

“You are Not to judge” (or are we?)

Watch this video (same one from the message on April 11)

Video Discussion:

1. What was the gal expecting from the Bible Study Group?
2. Why was she subtly hoping this would happen?
3. What happened instead?
 - a. Do you think the Bible Study group held a biblical or non-biblical position on sexuality?
 - b. How did Emily use the phrase, “You are not to judge” prior to seeing the Bible’s truth?
 - c. What did God use to change the heart and mind of Emily?
 - d. How did the truth set her free even though the truth condemned what she was doing?

Judgment...Discernment...Wisdom

1 Kings 3:7 “Now, O Lord my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties. 8 Your servant is here among the people you have chosen, a great people, too numerous to count or number. 9 So give your servant a discerning (UNDERSTAND, DISTINGUISH, “the between things”) heart to govern (JUDGE) your people and to distinguish between right and wrong. For who is able to govern (JUDGE) this great people of yours?”

10 The Lord was pleased that Solomon had asked for this. 11 So God said to him, “Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice (JUDGMENT), 12 I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be.

1. One of Solomon’s tasks was to “Judge.” God is pleased with his request. What do we learn about “judgment” from Solomon’s request and God’s response to it?

The “QUOTED” (misquoted?) passages:

Luke 6:37 “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. 38 Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

Matthew 7 “Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. 3 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

2. The first part of these two parallel passages is what individuals quote. What does a bit more of the context add to Jesus’ statement in Luke 6:37 and Matthew 7:1?
3. How do you reconcile Jesus’ teaching above with this teaching in Matthew 18:15?
15 “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.

Who then can judge?

John 12:47 “If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. 48 There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. 49 For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. 50 I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.”

1 Corinthians 4:1-5 This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed. 2 Now it is required that those who have been given a trust must prove faithful. 3 I care very little if I am judged by you or by any human court; indeed, I do not even judge myself. 4 My conscience is clear, but that does not make me innocent. It is the Lord who judges me. 5 Therefore judge nothing before the appointed time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart. At that time each will receive their praise from God.

4. Perhaps we may say, “We are not to judge.” But what/who does?
5. So, how would you understand Jesus’ words, “Do not judge”?

We have seen that the theological use of legal terms has its origin in tribal religion. We have also seen that in Israel the conclusion of the covenant was of decisive significance in the development of this line of thought. It is surely evident, then, that in the **טִפְשָׁן** of Yahweh we do not have a legal principle or an absolute and abstract norm of morality which will control judicial decisions on earth. The OT view of **טִפְשָׁן** has to be differentiated from the Roman concept of law and also from the abstract notion of an ethos or idea of virtue or law. Like **הִקְדָּשׁ**, **טִפְשָׁן** is a term which expresses relationship. It regulates the relationships in a specific society. It can be understood only in the light of its validity in this society. The idea is that of a Judge who, on the basis of His ownership as the Lord, regulates the social relationships within His tribe. It is that of the God who in the covenant has bound Himself to the people as its Lord and Judge. It is that of the God who has thus revealed His will and who is just as concerned about the observance of this revealed will as He is about keeping the promise given in the covenant. This conception stands diametrically opposed to that of a judge who gives judgment according to a specific norm on the basis of a *iustitia distributiva*. Appraisals of the OT based on the idea of a *iustitia distributiva* which operates according to a fixed norm of absolute morality will necessarily miss the mark. They do not see the true meaning of the OT witness because they fail to note that the judicial decisions of Yahweh in the covenant people and its history serve a specific goal. The justice worked out in this judgment is not a *iustitia distributiva*; it is a *iustitia salutifera*. Only in this light can one understand what is in its own way the magnificent understanding of history in the Deuteronomic circle.

One outside the relationship with God will not understand the saving heart behind the law of God.

Discernment is the wisdom/understanding to determine and distinguish between right and wrong. Judgement is the application of that wisdom to chart a path forward (rule) or to administer the consequences of right or wrong (to judge or judgment).

Why did this request please God and why did God give Solomon wisdom and discernment?

Wisdom and discernment are precursors of administering justice or ability to judge. Wisdom from the Lord and his Word guide our application of right and wrong. God's heart was for Solomon to lead in a pathway that led the people on the path to God.

Judgment has already come to the conclusion that activity deserves – condemnation or freedom.

The expectation for wrong doing is condemnation – Jesus came and returned wrong with forgiveness – contrary to the Jewish expectation.

So

Luke 18 Then Jesus told his disciples a parable to show them that they should always pray and not give up. ² He said: “In a certain town there was a judge who neither feared God nor

cared about men. ³ And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'

⁴ "For some time he refused. But finally he said to himself, 'Even though I don't fear God or care about men, ⁵ yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually wear me out with her coming!'"

⁶ And the Lord said, "Listen to what the unjust judge says. ⁷ And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? ⁸ I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

Pure justice can only come with a) fear of God and b) care about men.