the others pass judgment.

b. Even the inspired Apostle urged the brethren to judge his teachings.

I Cor. 10: 15 – I speak as to wise men; you judge what I say.

c. Christians are responsible to examine everything and accept only the good. **S#22.**

I Thes. 5: 21 – But examine everything carefully; hold fast to that which is good;

II. Jesus was teaching that Christians must not have a censorious heart.**S#23.****A. Censorious defined :**

1. Severely critical of others, contemptuous
2. Tending to censure; hypercritical, disapproving (*faultfinding heart*)
3. One with such a judgmental attitude does not love.

B. Remember context: Jesus is instructing them not to imitate the Pharisees. S#24.

1. The Pharisees had formulated a body of traditions which embodied their interpretation of the Law of Moses and sought to bind those traditions on all.
 - a. These were called the *Talmud* and *Gemara*.
 - b. They are still taught among the Jews today.

2. They had elevated themselves as the arbiters of right and wrong.

S#25.

Matt. 23: 1-2 Then Jesus spoke to the crowds and to His disciples, saying:
 “The scribes and the Pharisees have seated themselves in
 the chair of Moses;

3. They were not judging “righteous judgment.”

S#26.

- a. **John 7: 24** – Do not judge according to appearance,
 but judge with righteous judgment.

- b. They were thoughtlessly following their traditions.
- c. They condemned Jesus only because he was doing something they did not do.

C. Today many are practicing the same thing the Pharisees practiced. S#27.

1. The Pharisees assumed themselves to be right and judged others by themselves.
 - a. They had usurped the authority of God.
 - b. God alone can make laws and only His laws may be enforced.
 - c. God alone can look into the heart of man and discern his motives.
2. Today so called Christians pass judgment on others based upon their interpretations.
 - a. Some judge based upon how many cups are used when the communion is passed.
 - b. Others judge based upon how a congregation supports orphans and widows.
3. Judgmentalism is no less a usurping of God’s authority today than it was of old.

D. The judgment of the Pharisees started from good motives.

1. The Pharisees started as a movement to turn Judah back to following the Law.
2. Comparing themselves to others, over time they became self-righteous. **II Cor 10:12**

III. The censorious heart reveals hypocrisy.**S#28.****A. The judgment of the Pharisees was meant to make them appear more holy.**

1. They were neither qualified to be the standard nor to evaluate others.
 - a. The Pharisees hated Jesus because He pointed out their inconsistencies. **S#29.**
 - b. **Matt. 23: 4 – They tie up heavy burdens and lay them on men’s shoulders, but they themselves are unwilling to move them with so much as a finger.**
2. By pointing out faults of others, they made themselves feel superior.

** No one elevates himself by pushing down another. (gossiped via prayer requests)*

B. Jesus illustrates the hypocrisy by means of hyperbole.**S#30.**

1. Remember Jesus was a carpenter.
 - a. He drew an illustration from His own personal experience.
 - b. The illustration was exaggerated for the sake of emphasis. **(That is Hyperbole.)**
2. Both men have a eye problem, but one is much more serious than the other.
 - a. One has a piece of saw dust in his eye, **an irritant.**
 - b. The other has a support beam in his eye, **used in construction to support a roof.**
3. The one with the serious problem is trying to remove the irritant from another’s eye.
 - a. The sins of the Pharisees were worse than the ones they were condemning.
 - b. They were unwilling to deal with their own sin, **but** were merciless toward others.

C. This isn’t to say that we must be without sin before we can correct a brother. #31.

1. The scriptures teach us that none of us will ever be without sin.

I John 1: 10 – If we say that we have not sinned, we make Him a liar and His word is not in us.
2. Therefore, if we wait to be sinless, we would never help a brother.
3. BUT, we know the scriptures command us to work toward helping each other repent.

Gal. 6: 1 – Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. **S#32.**

 - a. Notice : Though none can be sinless, it is possible to be spiritual.
 - b. The objective is to restore ... NOT just to condemn.
 - c. The one going to the sinner must be aware of his own weaknesses.
4. **Remember :** In **Matt. 18: 15-17** the emphasis is also on restoring the brother.

IV. The cure for the censorious heart .. i.e., .. for the sin of judgmentalism. S#33.**A. Love for God, for each other, for our neighbors and for ourselves prevents it.**

1. One who loves God will respect His authority and His law.
 - a. All judgment should be seeking to discern the will of God in a matter.
 - b. It is not judgment to observe a clear violation of a clear command of God. S#34.
I Cor. 6: 9-10 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, ¹⁰ nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.
2. Love between brethren is the identifying mark of Christianity. (**John 13: 34-35**)
 - a. **I Pet. 4: 8** – Above all, keep fervent in your love for one another, S#35.
because love covers a multitude of sins.
 - b. Love doesn't make a wrong right, but it motivates one to restore, not condemn.
3. Love for ones neighbor is the hallmark of Christianity.
 - a. **Luke 6: 31** – Treat others the same way you want them to treat you. (**Matt 7:12**)
 - b. **Matt. 22: 39** – You shall love your neighbor as yourself.

B. Realize that the scriptures are the only standard of judgment. S#36.

1. No man's opinion is binding. **John 5: 30** ... *Righteous judgment seeks His will.*
2. People understand the scriptures differently.
3. Not everything is covered by a plain passage.

C. Realize one's own sinfulness and strive for holiness. S#37.

1. **John 8: 7** – He who is without sin among you, let him be the first to throw a stone S#38.
2. **James 2: 13** – For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

CONCLUSION :**A. Therefore, the Christians is required to confront sin, but do so in a loving way. S#39.**

- B. When you stand before God, how do you want Him to treat you ? S#40.
Matt. 7: 2 – For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. S#41.

INVITATION :

Are you prepared for your appointment with God ? S#42.

Lesson Text :**Matthew 7: 1-6**

1 Do not judge so that you will not be judged. **2** For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. **3** 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? **4** 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? **5** 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.

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.

Romans 14: 1-4, 10-13

1 Now accept the one who is weak in faith, *but not for the purpose of passing judgment on his opinions.* **2** One person has faith that he may eat all things, but he who is weak eats vegetables *only.* **3** The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him. **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.

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. **11** For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God." **12** So then each one of us will give an account of himself to God.

13 Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way.