

VIII. CHRISTIANS SHOULDN'T JUDGE.

-- DISCUSSION Q'S: --

INTRODUCTION

How do we judge? We Evaluate and Protect or Discern & Restore. If we refuse to judge, we miss out on truth. If we judge inappropriately, we pile extra judgment upon ourselves. Our ultimate purpose is never to condemn, that's God's prerogative. Our role is to evaluate and protect or to discern and restore.

DISCUSSION

What things are you most prone to judge in others?
Do you struggle with these same things in your own life?

EXPLANATION - Read Matthew 7:1-2.

How would you want to be judged? Do you judge others in this same way?
As our post-modern culture grows increasingly more "tolerant," do you find it more difficult to name sin as sin? How have others (Christians and non-Christians) reacted to your judgment?
Merriam-Webster defines pluralism as: "a theory that there are more than one or more than two kinds of ultimate reality."
What are the dangers of this kind of thinking in regard to moral and religious beliefs?

APPLICATION - Read Matthew 7:3-5.

Is there a sin that you have not yet repented of or sought accountability for?
What are some things you consider "grey" areas?
What are some Biblical "grey" areas that often inspire harsh judgments?
What should we do when we are confused about a "grey" area?

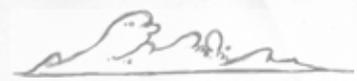
MISSION

How should our approach with non-Christians differ from judgment within Christian circles?

Read John 1:35-42

HOMEWORK:

When is the last time you simply told someone you don't know, how important Jesus is to you?
What did you say?



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TODAY'S VERSES:

MY NOTES:

Matthew 7:1-2
I Corinthians 3:18-19
Matthew 7:15-16
John 8:11
Matthew 7:1-2
Romans 2:1
Matthew 7:3-5
Romans 7:15-25
I Corinthians 6:19
I Corinthians 5:9-13

OURELEMENT.ORG/STUPIDSUMMER

UPCOMING ACTIVITIES

ourelement.org/events



MOTORCYCLE RIDE
Saturday, 9/14 - 11am

**WOMEN'S ART & WINE
GIRL'S NIGHT OUT**
Saturday, 9/14 - 4pm

**FILM & THEOLOGY - STAR
TREK INTO DARKNESS**
Friday, 9/27 6pm

**FAMILY GEOCACHING
EXTRAVEGANZA**
Saturday, 9/29 - 2pm

ELEMENT UNIVERSITY
Four Week Course
Starts October 2nd
6:30pm



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-- SERMON NOTES --

Matthew 7:1-2 Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.

Matthew 7:15-16 "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles?" Jesus implores us to carefully inspect the spiritual fruit of anyone who claims to speak for God, rejecting those who bear bad fruit and listening to those who bear good fruit.

TOLERANCE:

Today, tolerance is not only defined as allowing others to believe and live in ways that we don't agree with, but it also tells us that we must support their right to do so. It tells us we do not have the right to judge anyone's viewpoint or actions as being either right or wrong. As a result, in most circles, criticizing someone else's beliefs or moral choices is considered to be a sign of arrogance or ignorance.

Our world tells us today that Jesus said, "Judge not," that moves judging others from being merely politically incorrect to flat-out wrong.

There is a problem here... (which is) THAT is not what Jesus actually said, and it is certainly not what He meant. He not only told His followers to judge, He also gave them instructions for how to judge properly because He did a lot of judging Himself.

An emphasis on tolerance is not a bad thing when rightly understood, it is a necessary part of the social fabric for any diverse society; it's also a trait that every Christ follower should strive for. But tolerance no longer means what it used to mean. Tolerance once meant granting others the freedom to be wrong, and did not preclude critique and criticism; it simply sought to offer evaluation in a spirit of grace and humility. It was not today's definition of tolerance as affirming that everyone is right, no matter what they believe or what they do.

JUDGING:

Judging sometimes refers to the pronouncing of a formal opinion or decision by human beings, but more often it actually indicates either a calamity regarded as sent by God for punishment or a sentence of God as the Judge of all. Important judgments of God prior to the Exodus are those on Adam, Eve, and the serpent after the Fall (Genesis 3), the Flood (6:5), Sodom and Gomorrah (18:20), and the confusion of language at Babel (11:1-9).

The history of Israel, beginning with the Exodus, is the record of a succession of judgments on the enemies of God's people and on His covenant nation when they disregarded His will. The "day of the LORD" was a euphemism for a day of punishment for all the unjust (Isa 2:12; Hos 5:8; Amos 5:18). It is important to understand that the purpose of the judgment is purification. The later prophets expressed the ultimate victory of the divine Judge, of His intervention in history at the end of time.

In the New Testament, the idea of judgment appears in both human and divine contexts. Jesus warns against unjust judgments in Matt 7:1, but not all judgments are unjust. Paul says that the spiritual man cannot be judged by unbelievers (1 Corinthians 2:15), and he warns against judging those who are "weak" in the faith (Romans 14; 1 Corinthians 8-10).

The proper course of action is not to stop judging others; it's to judge properly, in line with the standards and principles of judgment that Jesus taught.

- 1) Judge as We Want to Be Judged - One of the first keys to judging appropriately is to remember that the standard we use to judge others should be the one we want God to judge us by.
- 2) Deal With Your Own Stuff First - make sure that we deal with our own sins before we start worrying about everybody else's.
- 3) Don't Judge If God Hasn't Spoken Clearly - make sure that our judgments match God's.

How do we judge? We Evaluate and Protect or Discern & Restore. If we refuse to judge, we miss out on truth. If we judge inappropriately, we pile extra judgment upon ourselves. Our ultimate purpose is never to condemn, that's God's prerogative. Our role is to evaluate and protect or to discern and restore.