



World Christian Fellowship

www.wcflondon.com
wcflondon@gmail.com

End judging Matthew 7:1-6

We are going to look at one of the most misunderstood and greatest words ever spoken by our Lord Jesus Christ.

Overview.

In this Sermon on the Mount, our Lord has touched on all the areas of a believer's life.

Jesus began with our perspective on self in the Beatitudes. How a Christian ought to be in **Matthew 5:1-12**.

Jesus moved on to our perspective on the world as a salt and light, **Matthew 5:13-16**.

Jesus further spoke on our perspectives on the Word of God as immutable and unchanging, **Matthew 5:17-20**.

Jesus preached on our perspective on the moral law or holiness that we are to have an inward commitment as well as

an external one. He spoke on 6 things which how the change needs to be internal in **Matthew 5:21-48**.

Jesus spoke on our religious activity, giving, praying, and fasting. How not to be like the Pharisees on acting. **Matthew 6:1-18**.

Jesus then spoke our perspective on money, possessions, material goods and the kingdom. **Matthew 6:19-34**.

Now Jesus deals with our relations with other people.

- ✓ Jesus spoke about our relations to ourselves,
- ✓ Jesus spoke about our relations to His Word,
- ✓ Jesus spoke about our relationship to God,
- ✓ Jesus spoke about our relations to the world,
- ✓ Jesus spoke about our relations to our relations to religious activity,
- ✓ Jesus spoke about our relations on our relations to the morality of the time and what God wants,
- ✓ Jesus is going to speak about our relationship to humans, right relationships.

There are things happening while Jesus delivers this wonderful discourse.

The perspective here is given in contrast to the view of the scribes and the Pharisees.

They were the existing religious influence of the time and against the background of their perspective, the Lord presents the truth.

- The religious leaders view of life was to be proud.
- The Beatitudes were to be humble.

- They were a part of the system.
- Christ said that we are to be salt and light to the system.

- They had denied the Word of God and established their own. Christ re-established the affirmation of His Word and His Word alone.

- They believed only in an external morality.
- Christ brought about an internal morality.

- They acted out their religious activities of giving, praying, and fasting in a hypocritical, superficial way.
- The Lord said it must be from the heart.

- They were preoccupied with money and possessions.
- The Lord says you are not so to be, but with the kingdom.

- They were very involved in wrongful human relationships.
- The Lord sets it right here.

Contrasting Himself with them, He is unmasking the inadequacy of human religion, and reaffirming the fact that true religion comes only from God.

Matthew 7:1-12 Jesus deals with the human relationship.

- **Matthew 7:1-6 Negative.**
 - **Matthew 7:7-12 Positive.**
- **Matthew 7:1-6**, What not to do.
 - **Matthew 7:7-12** What to do.

Today we will look at what not to do.

Matthew 7:1-6, *“Judge not, that you be not judged. ²For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. ³And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? ⁴Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye? ⁵Hypocrite! First remove the plank*

from your own eye, and then you will see clearly to remove the speck from your brother's eye. ⁶“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

V 1, Judge not, that you be not judged.

Probably one of the most misquoted and misused verses in the New Testament.

Even unbelievers quote this!

Can it mean what it seems to?

So often I hear people chiding any negative statement with this verse.

If we can't make critical judgments, doesn't our ability to choose between good and evil disappear?

The basic meaning of the Greek word for judge is ***krinō***.

The word is used in the New Testament to refer to all kinds of judging, and such a broad definition doesn't refine our understanding much.

The word ***Krino*** translated at least fifteen different ways. It has such a broad meaning, and so we must see the context to get its meaning.

“Christ here totally forbids the human institution of any law court.” Tolstoy Russian Novelist.

This is complete misrepresentation of what our Lord spoke.

In the history of the church, when men were praised for being men of conviction. They were praised for being men of principle and men of standards. There wouldn't have even been a reformation if there hadn't been men like that.

Our Lord is not condemning law courts.

The principle of an eye for an eye and a tooth for a tooth is based upon a law court, which we studied in **Matthew 5**.

Romans 13 affirms the right for a nation to rule its people. The Bible is not condemning any kind of judging or discriminating.

The whole of the Sermon on the Mount is predicated on a clear understanding of the distinction between true religion and false, between hypocrisy and reality.

Next, we go to the context, and find that it seems to limit the usage of the word. Jesus requires of his disciples several critical judgments in this chapter:

- **Matthew 7:5**, *Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.*

Both discerning the plank in your own eye and then discerning the speck in your brother's require critical judgment.

- **V 6**, *Do not give what is holy to the dogs; nor cast your pearls before swine*

Jesus expects us to discern "dogs" and "pigs."

- **Matthew 7:15-16**, *“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.¹⁶ You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?*

Jesus expects his followers to discern false prophets from true ones.

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

Jesus commands us to do the righteous judgement.

So, the command "Do not judge" cannot prohibit all critical judgments.

Considering the background, it is clear that Christ's command to not judge is another challenge for the disciples to not be like the Pharisees and other hypocrites.

They were self-righteous people.

Luke 16:14-15, *Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. ¹⁵And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.*

Since the religious leaders of Christ's time desired to exalt themselves in the eyes of others by condemning and judging was another way of lifting themselves up.

A great picture of this is seen in the Parable of the Pharisee and the Tax Collector.

Luke 18:9, *Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others:*

The Pharisees trusted in themselves. They put all their confidence in their own self-righteousness. Because they had set their own standard and pride, and ego, everybody else they looked down upon, they despised, they hated.

Luke 18:10-14, *“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. ¹²I fast twice a week; I give tithes of all that I possess.’ ¹³And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ ¹⁴I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”*

The Pharisee’s made judgments, but their judgments were wrong.

They sat as condemning, critical judges of other people.

This is the one thing that marked their relations with others.
A judgmental, condemning attitude.

So, the Lord, in recognizing this particular problem, speaks to this issue.

Notice that the context here is "brothers" in **V3 & 5**.

Fellow believers. Jesus is speaking about the kind of judgmental attitude that can spring up among religious people within the religious community.

No one is quite good enough to please them. Some men and women act as if they have the spiritual gift of criticism.

If you look even more carefully, you see that we are not prohibited from discerning sin or problems in our brother, or even seeking to correct them.

But we must first examine ourselves to make sure nothing in us prevents us from seeing clearly. Then, and then only, says Jesus, you can "*see clearly to remove the speck from your brother's eye*".

V 1, *Judge not, that you be not judged.*

The same word **Krino** is used in the following verses too!

John 3:17-18, *For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. ¹⁸ "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.*

There must be discernment.

There must be judging otherwise,

- We don't know the false prophets,
- We don't know the dogs,
- We don't know the pigs,

That we need to avoid.

So, in the very passage itself we are told to test, discriminate, evaluate between the true and the false.

The church, for example, in **Matthew 18**, is told to confront a sinning brother.

- Go alone to confront that brother boldly,
- Take 2 or 3 witness,
- Make it a matter of public knowledge if he doesn't repent.

So, we are not flabby in obedience to Scripture.

Scripture calls us to discern.

Galatians 1:9, *As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.*

2 John 1:10-11, *If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; ¹¹for he who greets him shares in his evil deeds.*

We are told to remove from our midst those who are sinning as leaven that leavens the lump.

1 Corinthians 5:8, *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

Hymenaeus and Alexander were put out of the church because of the corruptive influence they had upon it.

1 Timothy 1:19-20, *having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, ²⁰of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.*

So, all throughout the Bible we are commanded to discern, to try the spirits, to have our senses exercised to know the difference between good and evil.

Hebrews 5:14, *But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.*

We know it doesn't mean that we're not to discriminate between truth and error if we don't then it is childish.

Ephesians 4:14, *that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,*

- We must discern.
- We must discriminate.
- We must evaluate.

There are things we must judge.

Then what is our Lord Jesus Christ is teaching us?

What Jesus is talking about is the critical, judgmental, condemning, self-righteous egotism of the Pharisees.

They weren't criticizing people because of sin,

They were criticizing them because of their,

- personality,
- character,
- weaknesses, and
- shortcomings.

Perhaps the way they looked, or dressed, or they didn't do the things the way they did them.

They were criticizing their motives, which they couldn't see or perceive anyway in their humanness.

You don't know why a person does what he does.

What the Lord is **not** saying that we should love everyone, and we should not judge.

Leviticus 19:17, *'You shall not hate your brother in your heart. You shall surely rebuke your neighbour, and not bear sin because of him.*

To allow your brother to sin is to hate him, not to love him.
So, if you see sin, it is love that demands repentance.

Do we just love everybody?

No!

When you find sin and you tolerate it, you are hating your brother, not loving him.

It is love that confronts. It is hate that ignores a fault and a sin and lets a person go in that path.

Jesus expressed such evaluation.

- He condemned repeatedly.
- He judged.
- He criticized.
- He unmasked and stripped naked the Pharisees in **Matthew 23**.

We are not talking about that, but we are talking about the ugly, self-righteous, judgmental, critical spirit of the Pharisees.

We are not shirking church discipline, but we are talking about that personal, critical spirit.

V 1, *“Don’t pick on people, jump on their failures, criticize their faults—unless, of course, you want the same treatment. (MSG)*

We must make doctrinal distinctions, and we must mark the people who offend that doctrine, and we must avoid those people.

Romans 16:17, *Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.*

1 Peter 4:17, *For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?*

But we are not to judge people’s motives.

We are not to condemn them because they don’t look like we think they ought to look, or they don’t act or talk like we think they ought to talk or act, they don’t come up to our supposed self-righteous standard.

We have no business doing that. That is forbidden.

Women complaining about the washed clothes by the new neighbour moved in story.

Romans 14:13, *Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.*

The Bible is very clear about the kind of judging we are not to do. We are not to do some official kind of judging.

Matthew 5:38, *"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'*

The above verse is for legal use not for a personal use, we learned that when we studied this portion.

What the Lord here is forbidding is that hasty, unwarranted, unjust, unmerciful condemnation that is spawned by self-righteous pride.

We are not to do that. Worst of all, after we have made that judgment in our heart, we go tell people about it, and we become a tale bearer or a gossiper.

So, we are not to do that.

Jesus gives three reasons why not.

1. Wrong view of God.
2. Wrong view of Others
3. Wrong view of yourself.

1. Wrong view of God

To make that kind of judgement manifest an erroneous view of God.

V 1, *Judge not, that you be not judged.*

Have you forgotten that you are not God?

To judge other people, their motives and so forth, is to play God.

It is to seize the divine position.

God had given all the judgement to Son Jesus.

John 5:22, *For the Father judges no one, but has committed all judgment to the Son,*

We do not sit at the judgement currently. There will be a time millennially when there will be a joining together with the Lord as He reigns, and we will carry out some of His rule and judgment.

But for now, we have no right to judge. If we do then we are literally blaspheming God by seizing His proper place.

Think of it that way.

Every time you sit in judgment on someone, every time you criticize their motives, or every time you think you have a right to make an evaluation, you are playing God.

Romans 14:4, *Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.*

1 Corinthians 4:3-5, *But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. ⁴For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. ⁵Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.*

We sit in judgment on other people's ministries, and other people's teaching, and other people's life, and other people's attitudes, and we do this all the time.

James 4:11-12, *Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil*

of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. ¹²There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

Why don't you let God's law do its work?

You can't set yourself up as the judge.

Every time you criticize somebody because they don't do something the way you think it ought be done, or because you think you have figured out their motive, you pass judgment and set yourself up as God.

2. Wrong view of others.

Most people think that they can judge, because they are under a different condition than everybody else is.

The Pharisees thought they were exempt.

They lived on some levels beyond the purview of any judgment. They were up here where everything was fine, and only people down here got it.

Remember our Prime Minister Boris Johnson, he though he is above the law, and he does not have to abide by the lockdown rules.

V 2, *For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.*

You are going to get just what you give.

Some people think this is talking about human relationships. You judge somebody and they will judge you the same way. You measure out something to them and they will measure it out to you the same way.

They keep it on a human level. In a sense in which the way we treat people, they will treat us. That's true, to some extent.

Luke 6:38, *Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."*

But that's not the heart of this verse at all.

How men treat us is not what motivates us.

What people think of me is not a major restriction on my behaviour. A man or a woman who walk with God is not so concerned about what men think but about what God thinks.

The great restriction on my life personally is what God thinks, and what God feels about me than anyone else.

Psalms 141:5, *Let the righteous strike me; It shall be a kindness. And let him rebuke me; It shall be as excellent oil; Let my head not refuse it.*

What judgment you judge, God will judge you with.
What measure you measure, God will measure to you again.

God is going to evaluate you on the basis of your knowledge, your light. If you say, "All right, I know enough to judge all of you people on this," then you prove you know enough to be judged on it yourself.

Hebrews 10:29, *Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?*

You reject the whole knowledge of everything there is to know, and you are going to receive the hottest hell and the sorest punishment of all because the more you reject, the greater evidence you give of guilt.

Luke 12:48, *But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.*

That is why James warns the people don't be hurry become teachers.

James 3:1, *My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.*

The one who stands up in teaching is the one who gives evidence of knowing. What you know is going to be what you are judged on.

The more you know, the severer the judgment.

God is saying that I don't have a double standard. You are going to be judged on the same basis that you are judging everybody else.

Romans 2:1-3, *Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. ²But we know that the judgment of God is according to truth against those who practice such things. ³And do you*

think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

We should not criticize, because in criticizing, we play God. In criticizing, we assume that we are exempt from what other people are not exempt from, and we miss the point.

They are not under us, they are equal with us, and God will judge us by the same standard.

If you are negative, gossipy, tale-bearing, critical, judgmental, you are under the false illusion that you are exempt from judgment.

For whatever you condemn in somebody else, you prove that you should be condemned for in your own life by virtue of such knowledge.

Criticism then becomes a boomerang. You throw it out and it comes right back. Unloving criticism will recoil on your own head at the hand of God.

Think about **Haman** in the book of **Esther**, who built a gallows to hang Mordecai, and end up being hanged on his own gallows.

There was a king named **Adoni-Bezek**. He had captured seventy other kings and cut off their thumbs and their big toes. Then he was captured, and they cut off his thumbs and his big toes.

Judges 1:7, *And Adoni-Bezek said, "Seventy kings with their thumbs and big toes cut off used to gather scraps under my table; as I have done, so God has repaid me." Then they brought him to Jerusalem, and there he died.*

To judge wrongly is to play God, and it is a serious thing, because you will be biased and you will bribe by your own self-righteousness, by your own pride, by your own ego.

You can't judge righteous judgment because you don't have all the facts.

Greece, whenever they had a very severe case to try, they tried it in the middle of the night, in the pitch dark, so there were no faces, so that no one would be prejudiced. All they would hear were the words of the case.

Cambyses the Persian king, heard about a judge passed on wrong verdict by taking bribe. What the king did was he executed the judge. After his death he had asked them to skin him completely. His whole skin was covered on the judge's

chair. Any judge who wants to pass the judgement will have to sit in that chair.

3. Wrong view of yourself.

Are you so good that you can sit around checking out everybody else?

Have you got nothing to work on?

Have you got it all under control, so that you could spend your time evaluating everyone else?

Some of us would do well to take the time we spend criticizing other people and put it to action in prayer. Confession of our own sin somewhere in a closet because until we get our own life straightened out, we have little usefulness in trying to assist someone else.

V 3-4, And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?⁴ 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?

You have small dust in your eyes is difficult to be normal.

Here is a guy with a speck in his eye, and he is miserable. Another guy sticking out of his eye is an eight-foot two-by-four.

And he offers to help!



Ridiculous!

Blind leading the blind??

We are unfit judges, not only because we are fallible and we can't play the part of God, and because we are partial in our own favour and tend to think we have a different standard than everybody else.

The story of David and Nathan (**2 Samuel 12**).

David committed adultery with Bathsheba, killed her husband, and then married her. In response, Nathan shares with David a story about a servant with one lamb that he loved, and a ruler who had many sheep. When guests came to visit, instead of killing one of his many sheep, the ruler killed his servant's lamb, the one he loved. When David heard this story, he was outraged. He declared, "That man shall surely die!" Then Nathan replied, "You are that man!"

See David was ready to kill a ruler who unjustly took another man's lamb, when David had committed a worse sin.

He killed a man and took his wife, though David had many wives. David was suffering from spiritual blindness because of the beam in his eye.

Sadly, many leaders in the church, like David, have beams in their eyes. They have the beam of pride, anger, greed, or lust, which all hinder their ability to properly evaluate and minister to others.

In their ministries, they commonly hurt people because of their spiritual blindness.

Many Christians have left the church wounded because of leaders who hurt them, all the while claiming to be ministering to them.

But this is not just true of spiritual leaders, it is true of many members in the church. They are not prepared to perform spiritual surgery on others because they haven't first judged themselves.

We are hopelessly and utterly blind when it comes to perception because as soon as you approach someone to judge them or to criticize them or to force them to your standard, you give evidence of the fact that you are blind, or you would be working on your own plank instead of their splinter.

What is a plank?

Usually, the people who see everything wrong in somebody else's life see absolutely nothing wrong in their own life.

The only gross, vile, wretched sin that never sees anything wrong in its own life is self-righteousness.

Self-righteousness is what the plank is!

- As long as you are self-righteous,
- as long as you are spiritually proud,
- as long as you set yourself up as a judge,

You can't help anybody out with any sin.

Do you realize that every situation in the New Testament, Jesus condemns sin, not the sinner?

There is one exception!

What is that exception?

Self-Righteousness.

Jesus blasted the self-righteousness sinner because it is the worst sin of all.

- It plays God.
- It denies the gospel.
- It denies the need for redemption.

It says, "I am holy."

As long as you are self-righteous, and you think you are all right, and you never bother dealing with your own sin, there is no way that you are going to help anybody else.

You are blind.

- If you are really concerned about righteousness,
- if you are really concerned about judgment,
- if you are really concerned about truth,

then you are going to see it first in your own life!

Because if you have the perception to know truth and see it, and you have the perception to see righteousness and hunger for it, **where it is most obvious?**

In your own heart.

Beatitudes, until you have humbly, meekly, hunger, and thirst for righteousness out of a recognition that you are sinful then you can't follow up on any of these things.

The truly holy person is lost in his own sinfulness.

He is not trying to pull splinters out of people's eyes with a plank in his own eye.

He sees himself for the way he is.

What would you do?

We can't judge because it's a wrong view of God, others, and self.

Possible dangers:

One is we will not be willing to confront a sinning brother.

I am not going to judge.
Judge not, you will be judged.

Who am I to say?
I certainly don't want to do that!

Two, we will not discern or discriminate at all.
We don't want to get into that. Whatever you say, we will just take everything in.

We would be devastated, because if we don't confront sin, then leaven is never put out of the lump.

The church is going to get corrupted. If we don't discriminate the true from the false, we are all going to go strolling down the line into heresy.

So, the two dangers are that,

- We would fail to deal with a brother in sin.
- We would fail to deal with a heretic.

- Who would corrupt the faith? or
- Who would mock the faith, or blaspheme the faith?

Wonderful balance offered by Jesus Christ.

V 5, Hypocrite! *First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.*

Get it out of your eye.

Get rid of your self-righteousness.

Get rid of your pride.

How do you do that?

Do you see you have got a spiritual problem yourself?

Do you see you have got an ungodly, self-righteousness that makes you judgmental and critical of other people?

Cast it out!

How?

1 Corinthians 11:31, *For if we would judge ourselves, we would not be judged.*

By confessing your sins.

Ask God to cleanse, to purify, to remove from the sin of self-righteousness.

David is an excellent example for us.

Create in me a clean heart!

Psalms 51:10, *Create in me a clean heart, O God, And renew a steadfast spirit within me.*

Then teach others!

Psalms 51:13, *Then I will teach transgressors Your ways, And sinners shall be converted to You.*

There is no way to teach a transgressor the right way, and there is no way to convert a sinner to God, until I have in my own life a clean heart.

David did not pray that God help that sinning brother!

You don't come to a sinning brother on top, you come from underneath, in humility.

Galatians 6:1, *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.*

So, the key is a selfless, humble love.

Remember what Jesus told Peter?

Luke 22:31-32, *And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. ³² But I have prayed for you, that your faith should not*

fail; and when you have returned to Me, strengthen your brethren.”

Satan is going to find out what in you is real. But I have prayed for you that your faith will not fail.

Peter couldn't strengthen the brothers until he got recovered himself. He was useless until his own life was made right.

Two, we will not discern or discriminate at all.

We don't want to discriminate.

We don't want to get anybody upset.

We just want to love everybody.

V 6, *“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.*

Dogs in those days were not the little nice smelling, painted nails, funny little sweater things that flip flop around the houses today.

Dogs in those days, apart from the dogs that worked with the flocks it would be a trained dog that worked with the sheep.

But the dogs in the cities were a mongrel, ugly, big bunch of dogs that scavenged around the city and ate the garbage. They were a horrible, ugly bunch of wild dogs.

Psalms 22:16, *For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;*

Psalms 22:20, *Deliver Me from the sword, My precious life from the power of the dog.*

Psalms 59:6, *At evening they return, They growl like a dog, And go all around the city.*

2 Kings 9:10, *The dogs shall eat Jezebel on the plot of ground at Jezreel, and there shall be none to bury her.’ ” And he opened the door and fled.*

When Jezebel fell out of a window, the dogs came over and ate her up. By the way, to be eaten by a dog was considered a curse.

The Jews believed them to be filthy, the Old Testament talks about that unclean.

Holy things were not to be thrown to the dogs.

What are the holy things?

When a person comes to the temple to make a sacrifice, the sacrifice would be presented to the Lord.

He would keep a part to take home, a part would go to the priest for his meal, and a part would go on the altar. The part that went on the altar was for God, and it would be consumed on the altar as an offering to the Lord.

No priest would take the part on the altar.

He might throw the bones left from the part that he took, and you might throw the bones left from the part you took out the opening in the house so the dogs could have something to eat, the wild dogs roaming the streets. But no way was a priest going to take that which was offered to God on the altar and throw it to the dogs.

That would be a horrible desecration by an unclean, filthy, vile animal. The priest wouldn't do that.

What Jesus saying is that you would better be discriminating in your ministry. There are some people who will hear your criticisms, and who will respond to your work, word, and efforts.

But don't waste the precious truths on those who would shred it and tear it without a thought of its significance.

V 6, *nor cast your pearls before swine,*

Now the pigs in those days weren't quite as domesticated, perhaps, as today.

You get a bunch of pigs mad at you and you could be in real trouble. You come out pretending to feed them and throw them pearls.

Who would do that?

Nobody would do that.

That's the point.

A man would have to liquidate his entire fortune to get just one pearl from the Persian Sea or the Indian Ocean. They were priceless things.

Who is going to throw a pearl to a pig?

Don't waste things on those who don't appreciate them. Therefore, you are going to have to discern and discriminate that.

We must learn in our ministry to be discriminating.

You don't say everything to everybody.

1 Corinthians 3:1, *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.*

Paul could not speak to them because they are carnal.

Pigs were unclean in the eyes of Jewish people.

Matthew 8 we see Jesus sends out the demons to stay in the pigs.

What are pigs?

2 Peter 2.

2 Peter 2:1-2, *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. ²And many will follow their destructive ways, because of whom the way of truth will be blasphemed.*

Many are going to follow the destructive ways of false prophets and false teachers.

2 Peter 2:5-6, *and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; ⁶and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;*

2 Peter 2:15, *They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; .*

2 Peter 2:17, *These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.*

2 Peter 2:20, *For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.*

2 Peter 2:22, *But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."*

You could take one of those street dogs and bring him in and try to change his diet, but it will go right back to his vomit.

You can take a pig in the house, clean it up, leave the door open, it will be right back in the slop.

Pigs and dogs are those who, having known the truth, have followed the way of false teachers, false prophets, liars, and deceivers.

Jesus was patient with **Peter**.

Jesus was patient with **Thomas**.

But Jesus didn't say one single to **Herod Antipas** because he had a hard heart, and He didn't waste the pearls.

Jesus told His disciples in **Matthew 10**.

Matthew 10:14-15, *And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. ¹⁵Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!*

Acts 13:44-45, *On the next Sabbath almost the whole city came together to hear the word of God. ⁴⁵But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.*

Acts 13:50-51, *But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. ⁵¹But they shook off the dust from their feet against them, and came to Iconium.*

The apostle Paul in the **18th chapter of Acts** went, and he preached to the Jews.

They blasphemed, mocked, and rejected.

Acts 18:6, *But when they opposed him and blasphemed, he shook his garments and said to them, "Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles."*

Later, some of them were saved. But they had to be saved by coming to the gospel, not by the gospel coming to them. Paul turned his back and walked out.

Apostle John wrote in his epistle.

2 John 1:10-11, *If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; ¹¹for he who greets him shares in his evil deeds.*

You may ask what about that person soul?

Let God take care of that.

Don't you let him trample the pearl?

Don't throw holy things to dogs and pigs.

What is the holy thing?

What is the pearl?

it's the Word of God.

It's the truth of the Word of God, encompassing the gospel and all the contents of the Scripture.

We must make judgments, beloved.

But they must be proper, righteous judgments.

We must discriminate, and we must deal with sin in the life of another brother or sister.

But we must never be judgmental and critical because we set ourselves up as some self-righteous judge.

Are you criticizing?

Are you evaluating?

Are you discerning?

Are you discriminating in order to know the truth, and honour God?

Are you doing it to exalt yourself and hurt somebody else?