

# *“Understanding Righteous Tension”*

*(Living with Legalists & Hypocrites, Disciples, Dogs, & Hogs)*

Matthew 7:1-6

September 7, 2025

**INTRO:** What's the Bible's most misquoted verse?

## **PRAYER**

### **CONTEXT:**

- Series: Matthew's Gospel on Christ's Gospel!
- Scripture: Last time applied... 1<sup>st</sup> John 3:10
  - **Biblical birthmarks are obvious...**
  - *BE-ing obviously Christlike is not optional.*
  - *BE obvious without being obnoxious...*

*It's to love God, love people, & serve the world obviously.*

**BIG IDEA:** If you don't feel God's righteous tension, you're either perfect, or something's really wrong.

**PREVIEW:** Jesus on judging...

1. **LEGALISTS & HYPOCRITES**
2. Christ-like Disciples
3. **Dogs & Hogs**

## 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.

**T/S:** *We will be using the ABC's of Scriptural interpretation:*

1. Always Almighty's Authority
2. Biblical Blueprinting & Bullseyes
3. Christ-Centered Contextualization

# I. Legalists & Hypocrites

Christ's call for righteousness BOTH confronts  
AND corrects BOTH sides of kingdom corruption:  
**legalistic hypocrisy AND liberal foolishness! )**

# LEGALISTS:

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.

## King & kingdom keys:

### ➤ CHRIST’S COMMAND & CONTEXT...

- Do not judge is NOT the full sentence...
- John’s Gospel adds to Jesus’ message...

**VIDEO:** *What did Jesus mean...  
Do not judge...?*

### ➤ CHRIST’S CONCERN & CONSEQUENCES...

- **DESPONDENCY THRU HYPOCRISY!**
- **Damnable reciprocity!**

### ➤ CHRIST’S CORRECTING WORDS & TERMS:

- Judge/Judged/Judgement
  - RIGHTEOUS judging
    - Matthew 7:6 & John 7:24
    - Matthew 7:15 & Acts 20:29
    - 1 Corinthians 2:15 (born again believers are Spirit-empowered to judge/discern good from bad!)

- Matthew 10:16 & Matthew 18!!!
- Romans 16:17-18 & 1 Cor. 5:9-11
- Titus 1:5; 11; 15-16; 2:1&15; **3:10**
- Jude calls us to judge AND fight!

- **Unrighteous judging**
  - **Sinful**
  - **Satanic**
  - **Self-righteous**

- **Standard of measure/measures/measured**
  - A means of **evaluation** and **validation**.
  - Righteous vs. **Unrighteous**
    - Biblical
      - God's Word, will, & way(s)
        - 2 Tim. 3:16-17 & Acts 1:8
        - Gal. 5:22-25 & Beatitudes
        - 1 Cor.13:1-8 & Eph. 6:10ff
        - Matthew 7:1-6 & 28:18-20
        - John 3:36 & 14:15 & 20:21
      - Righteousness & Motives...
    - Missional
      - Obvious via the Great C's
        - Great Commandments
        - Great Commission
        - Great Combat
      - Does it bring glory to God?
        - 1 Corinthians 10:31

- **Cultural**
  - **My subjectivity**
  - **NO objectivity!**
  - **Loose morality**
  - **Sinful majority**
  - **Bad popularity**
  - **Religiousity...**
  - **Irreligiousity!**

Cultural judging is evaluated, measured, &/or validated by the outcome or results. That is not the Christian way. No! Instead, biblical & missional judging are evaluated, measured, & validated based on the Christ-like righteousness (or lack there of) within the judging process. If & when the judging is biblical, missional, & righteously Christ-like, only then are the results to be truly trusted.

- **Casual**
  - **No worries**
  - **No standards**

**The problem with today's cultural/casual people & churches:**

- Cultural discernment is often biblical cowardice...
- People want community without accountability...
- They want fellowship without faithfulness...
- Change without transformation...
- Restoration without repentance.
- Happiness without holiness...
- Victory without fighting...
- Jesus, but no Judge.

- **Personal**

- We all have to choose...
- Our measures = our treasures!

*When an individual or a group of people develop their own standards of religion and morality, they inevitably judge everyone by those self-made beliefs and standards.*

- **Eternal**

- *Biblical + Missional = **Eternal!***
- ***Our Personal = Our Eternal!***
- Choose a church from Rev. 2-3

The Gospel is a judgment reality!

**Think about the consequences of not/never judging/discerning...**

- EVIL-DOERS DO MORE EVIL...
- LIARS & DECEIVERS SPREAD MORE DECEIT...
- BETRAYAL BECOMES MORE WIDE-SPREAD...
- RIGHTEOUSNESS BECOMES UNRECOGNIZABLE.
- BLESSINGS ARE MISSED & PEOPLE STAY LOST.
- FALSE-TEACHERS & PROPHETS BUILD CROWDS:
- COMPROMISE REPLACES COMMITMENT...
- MECHANICS REPLACE MESSIANIC MIRACLES...
- RELIGION REPLACES REPENTANCE...
- MAN'S TRADITION REPLACES GOD'S TRUTH...
- HAPPY LIKEABILITY REPLACES HOLY LOVING...

# HYPOCRITES

<sup>3</sup>“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? <sup>4</sup>“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? <sup>5</sup>“**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.

Self-righteous judgment will become  
its own gallows,

The “LUMBERJACK HYPOCRITE’S” SOLUTION:

- Psalm 139:23-24 *Loving Father, perfect Judge... help me to see what I do not see... or help me to see & BE your righteousness more righteously in any situation.*

We need to be plank-pullers  
before we do any speck-pecking!

*Hypocrisy is a cesspool of arrogance...  
& a swamp of self-righteousness.*

## II. CHRIST-LIKE DISCIPLES

(Distinguish... Disciple... & Discern...)

v.5b ...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.

### A. Distinguish

- **FIRST THINGS FIRST...** in the kingdom.

- Mirror 1<sup>st</sup> then the mission field 2<sup>nd</sup> .
- Heads 1<sup>st</sup> Hearts 2<sup>nd</sup> then Hands 3<sup>rd</sup>

- **GOD'S HOLY GUARDRAILS**

- Truth AND/IN Love
- Grace AND Faith
- Believe AND Repent
- Justification AND Sanctification
- Abide AND Obey
- Shrewd AND Innocent
- Lovers AND Liars
- Local AND Global
- Wolves/Goat AND Sheep/Shepherds
- Church AND church
- Chosen AND Surrendered
- Free AND Slave
- Joyful AND Suffering
- Eternal AND Everyday
- Heaven AND Hell
- Angels AND Demons
- Heavenly-minded AND Earthly-works
- Logs AND Specks!



## B. Disciple

- **Then** = after your righteous restoration
- **You** = God's PERSONAL ambassador
- **See-clearly** = righteously aligned with God
  - *Judging like Christ...*
  - *Measures/Measuring like Christ...*
    - 2 Timothy 3:16-17
    - ***I am the way, the truth, and the life!***
    - Head, Heart, & Hands
    - Measures = "weights & scales" (beware)
    - Measures of integrity (i.e. cracked clay pots filled with wax & then painted over to deceive & misrepresent)
- ***(Help/Helper) to take the speck out*** = **BE!**
  - Great Commandments
  - Great Commission
  - Great Combat
  - Great Christian
  - Great Church
- ***"of your BROTHER's eye."***
  - BE a brother to your brothers!
  - BE a sister to you sisters!
  - BE a disciple who disciples.
  - BE a helper who helps.
  - BE ecclesia in koinonia!

## C. Discern (see v.6)

- The biblical blueprint & bullseyes...
- See the victorious vision of the Beatitudes...
- **Reach-wide & teach-deep!**

## QUOTE:

Right doctrine not only is compatible with true holiness, unity, and fellowship but is absolutely necessary for them to exist. Only right doctrine, biblical doctrine, can teach us what true holiness, unity, and fellowship are—and are not.

In many circles, including some evangelical circles, those who hold to strong convictions and who speak up and confront society and the church are branded as violators of this command not to judge, and are seen as troublemakers or, at best, as controversial.

Yet... at no time in the history of the church, or of ancient Israel, was spiritual and moral reformation achieved apart from confrontation and conflict.

God's prophets have always been bold and controversial. And they have always been resisted, often by God's own people (i.e. Jonathan Edwards). The church reformers of the sixteenth century were men of strong doctrine, conviction, and principle—apart from which the Protestant Reformation would never have come about.

Reformation is needed when spiritual and moral life are low; and for the very reason they are low they will resist every effort to reform. The power of sin, whether in an unbeliever or believer, is opposed to righteousness and will always resist God's truth and God's standards. To the carnal person, absolute doctrine and high moral standards are inherently controversial.

Jesus closes... with a thunderbolt that completely shatters the sentimental interpretation that, in the name of humility and love, we are never to oppose wrong or correct wrongdoers. - MacArthur

# III. Dogs & Hogs

## DOGS

<sup>6</sup>“Do not give what is holy to dogs...

## HOGS

and do not throw your pearls before swine/pigs/hogs,



**VIDEO:** *What did Jesus mean... Pearls & Pigs?*

or they will trample them under their feet,  
**and turn and tear you to pieces.**



Satan's dogs & hogs are those who oppose God's sheep, sheepdogs, & shepherds.



**Dogs & hogs are Satan's obnoxious opposers to God's obedient overcomers** (cf. 1 John 3:10 & Romans 8:37).



### **12 WAYS THE WORLD'S DOGS & HOGS LIVE:**

- Defying Creator God
- Tearing down Truth
- Lying vs. loving
- Hurting vs. Helping
- Perverting vs. Purifying
- Corrupting vs. Constructing
- Tearing down vs. Building up
- Attacking God's abiding
- Denying & lying about God's dying & loving
- Hypocritically self-righteous vs. holy & repentant
- Hating, slandering, & persecuting vs. BE-ing Biblically Christ-like
- Hell-bound vs. Heaven-sent.

**T/S:** Hearing The Gospel & being discipled is an eternal blessing & privilege!!!

***“Shake the dust off your feet...”*** & **WALK AWAY.**

**Move on... on MISSION!**

**“Your blood be upon your own heads!  
I am clean. From now on I shall go to the Gentiles” (Acts 18:6).**

Remember John the Baptist & countless others in Heb. 11.  
**CHRIST’S BEATITUDES LED TO THEIR BEHEADING!**

**REVIEW:** Jesus on judging!  
By grace thru faith, righteous disciples learn & live, discipling & discerning, between God’s Gospel “guardrails” of truth in love.

**CLOSE:** We’ve heard Jesus on judging the world’s...

- Hyper Legalists
- Hypocritical Lumberjacks
- **Helpful** Truth-In-Lovers
- Hurtful Dogs
- Hate-filled Hogs





Christ's call for righteousness confronts & corrects BOTH sides of kingdom corruption: legalistic hypocrisy & liberal foolishness!

For ALL Sheep, Sheepdogs, & Shepherds...

- **WOLVES & VIPERS** = **BEWARE & FIGHT**
- **DOGS & HOGS** = **DISCERN & MOVE ON**
- **GOATS** = **GO-TO DISCIPLE & DISCERN**

## CLOSING MAC QUOTE:

Matthew 7:6 is one of the “hard sayings” of Jesus. We must take the command seriously and do our best to obey it, because it is the Lord's will. But because it is so serious and because we may also be inclined to be self-righteous and judgmental, we need to depend on

the Lord with special care and sincerity. Even when we determine that a person is too rebellious to hear the gospel or is a heretical and false teacher, we go on our way not in self-satisfied judgment but in great disappointment and sorrow—remembering how our Lord, as He approached Jerusalem for the last time, “saw the city and wept over” those who refused to recognize and receive their King (Luke 19:41–42). To avoid wrongful judging and to accomplish right discernment is to be marked as a citizen of the heavenly kingdom.

... The entire thrust of the Sermon on the Mount is to show the complete distinction between true religion and false religion, between spiritual truth and spiritual hypocrisy. Jesus places God’s perfect and holy standards beside the unholy and self-righteous standards of the scribes and Pharisees and declares that those who follow those unholy and self-righteous standards have no part in God’s kingdom (5:20).

No more controversial or judgmental sermon has ever been preached.

- MacArthur

# PRAYER



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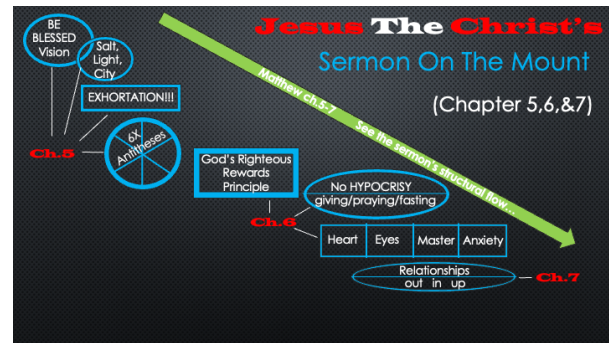
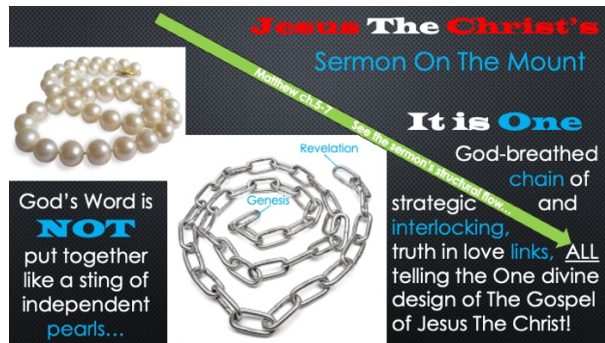
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## **PRAYER**

### **CONTEXT:**

- Series: Matthew's Gospel on Christ's Gospel!
- Scripture:
  - Last time applied this time... 1<sup>st</sup> John 3:10
    - Biblical birthmarks are obvious...
    - *BE-ing obviously Christlike is not optional.*
    - *BE obvious without being obnoxious...*
    - To be biblically, missionally, & personally obvious for Christ (as His blessed & righteous, kingdom-citizens... as His salt, light, city, children, aroma, army, ambassadors) is to be His faithfully abiding & obeying, offense-oriented, overwhelming overcomers... who seek & strive to NOT be personally offensive or off-putting by way of disrespectful or prideful words, walk, work, worship, warfare, or witness. *It's to love God, love people, & serve the world obviously.*
  - This time we'll unpack **Matthew 7:1-6**...
    - Judgmental legalists & hypocrites
    - Biblical & Christ-like disciples
    - Missional dogs & hogs

## ➤ Structure:



*The fearful person & the proud person make the same mistake... each focus on their own power rather than the amazing grace of the Lord.*

- Paul David Tripp

**BIG IDEA:** If you don't feel God's righteous tension, you're either perfect... or something's wrong.

**PREVIEW:** Jesus on judging...

4. **LEGALISTS & HYPOCRITES**
5. Christlike Disciples
6. **Dogs & Hogs**

**TEXT:** Matthew 7:1-6

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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.

**T/S:**      What Jesus here forbids is self-righteous, hasty, unmerciful, prejudiced, and unwarranted condemnation based on human standards and human understanding. He gives three reasons why such judgment is sinful: it reveals an erroneous/wrong/bad view of God, an erroneous, wrong/bad view of others, and an erroneous, wrong/bad view of ourselves.

**THUS... *we will use the ABC’s of Scriptural interpretation:***

4.    Always Almighty’s Authority
5.    Biblical Blueprinting & Bullseyes
6.    Christ-Centered Contextualization

# IV. Legalists & Hypocrites

( Christ's call for righteousness BOTH confronts AND corrects BOTH sides of kingdom corruption: legalistic hypocrisy AND liberal foolishness! )

## A. LEGALISTS:

- 1 "Do not judge so that you will not be judged.
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### King & kingdom keys:

#### ➤ CHRIST'S COMMAND & CONTEXT...

- Do not judge is NOT the full sentence...
- John's Gospel adds to Jesus' message...

**VIDEO:** *What did Jesus mean...  
Do not judge...?*

#### ➤ CHRIST'S CONCERN & CONSEQUENCES...

- **DESPONDENCY THRU HYPOCRISY!**
- **Damnable reciprocity!**

#### ➤ CHRIST'S WORDS & TERMS...

- Judge/Judged/Judgement

- RIGHTEOUS judging

- Matthew 7:6 & John 7:24
    - Matthew 7:15 & Acts 20:29
    - 1 Corinthians 2:15 (born again believers are Spirit-empowered to judge/discern good from bad!)
    - Matthew 10:16 & Matthew 18!!!
    - Romans 16:17-18 & 1 Cor. 5:9-11
    - Titus 1:5; 11; 15-16; 2:1&15; **3:10**
    - Jude calls us to judge AND fight!

- **Unrighteous judging**

- **Sinful**
    - **Satanic**
    - **Self-righteous**

- Standard of measure/measures/measured

- A means of **evaluation** and **validation**.

- Righteous vs. **Unrighteous**

- Biblical

- God's Word, will, & way(s)

- 2 Tim. 3:16-17 & Acts 1:8
        - Gal. 5:22-25 & Beatitudes
        - 1 Cor.13:1-8 & Eph. 6:10ff
        - Matthew 7:1-6 & 28:18-20
        - John 3:36 & 14:15 & 20:21

- Righteousness & Motives...

- Missional

- Obvious via the Great C's
  - Great Commandments
  - Great Commission
  - Great Combat
- Does it bring glory to God?
  - 1 Corinthians 10:31
- **Cultural**
  - **My subjectivity**
  - **NO objectivity!**
  - **Loose morality**
  - **Sinful majority**
  - **Bad popularity**
  - **Religiousity...**
  - **Irreligiousity!**

Cultural judging is evaluated, measured, &/or validated by the outcome or results. That is not the Christian way. No! Instead, biblical & missional judging are evaluated, measured, & validated based on the Christ-like righteousness (or lack there of) within the judging process. If & when the judging is biblical, missional, & righteously Christ-like, only then are the results to be truly trusted.

- **Casual**
  - **No worries**
  - **No standards**

**The problem with today's cultural/casual people & churches:**

- Cultural discernment is often biblical cowardice...
  - People want community without accountability...
  - They want fellowship without faithfulness...
  - Change without transformation...
  - Restoration without repentance.
  - Happiness without holiness...
  - Victory without fighting...
  - Jesus, but no Judge.
- **Personal**
    - We all have to choose...
    - Our measures = our treasures!
  - **Eternal**
    - *Biblical + Missional = **Eternal!***
    - ***Our Personal = Our Eternal!***
    - Choose a church from Rev. 2-3

**WHEN AN INDIVIDUAL OR A GROUP OF PEOPLE DEVELOP THEIR OWN STANDARDS OF RELIGION AND MORALITY, THEY INEVITABLY JUDGE EVERYONE BY THOSE SELF-MADE BELIEFS AND STANDARDS.**

Over the previous several centuries they had gradually modified God's revealed Word to suit their own thinking, inclinations, and abilities. By Jesus' time their tradition had taken such a hold on Judaism that it had actually replaced the authority of Scripture in the minds of many Jews (Matt. 15:6; cf. 15:2).

“Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment” (James 3:1).

**“From everyone who has been given much shall much be required” (Luke 12:48).**

**WE ARE ESPECIALLY GUILTY IF WE DO NOT PRACTICE WHAT WE OURSELVES TEACH AND PREACH.** *“Therefore, you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things. And we know that the judgment of God rightly falls upon those who practice such things” (Rom. 2:1-2).*

**The Gospel is a judgment reality!**

**\*\*\* Ephesians 4:15; Titus 2:15; & every call for wisdom, discernment, contrast (ie. sheep vs. wolves... good fruit or bad fruit... light vs. dark... temporary vs. eternal... righteous vs. unrighteous.. under the standard vs. an exceeding standard... logs vs. specks... good vs. false teachers & prophets... truth vs. lies... real Gospels vs. fake Gospels... etc.) requires judging & good judgement.**

**Think about the consequences of not/never judging/discerning...**

- **EVIL-DOERS DO MORE EVIL...**
- **LIARS & DECEIVERS SPREAD MORE DECEIT...**
- **BETRAYAL BECOMES MORE WIDE-SPREAD...**
- **RIGHTEOUSNESS BECOMES UNRECOGNIZABLE.**
- **BLESSINGS ARE MISSED & PEOPLE STAY LOST.**



➤ **FALSE-TEACHERS & PROPHETS BUILD CROWDS:**

Showmen leave you energized BUT empty...  
because, while they ARE energized...  
THEY... are EMPTY!

**WE NEED THE GOSPEL'S ONE & ONLY GOD-MAN!**

**WE DON'T NEED ADRENALIN... WE NEED ANOINTING.**

**...NOT HAPPY-SPUNK, BUT GOD'S HOLY SPIRIT!**

A "show" without the Spirit is a sham!

- **COMPROMISE REPLACES COMMITMENT...**
- **MECHANICS REPLACE MESSIANIC MIRACLES...**
- **RELIGION REPLACES REPENTANCE...**
- **MAN'S TRADITION REPLACES GOD'S TRUTH...**
- **HAPPY LIKEABILITY REPLACES HOLY LOVING...**

## **B. HYPOCRITES**

<sup>3</sup>“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? <sup>4</sup>“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? <sup>5</sup>“**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.

➤ **JESUS CALLS HYPOCRISY/HYPOCRITES...**

- **LEAVEN** (Luke 12:1)
- **WHITEWASHED TOMBS** (Mt. 23:27)
- **CONCEALED TOMBS** (Luke 11:44)
- **TARES/WEEDS IN WHEAT** (Mt.13:25)
- **WOLVES IN SHEEP'S CLOTHES** (Mt. 7:15)

Righteousness lives & loves  
on the straight & narrow!

Self-righteous judgment will  
become its own gallows,

Lumberjack SOLUTION:

- Psalm 139:23-24 (Loving Father, perfect Judge... help me to see what I do not see... or help me to see & BE your righteousness more righteously in any situation.)
- For the dogs & pigs who “trample underfoot” (reject, mock, attack, etc,) God’s pearls (His Word, will, & ways... His “truth in love,” His “good seed(s),” His declarations, exhortations, & rebukes that are in accord with sound doctrine...” You walk away... You may even “shake the dust off your feet” (a cultural insult) as you move on... on mission!

- We need to be plank-pullers before we do any speck-pecking!
- Hypocrisy is a cesspool of arrogance... & a swamp of self-righteousness.

## V. CHRIST-LIKE DISCIPLES

v.5b ...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.

### A. Distinguish

- **FIRST THINGS FIRST...** in the kingdom.
  - Mirror 1<sup>st</sup> then the mission field.
  - Logs 1<sup>st</sup> then specks.
  - Hearts 1<sup>st</sup> then hands...
- **GOD'S HOLY GUARDRAILS**
  - Truth AND/IN Love
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- Heavenly-minded AND Earthly-works
- Logs vs. Specks

## B. Disciple

- *Then*
- *You*
- *See-clearly*
  - *Judging like Christ...*
  - *Measures/Measuring like Christ...*
    - 2 Timothy 3:16-17
    - ***I am the way, the truth, and the life!***
    - Head, Heart, & Hands
    - Measures = “weights & scales” (beware)
    - Measures of integrity (i.e. cracked clay pots filled with wax & then painted over to deceive & misrepresent)
- *(Help) to take the speck out*
- *“of your BROTHER’s eye.”*

## C. Discern (see v.6)

- The biblical blueprint & bullseyes...
- See the victorious vision of the Beatitudes...
- **Reach-wide & teach-deep!**

Right doctrine not only is compatible with true holiness, unity, and fellowship but is absolutely necessary for them to exist. Only right doctrine, biblical doctrine, can teach us what true holiness, unity, and fellowship are—and are not.

In many circles, including some evangelical circles, those who hold to strong convictions and who speak up and confront society and the church are branded as violators of this command not to judge, and are seen as troublemakers or, at best, as controversial.

**Yet... at no time in the history of the church, or of ancient Israel, was spiritual and moral reformation achieved apart from confrontation and conflict.**

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believer, is opposed to righteousness and will always resist God's truth and God's standards. To the carnal person, absolute doctrine and high moral standards are inherently controversial.

**A FEW VERSES LATER JESUS WARNS, “Beware of the false prophets” (MATT. 7:15). IN OTHER WORDS, WE ARE TO JUDGE WHO SPEAKS FOR GOD AND WHO DOES NOT.**

**Paul tells believers,** *“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. For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting” (Rom. 16:17–18).*

**He also instructs saints not even** *“to associate with any so-called brother if he should be 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” (1 Cor. 5:11).*

Both legalists & libertines demand that converts fit into their crowds or small “c” churches... BUT NOT into Christ!

\*\*\* God honoring holiness is the divine standard & motivation behind (& at the core of) God's Word, will, & ways.... Therein, Justice is the door thru which the Lord brings His vengeance into the house of the wicked.

- Discernment & wisdom require judging/-ment.
- Detecting wolves, vipers, & goats = judging/ment
- Truth in love requires judging/-ment.

## The Berean Devotional: Verse of the day

(September 5, 2025)

### Psalm 15:1-5 (all)

<sup>1</sup>O LORD, who shall reside/sojourn in Your tent?  
Who shall dwell/settle on Your holy hill? <sup>2</sup>He who walks with integrity, practices righteousness, and speaks truth in his heart; <sup>3</sup>He who does not slander with his tongue, nor does evil to his neighbor, nor brings shame to/on his friend; <sup>4</sup>A despicable person is despised in his eyes, but he honors those who fear the LORD;  
He takes an oath to his own detriment/hurt and does not change; <sup>5</sup>He lends his money without charging interest and he does not take a bribe against the innocent. He who does these things shall never be shaken/moved.

It was surprising to discover two new things in this passage. The first is that while Christians usually choose Psalm 23 as their favorite psalm, Jews often choose Psalm 15. The second is that the Hebrew of the phrase "who shall dwell" does not suggest "living in," but rather "visiting with"—that is, being acceptable to come into God's presence. In other words, the psalm has at least an equally strong present tense application as it does a future one.

It is essential, therefore, for us to consider whether [God](#) allows us to visit Him, and thus whether He hears our prayers. The person who has these qualifications most certainly will be heard. In him is no false way at all, no pretense, no deceit, no [gossip](#), no guile, and no hypocrisy. He has no hollow friendships, nor does He give vain compliments. His heart, hand, and tongue are in unison in believing and doing truth. This is a model for all of us to strive to reach.

[Proverbs 25:19](#) instructs us, "Confidence in an unfaithful man in time of trouble is like a bad tooth and a foot out of joint." [Faithfulness](#) always indicates a person who deals truthfully; he can be trusted. Yet, dealing with unfaithful people is usually painful because one never knows whether they will come through. Thus, our evaluation of ourselves comes down to this question: How can God trust us if we are not striving to be honest *now*?

[II Corinthians 4:1-2](#) sets a standard:

Therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.



Paul's proclamation fits right into the description of the acceptable person in Psalm 15. Our responsibility is to manifest truth. We must make honest and diligent use of God's gracious gifts without craftiness. Is our way Christ's way and therefore acceptable to God? Can we say that we have nothing to do with hidden and shameful methods?

Paul is not saying that we act with unscrupulous cleverness, but that we do not adulterate truth in any form at all. By making truth clear, whether in word or deed, we commend ourselves both to human conscience in the sight of God and please Him at the same time. We should be childlike and open, leaving as little room as possible for people to misinterpret our motives, misunderstand our actions, or twist our words out of their real meaning.

Does it make any difference what people think of us? Some take the approach that "I'm going to do what I want to do, and what others think doesn't matter." However, it matters very much to God. If it did not, He would not show such concern in His Word regarding being a good witness for Him. Nor would He warn us about protecting our reputation—or His—because much of our effectiveness in witnessing depends on our being trustworthy.

Keeping the ninth commandment begins with not letting our deceitful heart trick us into doing anything less than what is honest and true in God's sight, regardless of what we think men might discern from what we say or do. To do this, we may have to override strong internal drives to make ourselves look good, but doing what is right is something that must be done to remain pure and glorify God.

— John W. Ritenbaugh

## VI. Dogs & Hogs

**Satan's dogs & hogs are those who oppose God's sheep, sheepdogs, & shepherds.**

### D. DOGS

<sup>6</sup>“Do not give what is holy to dogs...

*He prayed, “I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes” (Matt. 11:25).*

*“To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.... Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand” (Matt. 13:11, 13).*

*After Jesus rose from the dead He showed Himself to no one who was not a believer.*

**T/S:** Hearing The Gospel & being discipled is an eternal blessing & privilege!!!

- For those wrestling with it... crawl through broken glass to help them & persevere through their struggles...
- Dogs & pigs are their own problem... but if we keep feeding them & letting them trample & tear apart, that's our problem!

## **E. HOGS**

and do not throw your pearls before swine,  
or they will trample them under their feet,  
and turn and tear you to pieces.

### **Matthew 13:45-46**

#### **The Parable of the Pearl of Great Price**

<sup>45</sup> *"Again, the kingdom of heaven is like a merchant seeking beautiful pearls, <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had and bought it.*

**JESUS CLOSES... WITH A THUNDERBOLT  
THAT COMPLETELY SHATTERS THE  
SENTIMENTAL INTERPRETATION THAT, IN  
THE NAME OF HUMILITY AND LOVE, WE ARE  
NEVER TO OPPOSE WRONG OR CORRECT  
WRONGDOERS. - MacArthur**

Peter closes his warning with the words: **“IT HAS  
HAPPENED TO THEM ACCORDING TO THE TRUE  
PROVERB, ‘A DOG RETURNS TO ITS OWN VOMIT,’  
AND, ‘A SOW, AFTER WASHING, RETURNS TO  
WALLOWING IN THE MIRE’ ”** (2 Peter 2:22).

**“Your blood be upon your own heads! I am clean. From now  
on I shall go to the Gentiles”** (Acts 18:6).

- **For those wrestling with it... crawl through broken glass to help them & persevere through their struggles...**
- **Dogs & pigs are their own problem... but if we keep feeding them & letting them trample & tear apart, that’s our problem!**

## **VIDEO:** *What did Jesus mean... Pearls & Pigs?*

**Dogs & hogs are Satan's obnoxious opposers to God's obedient overcomers. (see 1 John 3:10 & Romans 8:37)**

### **12 ways the world's dogs & hogs live:**

- Defying Creator God
- Tearing down Truth
- Lying vs. loving
- Hurting vs. Helping
- Perverting vs. Purifying
- Corrupting vs. Constructing
- Tearing down vs. Building up
- Attacking God's abiding
- Denying & lying about God's dying & loving
- Hypocritically self-righteous vs. holy & repentant
- Hating, slander, & persecuting vs. BE-ing Biblically Christ-like
- Hell-bound vs. Heaven-sent.

**T/S:** Remember how dogs & hogs treat God & His family... for John the Baptist (and countless others – see Heb. 11).

### **CHRIST'S BEATITUDES LED TO THEIR BEHEADING!**

**Dogs & Hogs hate, slander, persecute, undermine, attack, torture, & kill God's sheep, sheepdogs, & shepherds!**

## REVIEW:

Jesus on judging!  
By grace thru faith, righteous disciples  
learn & live, discipling & discerning,  
between God's Gospel "guardrails"  
of truth in love.

## CLOSE:

**We've heard from Jesus on judging the world's...**

- Hyper Legalists
- Hypocritical Lumberjacks
- **Helpful** Truth-In-Lovers
- Hurtful Dogs
- Hate-filled Hogs

### **1 Corinthians 5:11-13**

**11**But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. **12**For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? **13**God judges those outside. "Purge the evil person from among you."

To all the lumberjacks out there...

Remember Christ's teaching & preaching from 2,000 years ago... from this very day... and from the doorway to the literal Promised Land back in Moses' last days...

**Deuteronomy 4:9**

*Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.*

Christ's call for righteousness  
confronts & corrects BOTH "sides"  
of kingdom corruption:  
legalistic hypocrisy & liberal foolishness!

(legalism & liberalism... the lawyers & the libertines...  
the religionists & leftists... the holy-hammers AND  
help-less-hippies... the 2-faced Pharisees & the  
gullible, non-discerning, evangelists... ...BOTH  
the loveless & the love-fest crowds!)

For ALL Sheep, Sheepdogs, & Shepherds...

- **WOLVES & VIPERS** = **BEWARE & FIGHT**
- **DOGS & HOGS** = **DISCERN & MOVE ON**
- **GOATS** = **GO-TO DISCIPLE & DISCERN**

## **WHILE SOME PEOPLE ARE SO LOST THAT YOU CANNOT FIND THEM... NO ONE IS SO LOST THAT THE LORD CAN'T FIND THEM.**

Matthew 7:6 is one of the “hard sayings” of Jesus. We must take the command seriously and do our best to obey it, because it is the Lord’s will. But because it is so serious and because we may also be inclined to be self-righteous and judgmental, we need to depend on the Lord with special care and sincerity. Even when we determine that a person is too rebellious to hear the gospel or is a heretical and false teacher, we go on our way not in self-satisfied judgment but in great disappointment and sorrow—remembering how our Lord, as He approached Jerusalem for the last time, “saw the city and wept over” those who refused to recognize and receive their King (Luke 19:41–42). To avoid wrongful judging and to accomplish right discernment is to be marked as a citizen of the heavenly kingdom.

... The entire thrust of the Sermon on the Mount is to show the complete distinction between true religion and false religion, between spiritual truth and spiritual hypocrisy. Jesus places God’s perfect and holy standards beside the unholy and self-righteous standards of the scribes and Pharisees and declares that those who follow those unholy and self-righteous standards have no part in God’s kingdom (5:20). No more controversial or judgmental sermon has ever been preached. - MacArthur

# **PRAYER**



# STUDY NOTES:

## ◀ Matthew 7:1 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">3361</a> <a href="#">[e]</a>	Μὴ <a href="#">Mē</a>	Not	<a href="#">Adv</a>
<a href="#">2919</a> <a href="#">[e]</a>	κρίνετε, <a href="#">krinete</a>	do judge,	<a href="#">V-PMA-2P</a>
<a href="#">2443</a> <a href="#">[e]</a>	ἵνα <a href="#">hina</a>	that	<a href="#">Conj</a>
<a href="#">3361</a> <a href="#">[e]</a>	μὴ <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">2919</a> <a href="#">[e]</a>	κριθῆτε· <a href="#">krithēte</a>	you should be judged.	<a href="#">V-ASP-2P</a>

## ◀ 2919. krinó ▶

### Lexical Summary

krinó: To judge, to decide, to determine

**Original Word:** κρίνω

**Part of Speech:** Verb

**Transliteration:** krinó

**Pronunciation:** kree'-no

**Phonetic Spelling:** (kree'-no)

**KJV:** avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law,

ordain, call in question, sentence to, think

**NASB:** judge, judged, judges, decided, judging, trial, determined

**Word Origin:** [perhaps a primary word]

1. (properly) to distinguish, i.e. decide (mentally or judicially)
2. (by implication) to try, condemn, punish

## Strong's Exhaustive Concordance

decree, determine, judge

Properly, to distinguish, i.e. Decide (mentally or judicially); by implication, to try, condemn, punish -- avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

## HELPS Word-studies

**2919** *krínō* – properly, to separate (distinguish), i.e. judge; come to a *choice* (decision, judgment) by making a *judgment* – either positive (a verdict in favor of) or negative (which rejects or condemns).

J. Thayer comments that "the proper meaning of **2919** (*krínō*) is *to pick out* (choose) *by separating*" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). **2919** /*krínō* ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an *official (legal) standard*. We only *judge* (**2919** /*krínō*) accurately by *intelligent comparison and contrast* based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

[**2919** (*krínō*) is used of "bringing to trial" (the trying of fact) in a court of law.

**2919** (*krínō*) originally meant "*separate*." So Homer, of Ceres separating the grain from the chaff (Iliad, v, 501). Thence, 'to distinguish, to pick out, to be of opinion, to judge' " (*WS*, 418).]

## NAS Exhaustive Concordance

**Word Origin**

a prim. verb

**Definition**

to judge, decide

**NASB Translation**

act as...judge (1), concluded (1), condemn (1), condemning (1), considered (1), decided (8), determine (1), determined (2), go to law (1), goes to law (1), judge (42), judged (25), judges (10), judging (5), judgment (1), pass judgment (1), passes judgment (1), passing judgment (1), pronounced (1), regards (2), stand trial (2), sue (1), trial (3), tried (1), try (1).

## Thayer's Greek Lexicon

**STRONGS NT 2919:** κρίνω

**κρίνω**; future **κρίνω**; 1 aorist **ἔκρινα**; perfect **κέκρικα**; 3 person singular pluperfect, without augment (Winers Grammar, § 12, 9; (Buttmann, 33 (29))), **κεκρίκει** ([Acts 20:16](#) G L T Tr WH); passive, present **κρίνομαι**; imperfect **ἐκρινόμην**; perfect **κεκριμαι**; 1 aorist **ἐκριθην** (cf. Buttmann, 52 (45)); 1 future **κριθήσομαι**; the Sept. for **כִּרְיָ**, and also for **כִּרְיָ** and **כִּרְיָ**; Latincerno, i. e.

**1. to separate, put asunder; to pick out, select, choose** (Homer, Herodotus, Aeschylus, Sophocles, Xenophon, Plato, others; **μετά νεανίσκων ἀρίστων κεκριμένων** (chosen, picked), 2 Macc. 13:15; **κεκρίμενοι ἄρχοντες**, Josephus, Antiquities 11, 3, 10); hence,

**2. to approve, esteem**: **ἡμέραν παρ' ἡμέραν**, one day above another, i. e. **to prefer** (see **παρά**, III. 2 b.), [Romans 14:5](#) (so **τί πρό τίνος**, Plato, Phil., p. 57 e.; **τόν Ἀπολλῶ πρό Μαρσίου**, rep. 3, p. 399 {e}.); **πᾶσαν ἡμέραν**, to esteem every day, i. e. hold it sacred, *ibid.*

**3. to be of opinion, deem, think**: **ὀρθῶς ἔκρινας**, thou hast decided (judged) correctly, [Luke 7:43](#); followed by an infinitive [Acts 15:19](#); followed by a direct question, [1 Corinthians 11:13](#); **τοῦτο, ὅτι** etc. **to be of opinion** etc. [2 Corinthians 5:14](#); followed by the accusative with an infinitive [Acts 16:15](#); **τινα** or **τί** followed by a predicate accusative, **κρίνειν τινα ἄξιον τίνος**, to judge one (to be) worthy of a thing, [Acts 13:46](#); **ἄπιστον κρίνεται**, [Acts 26:8](#).

**4. to determine, resolve, decree**: **τί**, [1 Corinthians 7:37](#) (**κρίναι τί καί πρόθεσθαι**, Polybius 3, 6, 7; **τό κρίθην**, which one has determined on, one's resolve, 5, 52, 6; 9, 13, 7; **τοῖς κριθείσι ἐμμένειν δεῖ**, Epictetus diss. 2, 15, 7ff); **δόγματα**, passive (**the decrees that had been ordained** (cf. A. V.)), [Acts 16:4](#); **τοῦτο κρίνατε**, followed by an infinitive preceded by the article **τό**, [Romans 14:13](#); also with **ἐμαυτῷ** added, **for myself** i. e. for my own benefit (lest I should prepare grief for myself by being compelled to grieve you), [2 Corinthians 2:1](#); followed by an infinitive, [Acts 20:16](#); [Acts 25:25](#); [1 Corinthians 2:2](#) G L T Tr WH ((see below)); ; [Titus 3:12](#) (1 Macc. 11:33; 3Macc. 1:6 3Macc. 6:30; Judith 11:13; Wis. 8:9; Diodorus 17, 95; Josephus, Antiquities 7, 1, 5; 12, 10, 4; 13, 6, 1); with **τοῦ** prefixed, [1 Corinthians 2:2](#) Rec. ((see above)); followed by the accusative with an infinitive [Acts 21:25](#) (2 Macc. 11:36); with **τοῦ** prefixed, [Acts 27:1](#) (cf. Buttmann, § 140, 16 δ.); (**κρίνεται τίνι**, it is one's pleasure, **it seems good to one**, 1 Esdr. 6:20f (21f); (92)).

**5. to judge;**

**a. to pronounce an opinion concerning right and wrong;** **α.** in a forensic sense ((differing from **δικάζειν**, the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)), of a human judge: **τινα**, to give a decision respecting one, **John 7:51; κατά τόν νόμον**, **John 18:31; Acts 23:3; Acts 24:6** Rec.; the substance of the decision is added in an infinitive, **Acts 3:13**; passive **to be judged, i. e. summoned to trial that one's case may be examined and judgment passed upon it**, **Acts 25:10; Acts 26:6; Romans 3:4** (from **Psalm 50:6** ()); **περί** with the genitive of the thing, **Acts 23:6; Acts 24:21; (Acts 25:20)**; with addition of **ἐπί** and the genitive of the judge, **before one**, **Acts 25:9**. Where the context requires, used of a condemnatory judgment, equivalent to **to condemn**: simply, **Acts 13:27**. **β.** of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: absolutely, **John 5:30; John 8:50; δικαίως**, **1 Peter 2:23; ἐν δικαιοσύνη**, **Revelation 19:11; τινα**, **1 Corinthians 5:13**; passive **James 2:12; ζῶντας καί νεκρούς**, **2 Timothy 4:1; 1 Peter 4:5; νεκρούς**, passive, **Revelation 11:18** (Buttmann, 260 (224)); **τήν οἰκουμένην**, the inhabitants of the world, **Acts 17:31** (cf. Winer's Grammar, 389 (364)); **τόν κόσμον**, **Romans 3:6; τά κρυπτά τῶν ἀνθρώπων**, **Romans 2:16; κρίνειν τό κρίμα τίνος ἐκ τίνος** (see **κρίμα**, 2 under the end), **Revelation 18:20**, cf. **6:10; κρίνειν κατά τό ἐκάστου ἔργον**, **1 Peter 1:17; τούς νεκρούς ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατά τά ἔργα αὐτῶν**, passive, **Revelation 20:12f**; with the accusative of the substance of the judgment, **thou didst pronounce this judgment, ταῦτα ἔκρινας**, **Revelation 16:5**; **contextually**, used specifically of the act of **condemning and decreeing (or inflicting) penalty on** one: **τινα**, **John 3:18; John 5:22; John 12:47; Acts 7:7; Romans 2:12; 1 Corinthians 11:31; 2 Thessalonians 2:12; Hebrews 10:30; Hebrews 13:4; 1 Peter 4:6** (cf. Winer's Grammar, 630 (585)); **James 5:9** (where Rec. **κατάκριμα**); **Revelation 18:8; Revelation 19:2** (Wis. 12:10, 22); **τόν κόσμον**, opposed to **σῶζειν**, **John 3:17; John 12:47**; of the devil it is said **ὁ ἄρχων τοῦ κόσμου τούτου κέκριται**, because the victorious cause of Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy, **John 16:11**. **γ.** of Christians as hereafter to sit with Christ at the judgment: **τόν κόσμον**, **1 Corinthians 6:2; ἀγγέλους**, **1 Corinthians 6:3** (cf. **ἄγγελος**, 2 under the end; yet see Meyer edition Heinrici ad the passages cited).

**b. to pronounce judgment; to subject to censure;** of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: universally, and without case, **John 8:16, 26; κατά τί**, **John 8:15; κατ' ὄψιν**, **John 7:24; ἐν κρίματι τίνι κρίνειν**, **Matthew 7:2; τινα**, passive (with the nominative of person), **Romans 3:7; ἐκ τοῦ στόματος σου κρίνω σε**, out of thine own mouth (i. e. from

what thou hast just said) will I take the judgment that must be passed on thee, [Luke 19:22](#); [τί](#), [1 Corinthians 10:15](#); passive, [1 Corinthians 10:29](#); [τό δίκαιον](#), [Luke 12:57](#); followed by [εἰ](#), **whether**, [Acts 4:19](#); with the accusative of the substance of the judgment: [τί](#) i. e. [κρίσιν τινα](#), [1 Corinthians 4:5](#); [κρίσιν κρίνειν](#) (Plato, rep. 2, p. 360 d.) [δικαίαν](#) (cf. Buttmann, § 131, 5), [John 7:24](#) ([ἀληθινήν καί δικαίαν](#), Tobit 3:2; [κρίσεις ἀδίκους](#), Susanna 53); of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, [1 Corinthians 5:12](#); of those who judge severely (unfairly), finding fault with this or that in others, [Matthew 7:1](#); [Luke 6:37](#); [Romans 2:1](#); [τινα](#), [Romans 2:1, 3](#); [Romans 14:3f, 10, 13](#); followed by [ἐν](#) with the dative of the thing, [Colossians 2:16](#); [Romans 14:22](#); hence equivalent to **to condemn**: [Romans 2:27](#); [James 4:11f](#).

**6.** Hebraistically equivalent to **to rule, govern; to preside over with the power of giving judicial decisions**, because it was the prerogative of kings and rulers to pass judgment: [Matthew 19:28](#); [Luke 22:30](#) ([τόν λαόν](#), [2 Kings 15:5](#); [1 Macc. 9:73](#); Josephus, Antiquities 5, 3, 3; [οἱ κρίνοντες τήν γῆν](#), [Psalm 2:10](#); Sap. i. 1; cf. Gesenius, Thesaurus, iii., p. 1463f).

**7.** Passive and middle **to contend together**, of warriors and combatants (Homer, Diodorus, others); **to dispute** (Herodotus 3, 120; Aristophanes nub. 66); in a forensic sense, **to go to law, have a suit at law**: with the dative of the person with whom (Winer's Grammar, § 31, 1 g.), [Matthew 5:40](#) ([Job 9:3](#); [Job 13:19](#); Euripides, Med. 609); followed by [μετά](#) with the genitive of the person with whom one goes to law, and [ἐπί](#); with the genitive of the judge, [1 Corinthians 6: \(1\), 6](#).

(Compare: [ἀνακρίνω](#), [ἀποκρίνω](#), [ἀνταποκρίνω](#) ([ἀνταποκρίνομαι](#)), [διακρίνω](#), [ἐνκρίνω](#), [ἐπικρίνω](#), [κατακρίνω](#), [συνκρίνω](#), [ὑποκρίνω](#) ([ὑποκρίνομαι](#)), [συνυποκρίνω](#) ([συνυποκρίνομαι](#)).)

## Topical Lexicon

### Scope of Usage in Scripture

With one hundred fifteen occurrences, κρίνω threads through every stratum of New Testament thought—from the Synoptic Gospels to Revelation. It appears in narrative ([Luke 7:43](#)), didactic ([Romans 2:1](#)), pastoral ([Titus 3:12](#)), and apocalyptic settings ([Revelation 20:12-13](#)).

Context determines whether the idea is (1) rendering a legal verdict, (2) making a moral evaluation, (3) exercising spiritual discernment, or (4) referring to God's ultimate assize.

## Divine Judgment

The New Testament consistently presents God as the perfectly righteous Judge. *“On the day when God judges the secrets of men through Christ Jesus”* ([Romans 2:16](#)) expresses both certainty and universality.

Revelation repeatedly places κρίνω on God's lips or in heavenly doxologies: “You are just, O Holy One, who is and was, because You have judged these things” ([Revelation 16:5](#)). Such uses reinforce divine holiness and vindication of His people ([Revelation 6:10](#); [19:2](#)).

## Messianic Authority to Judge

All ultimate adjudication has been entrusted to the Son ([John 5:22](#)). This stewardship is climactically announced in [Acts 17:31](#): *“He has set a day when He will judge the world with justice by the Man He has appointed.”*

The Gospels anticipate this authority ([John 5:30](#); [12:48](#)), and Revelation depicts its execution ([19:11](#)).

## Eschatological Judgment and the Final Assize

κρίνω dominates the last pages of Scripture. At the great white throne “the dead were judged according to their deeds” (Revelation 20:12-13). The same verb describes the destruction of Babylon (Revelation 18:8, 20) and the rewarding of God’s servants (11:18). These passages ground Christian eschatology in a future, public, irreversible judgment that vindicates righteousness and punishes evil.

## Human Courts and Civil Proceedings

The narrative sections of Acts illustrate κρίνω in Roman and Jewish legal contexts (Acts 25:10, 25; 26:8; 27:1). Paul navigates these courts without denying their legitimacy, yet he appeals ultimately to God’s bar of justice (Acts 24:21). **The verb thus frames a theology of civil authority that is provisional and accountable to God.**

## Judgment Within the Church

Paul employs κρίνω for ecclesial discipline and arbitration. Believers are expected to settle disputes internally (1 Corinthians 6:1-6) and even “judge angels” (6:3). Church courts must guard purity (5:3, 12-13) while avoiding censoriousness (Romans 14:3, 13). Titus 3:12 shows κρίνω guiding strategic ministry decisions: “When I send Artemas or Tychicus to you, make every effort to come to me in Nicopolis, for I have decided to winter there.”

## Personal Discernment and Self-Examination

Self-judgment is commended as preventive discipline:  
*“If we judged ourselves, we would not come under judgment”* (1 Corinthians 11:31).

This discerning self-scrutiny contrasts with the worldly mind that is *“condemned by what it approves”* (Romans 14:22).

### Prohibition of Hypocritical Judgment

Jesus’ injunction “Do not judge, or you will be judged” (Matthew 7:1; Luke 6:37)

forbids self-righteous condemnation,  
not moral discernment.

The same discourse commands, “First remove the plank from your own eye” (Matthew 7:5), highlighting motive and consistency rather than suspending ethical evaluation.

John 7:24 balances the command: **“STOP JUDGING BY APPEARANCES, BUT JUDGE WITH RIGHTEOUS JUDGMENT.”**

### Ethical and Pastoral Implications

1. Humility: Romans 2:1 indicts those who judge others while practicing the same sins.
2. Accountability: Hebrews 10:30 cites Deuteronomy to warn, “The Lord will judge His people.”
3. Assurance: God’s just judgment brings comfort to the oppressed (2 Thessalonians 2:12; 1 Peter 4:5-6).



4. Mission: Awareness of impending judgment fuels evangelism (Acts 24:25; 2 Corinthians 5:14 because “we have concluded”/κρίνω).

5. Holiness: Anticipation of judgment promotes purity in marriage (Hebrews 13:4) and community life.

## Historical Background

κρίνω draws imagery from both Jewish and Greco-Roman jurisprudence. In the Sanhedrin, verdicts were rendered by elders; in Roman fora, procurators like Festus “decided” cases (Acts 25:20). The New Testament appropriates this legal vocabulary to describe cosmic realities, thereby translating everyday courtroom experience into theological expectancy.

### **Related Concepts and Vocabulary**

- διάκρισις (discernment) and ἀνακρίνω (examine) develop the evaluative nuance.
- κατάκρισις (condemnation) intensifies the punitive aspect.
- κρίμα (judgment/decision) is the noun form frequently paired with κρίνω (e.g., 1 Corinthians 11:29).

## Summary

κρίνω integrates the entire biblical drama: creation's moral order, the cross as the turning point of judgment (John 12:31), the Spirit-empowered discernment of believers, and the climactic throne where every knee will bow.

Used of God, Christ, civil authorities, church leaders, and individual believers, the verb summons the reader to sober self-examination, active discernment, and steadfast hope in God's final, righteous verdict.

## ◀ Matthew 7:2 ▶

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">1722</a> <a href="#">[e]</a>	ἐν <a href="#">en</a>	With	<a href="#">Prep</a>
<a href="#">3739</a> <a href="#">[e]</a>	ᾧ <a href="#">hō</a>	Whatever	<a href="#">RelPro-DNS</a>
<a href="#">1063</a> <a href="#">[e]</a>	γὰρ <a href="#">gar</a>	For	<a href="#">Conj</a>
<a href="#">2917</a> <a href="#">[e]</a>	κρίματι <a href="#">krimati</a>	verdict	<a href="#">N-DNS</a>
<a href="#">2919</a> <a href="#">[e]</a>	κρίνετε <a href="#">krinete</a>	you judge,	<a href="#">V-PIA-2P</a>
<a href="#">2919</a> <a href="#">[e]</a>	κριθήσεσθε, <a href="#">krithēsesthe</a>	you will be judged;	<a href="#">V-FIP-2P</a>
<a href="#">2532</a> <a href="#">[e]</a>	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">1722</a> <a href="#">[e]</a>	ἐν <a href="#">en</a>	with	<a href="#">Prep</a>
<a href="#">3739</a> <a href="#">[e]</a>	ᾧ <a href="#">hō</a>	whatever	<a href="#">RelPro-DNS</a>
<a href="#">3358</a> <a href="#">[e]</a>	μέτρω <a href="#">metrō</a>	measure	<a href="#">N-DNS</a>

<a href="#">3354</a> [e]	μετρεῖτε <a href="#">metreite</a>	you measure,	<a href="#">V-PIA-2P</a>
<a href="#">3354</a> [e]	μετρηθήσεται <a href="#">metrēthēsetai</a>	it will be measured again	<a href="#">V-FIP-3S</a>
<a href="#">4771</a> [e]	ὕμῃν. <a href="#">hymin</a>	to you.	<a href="#">PPro-D2P</a>

## 3358. metron

### Lexical Summary

metron: Measure

**Original Word:** μέτρον

**Part of Speech:** Noun, Neuter

**Transliteration:** metron

**Pronunciation:** MEH-tron

**Phonetic Spelling:** (met'-ron)

**KJV:** measure

**NASB:** measure, standard, measurements, proper

**Word Origin:** [an apparently primary word]

1. a measure ("metre")
2. (by implication) a limited portion (degree)  
{literally or figuratively}

### Strong's Exhaustive Concordance

measure.

An apparently primary word; a measure ("metre"), literally or figuratively; by implication, a limited portion (degree) -- measure.

### HELPS Word-studies

**3358** *métron* – properly, a *measure* (the actual measure *itself*); (figuratively)

## **THE BASIS FOR DETERMINING WHAT IS ENOUGH (OR NOT ENOUGH), WHAT IS FAIR (OR NOT FAIR), ETC.**

[3358](#) /*métron* ("standard, measure") is the controlling basis by which something is determined as acceptable or unacceptable – *preeminently* rooting to *the Lord Himself* as His being is the only ultimate measure of truth.

### **NAS Exhaustive Concordance**

#### **Word Origin**

a prim. word

#### **Definition**

a measure

#### **NASB Translation**

measure (8), measurements (1), proper (1), standard (4).

### **Thayer's Greek Lexicon**

#### **STRONGS NT 3358: μέτρον**

μέτρον, μέτρου, τό, the Sept. chiefly for מִדְּיָה (cf. μήτηρ), **measure**;

#### **1. an instrument for measuring;**

**a. a vessel for receiving and determining the quantity of things, whether dry or liquid:** in proverbial discourse, μέτρειν μέτρῳ, of the measure of the benefits which one confers on others, [Luke 6:38](#); μέτρον πεπιεσμένον καὶ σεσαλευμένον, figuratively equivalent to most abundant requital, *ibid.*; πληροῦν τό μέτρον τῶν πατέρων, to add what is lacking in order to fill up their ancestors' prescribed number of crimes, [Matthew 23:32](#) (see πληρόω, 2 a.); ἐκ μέτρου (A. V. **by measure**; see ἐκ, V. 3) i. e. **sparingly**, [John 3:34](#) (also ἐν μέτρῳ, [Ezekiel 4:11](#)).

**b. a graduated staff for measuring, measuring-rod:** [Revelation 21:15](#); with ἀνθρώπου added (man's measure), such as men use, [Revelation 21:17](#); hence, in proverbial discourse, **the rule or standard of judgment:** [Matthew 7:2](#); [Mark 4:24](#).

**2. determined extent, portion measured off, measure or limit:** with a genitive of the thing received, [Romans 12:3](#); [2 Corinthians 10:13](#); ([Ephesians 4:7](#)); ἐν μέτρῳ, in proportion to the measure (cf. Winers Grammar, § 48, a. 3 b. and see ἐνέργεια; others, **in due measure**), [Ephesians 4:16](#); **the required measure, the due, fit, measure:** τῆς ἡλικίας, the proper i. e. ripe, full age (see ἡλικία, 1 c.) (of a man), [Ephesians 4:13](#) (ἡβης, Homer, Iliad 11,

225; Odyssey 11, 317; Solon 5, 52 (Poet. Min. Gr. (edited by Gaisford) 3:135)).

## Topical Lexicon

### Overview of “Measure” in Scripture

The term translated “measure” weaves together themes of justice, equity, limitation, proportion, and divine generosity.

Whether describing a literal measuring rod, the moral standard by which judgment is rendered, or the gracious allotment of spiritual gifts, **THE WORD HIGHLIGHTS THE PRECISION, FAIRNESS, AND INTENTIONALITY OF GOD’S DEALINGS WITH HUMANITY.**

## Occurrences in the New Testament

The word appears fourteen times:

- [Matthew 7:2](#); 23:32
- [Mark 4:24](#)
- [Luke 6:38](#) (twice)
- [John 3:34](#)
- [Romans 12:3](#)
- [2 Corinthians 10:13](#) (twice)
- [Ephesians 4:7, 4:13, 4:16](#)
- [Revelation 21:15, 21:17](#)

**Each context adds a facet to the biblical theology of measure.**

## Measure in Divine Justice and Human Judgment

In the Sermon on the Mount, Jesus warns, “For with the measure you use, it will be measured back to you” ([Matthew 7:2](#)). The same principle is echoed in [Mark 4:24](#) and [Luke](#)

[6:38](#). Here measure functions as a reciprocating standard: the criterion one employs toward others will be applied by God toward the individual. The call is both ethical and eschatological, urging believers to adopt the just and merciful standard of God Himself.

[Matthew 23:32](#) indicts the scribes and Pharisees for filling up “the measure of your fathers,” illustrating how measure can represent the cumulative total of sin that brings eventual judgment (cf. [Genesis 15:16](#)).

## Measure and Grace in the Believer’s Life

[John 3:34](#) states, “For the One whom God has sent speaks the words of God, for God gives the Spirit without measure”. The limitless bestowal of the Spirit upon Christ contrasts with the limited, proportional distribution of gifts to believers.

**Romans 12:3 *urges each Christian “not to think of himself more highly than he should, but to think with sober judgment, according to the measure of faith God has apportioned”.* HERE MEASURE TEMPER PRIDE, REMINDING EVERY BELIEVER THAT FAITH ITSELF IS A DIVINE ALLOTMENT, NOT A PERSONAL ACHIEVEMENT.**

## Measure, Humility, and Ministry Gifts

[Ephesians 4](#) uses the word three times, presenting a cohesive ministry framework:

- 4:7: “To each one of us grace has been given according to the measure of Christ’s gift.”
- 4:13: The church is to attain “to mature adulthood, to the measure of the stature of the fullness of Christ.”
- 4:16: The body grows “as each part does its work in proportion to its proper measure.”

These *verses portray Christ as both Source and Standard.* Spiritual gifts are distributed in precise proportion, fostering interdependence and growth toward Christlike maturity. Spiritual pride is ruled out; every contribution is valuable yet bounded.

### Measure and Apostolic Integrity

In [2 Corinthians 10:13](#) Paul defends his ministry by claiming he will not boast “beyond our measure, but only within the field of influence God has assigned to us.” By respecting God-ordained boundaries, Paul models integrity and contentment, avoiding comparison and rivalry.

### Measure and Eschatological Fulfillment

[Revelation 21:15–17](#) depicts the angel measuring the New Jerusalem with a golden rod. The exact dimensions testify to the city’s perfection, order, and readiness as the eternal dwelling of God with His people. The act of measuring signifies both authenticity and completion of God’s redemptive plan.

### Historical Background

In the ancient Mediterranean world, standardized measures ensured fair trade and construction accuracy. *Scripture frequently rebukes dishonest scales* ([Leviticus 19:35–36](#); [Proverbs 11:1](#)). The New Testament draws upon that cultural awareness:

God’s measures are always accurate, whether applied in judgment, grace, or final restoration. The golden rod in Revelation recalls temple-measuring visions in [Ezekiel 40–42](#) and [Zechariah 2](#), linking Old and New Testament hopes.

## Theological Reflection

1. God alone establishes the true measure of all things—morality, faith, gifting, and destiny.
2. Christ embodies the perfect measure; He receives the Spirit without limitation and distributes gifts in wise proportion.
3. The Spirit enables believers to live within divinely designated measures, fostering humility and cooperation.
4. Future consummation will exhibit God's flawless measurements in the New Jerusalem.

## Practical Application for Church Life

- Cultivate a culture of mercy, knowing the standard we use will return to us ([Matthew 7:2](#)).
- Recognize and celebrate diverse gifts without envy, because each is apportioned “according to the measure of Christ’s gift” ([Ephesians 4:7](#)).
- Evaluate ministry ambitions against God-given boundaries, avoiding overreach ([2 Corinthians 10:13](#)).
- Aim for congregational maturity measured by “the stature of the fullness of Christ” ([Ephesians 4:13](#)).
- Live in anticipation of the perfectly measured city, allowing that hope to shape present holiness and mission.

In every dimension—ethical, ecclesial, and eschatological—measure underscores God's precise, righteous, and gracious ordering of His world and His people.



## Lexical Summary

**krima:** Judgment, verdict, condemnation, decision

**Original Word:** κρίμα

**Part of Speech:** Noun, Neuter

**Transliteration:** krima

**Pronunciation:** KREE-mah

**Phonetic Spelling:** (kree'-mah)

**KJV:** avenge, condemned, condemnation, damnation, + go to law, judgment

**NASB:** judgment, condemnation, judgments, lawsuits, sentence, sentence of condemnation, way

**Word Origin:** [from [G2919 \(κρίνω - judge\)](#)]

1. a decision (the function or the effect, for or against ("crime"))

## Strong's Exhaustive Concordance

condemnation, damnation, judgment.

From [krino](#); a decision (the function or the effect, for or against ("crime")) -- avenge, condemned, condemnation, damnation, + go to law, judgment.

see GREEK [krino](#)

## HELPS Word-studies

**Cognate:** 2917 *krima* (a *neuter* noun derived from [2919](#) /*krinō*, "to distinguish, judge") – judgment, emphasizing its *result* (note the *-ma* suffix). This is everlasting damnation (torment) for the unredeemed (the usual implication of [2319](#) /*theostygēs*) – or the eternal *benefits* that come from the Lord's judgment in favor of the *redeemed* (cf. Rev 20:4). [See](#) [2919](#) (*krinō*). [2917](#) /*krima* ("the *results* of a *judgment*") dramatically links cause-to-effect. Indeed, *every* decision (action) we make carries inevitable eternal results (cf. Ecc 12:14).

## NAS Exhaustive Concordance

**Word Origin**

from [krinō](#)

**Definition**

a judgment

**NASB Translation**

condemnation (8), judgment (15), judgments (1), lawsuits (1), sentence (1), sentence of condemnation (1), way (1).

## Thayer's Greek Lexicon

**STRONGS NT 2917: κρίμα**

**κρίμα** (G T WH) or **κρίμα** (L Tr (more commonly)) (on the accent cf. Winers Grammar, p. 50; Lipsius, Grammat. Untersuch., p. 40f (who gives the preference to κρίμα, as do

Alexander Buttmann (1873) 78 (64); Cobet (N. T. ad fid. etc., p. 49f); Fritzsche (Romans, vol. i., 96, 107); others; "videtur i antiquitati Graecae, i Alexandrinae aetati placuisse," Tdf. Proleg. to the Sept. edition 4, p. xxx.; on the accent in extant manuscripts see Tdf. Proleg., p. 101; cf. especially Lobeck, Paralip., p. 418)), κρίματος, τό (from κρίνω, which see; as κλίμα from κλίνω) (Aeschylus down), the Sept. very often for ὑψῖς;

**1. a decree:** plural, τοῦ Θεοῦ, [Romans 11:33](#) (others here (with A. V.) **judgments**; cf. Weiss in Meyer at the passage) ([Psalm 118:75](#) ())).

**2. judgment;** i. e. condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others: κρίματι τίνι κρίνειν, [Matthew 7:2](#). In a forensic sense, the sentence of a judge: with a genitive of the punishment to which one is sentenced, θανάτου, [Luke 24:20](#); especially the sentence of God as judge: τό κρίμα ... εἰς κατάκριμα, the judgment (in which God declared sin to be punishable with death) issued in condemnation, i. e. was condemnation to all who sinned and therefore paid the penalty of death [Romans 5:16](#); especially where the justice of God in punishing is to be shown, κρίμα denotes **condemnatory sentence, penal judgment, sentence**, [2 Peter 2:3](#); [Jude 1:4](#); with the genitive of the one who pronounces judgment, τοῦ Θεοῦ, [Romans 2:2f](#); λαμβάνεσθαι κρίμα, [Matthew 23:13-14](#) Rec.; [Mark 12:40](#); [Luke 20:47](#); [Romans 13:2](#); [James 3:1](#); the one on whom God passes judgment is said ἔχειν κρίμα, [1 Timothy 5:12](#); (βαστάζειν τό κρίμα, to bear the force of the condemnatory judgment in suffering punishment (see βαστάζω, 2), [Galatians 5:10](#); κρίμα ἐσθίειν ἑαυτῷ, so to eat as to incur the judgment or punishment of God, [1 Corinthians 11:29](#); εἰς κρίμα συνέρχεσθαι, to incur the condemnation of God, [34](#); εἶναι ἐν τῷ αὐτῷ κρίματι, to lie under the same condemnation, pay the same penalty, [Luke 23:40](#); with the genitive of the one on whom condemnation is passed, [Romans 3:8](#); [1 Timothy 3:6](#); [Revelation 17:1](#). **the judgment which is formed or passed:** by God, through what Christ accomplished on earth, εἰς κρίμα ἐγὼ εἰς τόν κόσμον τοῦτον ἦλθον, where by way of explanation is added ἵνα κτλ., to this end, that etc. [John 9:39](#); τό κρίμα ἄρχεται, the execution of judgment as displayed in the infliction of punishment, [1 Peter 4:17](#); **the last or final judgment** is called τοῦ κρίματος τοῦ μέλλοντος, [Acts 24:25](#); κρίματος αἰωνίου, eternally in force, [Hebrews 6:2](#); **the vindication of one's right**, κρίνειν τό κρίμα τίνος ἐκ τίνος, to vindicate one's right by taking vengeance or inflicting punishment on another, [Revelation 18:20](#) ((R. V. God hath judged your judgment on her), see ἐκ, I. 7); equivalent to **the power and business of judging**: κρίμα διδόναι τίνι, [Revelation 20:4](#).

**3. a matter to be judicially decided, a lawsuit, a case in court:** κρίματα ἔχειν μετά τίνος, [1 Corinthians 6:7](#).

## Topical Lexicon

Root concept and range of meaning

Krima denotes a judicial verdict that settles a matter.

Depending on context it can speak of (1) a sentence of condemnation, (2) the act of judging, or (3) the resulting punishment. It always carries the idea that a morally accountable decision has been rendered, either by God or by legitimate human authority acting under God.

## Old Testament background

**THE SEPTUAGINT OFTEN EMPLOYS KRIMA FOR HEBREW TERMS REFERRING TO LEGAL DECISIONS ISSUED BY JUDGES (FOR EXAMPLE, EXODUS 23:6-7).**

This backdrop situates the New Testament use within a covenant framework: *God, the covenant Lord, judges His people according to revealed standards.*

## Krima in the teaching of Jesus

**In the Gospels the word is reserved for solemn warnings. Jesus pronounces “harsher judgment” on religious hypocrites who “devour widows’ houses” (Mark 12:40; Matthew 23:14).**

At His trial the chief priests confess that they handed Him over “to the sentence of death” ([Luke 24:20](#)).

## JESUS ALSO EXPLAINS THAT HIS COMING DIVIDES HUMANITY:

*“For judgment I have come into this world”* ([John 9:39](#)).

Thus... **THE INCARNATE SON IS BOTH THE STANDARD  
AND THE JUDGE.**

## Pauline exposition

Paul tightens the forensic aspect of krima.

• Universal accountability: *“We know that God’s judgment against those who do such things is based on truth”* ([Romans 2:2](#)); *no one will “escape the judgment of God”* ([Romans 2:3](#)).

- Perverted accusations: Paul rejects slander that claims he teaches, “Let us do evil that good may result”—“Their condemnation is deserved” ([Romans 3:8](#)).
- Adam and Christ: “The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification” ([Romans 5:16](#)).
- Civil authority: resisting God-ordained rulers “brings judgment on oneself” ([Romans 13:2](#)).
- Self-examination at the Lord’s Table: “Anyone who eats and drinks without recognizing the body eats and drinks judgment on himself” ([1 Corinthians 11:29](#)). Yet divine discipline here is remedial, “so that we will not be condemned with the world” ([1 Corinthians 11:32](#), implicit).
- Lawsuits among believers: “The very fact that you have lawsuits among you means you are completely defeated already” ([1 Corinthians 6:7](#))—seeking secular verdicts (krimata) signals spiritual loss.
- Confidence in God’s preservation: “The one who is troubling you will bear the judgment, whoever he may be” ([Galatians 5:10](#)).

## Pastoral epistles and church leadership

Paul warns that a recent convert who becomes an overseer may “fall under the same judgment as the devil” ([1 Timothy 3:6](#)). Younger widows who abandon their pledge “incur judgment” ([1](#)

[Timothy 5:12](#)). **LEADERSHIP THEREFORE DEMANDS MATURITY SHAPED BY REVERENT FEAR.**

Sobering warnings for teachers

**[James 3:1](#)** states, *“Not many of you should become teachers, my brothers, because you know that we who teach will be judged more strictly.”*

The privilege of teaching carries heightened accountability.

### **False teachers and their doom**

Peter and Jude apply krima to the certain fate of deceivers: “Their condemnation has long been hanging over them, and their destruction has not been sleeping” ([2 Peter 2:3](#)).

Jude echoes, “Certain men... were designated long ago for condemnation” ([Jude 1:4](#)).

**APOSTOLIC COMMUNITIES WERE THUS TO GUARD DOCTRINAL PURITY.**

### **Culmination in final judgment**

Hebrews lists “eternal judgment” ([Hebrews 6:2](#)) among foundational doctrines. Revelation portrays the climactic execution of God’s verdict:

- “Come, I will show you the judgment of the great prostitute” ([Revelation 17:1](#)).
- “Rejoice, O heaven... for God has pronounced for you His judgment against her” ([Revelation](#)

[18:20](#)).

- Thrones are set and the martyrs “were given authority to judge” ([Revelation 20:4](#)).

## KRIMA SEALS THE DESTINY OF INDIVIDUALS AND EMPIRES ALIKE.

### Themes of mercy and assurance

While krima often conveys condemnation, it also highlights the magnificence of grace. Paul marvels, “Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable His judgments” ([Romans 11:33](#)). For believers, self-examination and discipline avert eschatological ruin, underlining that “there is now no condemnation for those who are in Christ Jesus” ([Romans 8:1](#), cf.).

### Implications for ministry and discipleship

- 1. PREACHING MUST PRESENT BOTH SALVATION AND IMPENDING JUDGMENT.**
- 2. CHURCH LEADERS BEAR INTENSIFIED SCRUTINY;** humility and doctrinal fidelity are non-negotiable.
- Fellowship at the Lord’s Table requires honest self-assessment.
- 4. CIVIL OBEDIENCE HAS THEOLOGICAL STAKES, FOR GOD STANDS BEHIND LEGITIMATE AUTHORITY.**
- 5. BELIEVERS REST SECURE, YET LIVE WATCHFULLY, KNOWING EVERY DEED WILL FACE THE RIGHTEOUS VERDICT OF GOD.**

Thus krima threads through Scripture as a sober reminder that the Judge of all the earth will do right, while offering hope through the atoning work of Jesus Christ, who bore the believer’s sentence and secured everlasting acquittal.

## 3354. metreó ►

### Lexical Summary

metreó: To measure, to estimate

**Original Word:** μετρέω

**Part of Speech:** Verb

**Transliteration:** metreó

**Pronunciation:** me-treh'-o

**Phonetic Spelling:** (met-reh'-o)

**KJV:** figuratively, to estimate

**NASB:** measure, measured, it will be measured

**Word Origin:** [from [G3358 \(μέτρον - measure\)](#)]

1. to measure (i.e. ascertain in size by a fixed standard)
2. (by implication) to measure out (i.e. allot by rule)

### Strong's Exhaustive Concordance

estimate, measure, mete.

From [metron](#); to measure (i.e. Ascertain in size by a fixed standard); by implication, to admeasure (i.e. Allot by rule) -- figuratively, to estimate -- measure, mete.

see GREEK [metron](#)

### HELPS Word-studies

**Cognate:** 3354 *metréō* (from 3358) – literally, measure; mete out. [See 3355](#) (*metrētes*).

(Rev 11:1,2) This *measuring* relates to the holy places in the *sanctuary* "which symbolizes the *people of God*" who come "*through* the Tribulation" (*DNTT*, cf. also Ezek 40:5, 42:20; Zech 2:1).

### NAS Exhaustive Concordance

**Word Origin**

from [metron](#)

**Definition**

to measure, measure out

**NASB Translation**

measure (7), measured (3), it will be measured (1).

### Thayer's Greek Lexicon

STRONGS NT 3354: μετρέω

μετρέω, μέτρο; 1 aorist ἐμέτρησα; 1 future passive μετρηθήσομαι; (μέτρον); from Homer, *Odyssey* 3, 179 down; the Sept. several times for μέτρο; to measure; i. e.:

**1. to measure out or off**, a. properly, any space or distance with a measurer's reed or rule: **τόν ναόν, τήν αὐλήν**, etc., [Revelation 11:2](#); [Revelation 21:15, 17](#);  
with **τῷ καλᾶμῳ** added, [Revelation 21:16](#); **ἐν αὐτῷ**, i. e. **τῷ καλᾶμῳ**, [Revelation 11:1](#).

**b. metaphorically, to judge according to any rule or standard, to estimate**: **ἐν ᾧ μέτρῳ μετρεῖτε**, by what standard ye measure (others) (but the instrumental **ἐν** seems to point to a measure of capacity; cf. Winer's Grammar, 388 (363); Buttmann, § 133, 19. On the proverb see further below), [Matthew 7:2](#); [Mark 4:24](#); passive to be judged, estimated, *ibid.*; **μέτρειν ἑαυτὸν ἐν ἑαυτῷ**, to measure oneself by oneself, to derive from oneself the standard by which one estimates oneself, [2 Corinthians 10:12](#) (cf. Winer's Grammar, § 31, 8 at the end).

**2. to measure to, mete out to**, i. e. **to give by measure**: in the proverb **τῷ αὐτῷ μέτρῳ ᾧ μετρεῖτε** (or (so L T Tr WH) **ᾧ μέτρῳ μετρεῖτε**), i. e., dropping the figure, 'in proportion to your own beneficence,' [Luke 6:38](#).  
(Compare: **ἀντιμετρέω**.)

## Topical Lexicon

### Overview of New Testament Usage

The verb translated “to measure” appears eleven times in the Greek New Testament. The Synoptic Gospels employ it to warn about reciprocal judgment and generosity ([Matthew 7:2](#); [Mark 4:24](#); [Luke 6:38](#)).

Revelation records five occurrences that describe the angelic or prophetic act of measuring sacred space ([Revelation 11:1–2](#); 21:15–17).

Paul uses it once to expose the folly of self-reference in ministry ([2 Corinthians 10:12](#)).

These three distinct settings—ethical exhortation, apocalyptic vision, and apostolic correction—together unfold a rich theology of God’s fixed standards, righteous recompense, and gracious generosity.

### Literal Measurement in Apocalyptic Visions

Revelation twice commands measurement of the earthly temple (11:1–2) and three times details the dimensions of the New Jerusalem (21:15–17). Measurement in these visions signals ownership, protection, and perfection.



- Protection: “Then I was given a reed like a measuring rod and was told, ‘Go and measure the temple of God...’” ([Revelation 11:1](#)). Delineating the worshipers marks them out for divine preservation even as outer courts face trampling.
- Perfection: “The angel who spoke with me had a golden measuring rod to measure the city and its gates and walls” ([Revelation 21:15](#)). The city’s cubed symmetry (21:16) reflects God’s flawless design, recalling the Most Holy Place and proclaiming that the entire city is sanctified.
- Ownership: In prophetic precedent ([Ezekiel 40–48](#); [Zechariah 2:1–5](#)), the act of measurement declares, “This is mine.” Revelation adopts that motif, assuring embattled saints that history’s end belongs to God alone.

### Metaphorical Measurement and Moral Reciprocity

The Synoptic sayings employ the verb to establish an unbreakable moral principle:

- *“For with the measure you use, it will be measured back to you”* ([Matthew 7:2](#); [Mark 4:24](#); [Luke 6:38](#)).

Here measurement is the impartial principle of recompense. Whether in judgment ([Matthew 7:2](#)) or generosity ([Luke 6:38](#)), human conduct sets the scale on which God responds. The metaphor heightens personal accountability while encouraging lavish grace toward others—because divine return exceeds human giving (“and even more,” [Mark 4:24](#)).

### Pauline Perspective on Self-Assessment

In [2 Corinthians 10:12](#) Paul rebukes rival teachers who “measure themselves by themselves.” The apostle exposes the futility of self-referential standards. True ministry is gauged only against the calling and commendation of the Lord (cf. 10:18). Thus the verb warns against the pride of internal comparison and summons servants of Christ to seek God’s appraisal alone.

### Continuity with Old Testament Imagery

Old Testament prophets frequently measure temples, cities, and lands to signify impending judgment or promised restoration ([2 Samuel 8:2](#); [Isaiah 28:17](#); [Ezekiel 40:3–5](#); [Zechariah 2:1–5](#)). The New Testament retention of this imagery underscores the consistency of God’s purposes: He establishes righteous order, defends His people, and prepares an eschatological dwelling of perfect proportion.

### Theology of Divine Standards

1. Immutable righteousness: God’s standards do not shift with culture or circumstance ([Isaiah 28:17](#)).

2. Impartial recompense: Reward or discipline corresponds exactly to deeds ([Romans 2:6](#); [Matthew 7:2](#)).
3. Abundant grace: When grace governs the measure, God multiplies the return ([Luke 6:38](#); [Ephesians 3:20](#)).

### Ministry and Discipleship Application

- Preaching and teaching: Employ the reciprocity texts to cultivate mercy, generosity, and self-examination within the congregation.
- Pastoral care: Encourage believers to evaluate attitudes toward others; harsh judgment invites harsh return, but generous grace opens channels of blessing.
- Missions and stewardship: God measures back “pressed down, shaken together, and running over” ([Luke 6:38](#)). This promise fuels sacrificial giving and confident expectation.

### Historical and Cultural Background

First-century measurement relied on reeds, rods, lines, and the cubit. In [Revelation 21:17](#) both human cubits and angelic measurement merge, hinting that earthly and heavenly standards agree when God directs the assessment. The golden measuring rod in 21:15 suggests precious, incorruptible precision—no earthly fraud or fluctuation can affect God’s appraisal.

### Homiletical Suggestions

1. Title: “The Measure You Use.” Text: [Luke 6:38](#). Theme: The liberality of God mirrored in generous discipleship.
2. Title: “Marked Off by God.” Text: [Revelation 11:1–2](#). Theme: Security found within the boundaries God Himself measures.
3. Title: “Measuring Against Christ.” Text: [2 Corinthians 10:12](#). Theme: Rejecting horizontal comparison for vertical accountability.

### Conclusion

Across narrative, wisdom, prophecy, and epistle, **THE ACT OF MEASURING CONFRONTS EVERY DISCIPLE WITH TWO QUESTIONS:**

1. By whose standard will I live, and
2. what measure will I employ toward others?

**SCRIPTURE ANSWERS BOTH WITH THE SAME CALL—TO ALIGN WITH GOD’S UNCHANGING STANDARD AND TO EXTEND**

# TO OTHERS THE GENEROUS MEASURE WE OURSELVES HAVE RECEIVED IN CHRIST.

## Matthew 7:3 ►

### Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
<a href="#">5101</a> [e]	Τί <a href="#">ti</a>	Why	<a href="#">IPro-ANS</a>
<a href="#">1161</a> [e]	δὲ <a href="#">de</a>	now	<a href="#">Conj</a>
<a href="#">991</a> [e]	βλέπεις <a href="#">blepeis</a>	do you look at	<a href="#">V-PIA-2S</a>
<a href="#">3588</a> [e]	τὸ <a href="#">to</a>	the	<a href="#">Art-ANS</a>
<a href="#">2595</a> [e]	κάρφος <a href="#">karpfos</a>	splinter	<a href="#">N-ANS</a>
<a href="#">3588</a> [e]	τὸ <a href="#">to</a>	that [is]	<a href="#">Art-ANS</a>
<a href="#">1722</a> [e]	ἐν <a href="#">en</a>	in	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τῷ <a href="#">tō</a>	the	<a href="#">Art-DMS</a>

<a href="#">3788</a> [e]	ὀφθαλμῶ <a href="#">ophthalmō</a>	eye	<a href="#">N-DMS</a>
<a href="#">3588</a> [e]	τοῦ <a href="#">tou</a>	the	<a href="#">Art-GMS</a>
<a href="#">80</a> [e]	ἀδελφοῦ <a href="#">adelphou</a>	brother	<a href="#">N-GMS</a>
<a href="#">4771</a> [e]	σου, <a href="#">sou</a>	of you,	<a href="#">PPro-G2S</a>
<a href="#">3588</a> [e]	τήν <a href="#">tēn</a>	-	<a href="#">Art-AFS</a>
<a href="#">1161</a> [e]	δὲ <a href="#">de</a>	and	<a href="#">Conj</a>
<a href="#">1722</a> [e]	ἐν <a href="#">en</a>	the in	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τῷ <a href="#">tō</a>	-	<a href="#">Art-DMS</a>
<a href="#">4674</a> [e]	σῷ <a href="#">sō</a>	your [own]	<a href="#">PPro-DM2S</a>
<a href="#">3788</a> [e]	ὀφθαλμῶ <a href="#">ophthalmō</a>	eye	<a href="#">N-DMS</a>
<a href="#">1385</a> [e]	δοκὸν <a href="#">dokon</a>	beam	<a href="#">N-AFS</a>
<a href="#">3756</a> [e]	οὐ <a href="#">ou</a>	not	<a href="#">Adv</a>

<a href="#">2657</a> <a href="#">[e]</a>	κατανοεῖς; <a href="#">katanoeis</a>	notice?	<a href="#">V-PIA-2S</a>
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## 2595. karphos

### Lexical Summary

**karphos:** Speck, splinter, mote

**Original Word:** κάρφος

**Part of Speech:** Noun, Neuter

**Transliteration:** karphos

**Pronunciation:** KAR-fos

**Phonetic Spelling:** (kar'-fos)

**KJV:** mote

**NASB:** speck

**Word Origin:** [from karpho "to wither"]

1. a dry twig or straw

### Strong's Exhaustive Concordance

mote, speck

From karpho (to wither); a dry twig or straw -- mote.

### HELPS Word-studies

**2595** *kárfhos* – properly, a small particle (a splinter of straw or wood); "a dry stalk; a chip of wood" (Souter); something dry and light; a "*chip* or *splinter*, of the same material with the beam" (*WS*, 35).

### NAS Exhaustive Concordance

**Word Origin**

from *karphó* (to dry up, wither)

**Definition**

a small dry stalk

**NASB Translation**

speck (6).

### Thayer's Greek Lexicon

**STRONGS NT 2595:** κάρφος

**κάρφος, καρφεός (καρφούς), τό** (from **κάρφω** to contract, dry up, wither), **a dry stalk or twig, a straw; chaff** (A. V. **mote**): [Matthew 7:3-5](#); [Luke 6:41](#)f, where it figuratively denotes a smaller fault. ([Genesis 8:11](#); in Greek writings from Aeschylus and Herodotus down.)

## Topical Lexicon

### Summary of the Picture

Strong's Greek 2595 (kárphos) paints an image of something minute and weightless—a tiny splinter, straw, or dry chaff. The word always appears in the plural “eye-log” parable of Jesus ([Matthew 7:3-5](#); [Luke 6:41-42](#)). In every instance it is contrasted with δοκός (dókos, “beam”), heightening the absurdity of noticing another person's trivial fault while harboring a massive one of one's own.

### Occurrences in the Gospels

- [Matthew 7:3](#)—“Why do you look at the speck in your brother's eye, but fail to notice the beam in your own eye?”
- [Matthew 7:4](#)
- [Matthew 7:5](#)
- [Luke 6:41](#)
- [Luke 6:42](#) (twice)

The Matthean setting is the Sermon on the Mount; Luke records a parallel message in the Sermon on the Plain. Both sermons emphasize kingdom ethics, stressing inward righteousness over outward show.

### Historical and Cultural Setting

Carpenters, farmers, and householders in first-century Galilee would know the irritation of a bit of chaff blowing into the eye or a wood sliver lodged under the eyelid. Jesus, raised in Joseph's carpenter shop, selected an everyday nuisance to illustrate a spiritual danger. The humor of a man with a rafter protruding from his eye volunteering ophthalmic help for someone else would have been evident to His listeners.

### Theological Themes

1. Hypocrisy Unmasked: The contrast between speck and beam exposes self-deception ([Matthew 7:5](#)). **SMALL SINS IN OTHERS SEEM LARGE WHEN ONE IS BLIND TO PERSONAL REBELLION.**
2. True Judgment Begins at Home: Self-examination precedes helpful correction ([1 Corinthians 11:31](#); [Galatians 6:1](#)).

3. Mutual Care, Not Mutual Suspicion: After removal of the “beam,” the disciple is equipped to serve his brother. **Jesus does not forbid discernment;** He forbids censoriousness.

### Old Testament Echoes

Though κάρφος itself is absent from the Septuagint, the imagery recalls passages where chaff or straw symbolizes what is valueless or fleeting ([Job 21:18](#); [Psalm 1:4](#); [Isaiah 40:24](#)). Such background reinforces the insignificance of the brother’s fault compared with one’s own unaddressed iniquity.

### Ministry Applications

- Pastoral Counseling: Encourage believers to confront hidden sin before addressing another’s shortcomings.
- Church Discipline: [Matthew 18:15-17](#) assumes participants who have already dealt with personal beams.
- Evangelism: Humility about personal rescue from sin lends credibility to a call for repentance.

### Related New Testament Parallels

**[ROMANS 2:1](#) WARNS THAT JUDGING OTHERS WHILE PRACTICING THE SAME DEEDS INVITES DIVINE JUDGMENT. [JAMES 4:1 1-12](#) COUNSELS AGAINST SPEAKING EVIL OF A BROTHER. THESE PASSAGES COMPLEMENT THE SPECK-BEAM LESSON BY ROOTING RIGHT JUDGMENT IN HUMILITY AND LOVE.**

### Preaching and Teaching Pointers

1. Illustrate with modern annoyances (e.g., a contact lens irritation) to bridge the imagery.
2. **Emphasize both halves of the command: remove your beam; then help your brother.**
3. **Anchor application in the gospel—only the Cross supplies the grace to see and remove personal sin.**

## Practical Takeaway

Before any believer presumes to perform spiritual eye surgery on another, the mirror of Scripture must first expose the surgeon's own impediment. Once grace has cleared the vision, the same grace motivates gentle restoration, fulfilling the law of Christ.

# 1385. dokos ►

## Lexical Summary

**dokos:** Beam, Plank

**Original Word:** δοκός

**Part of Speech:** Noun, Feminine

**Transliteration:** dokos

**Pronunciation:** do-KOS

**Phonetic Spelling:** (dok-os')

**KJV:** beam

**NASB:** log

**Word Origin:** [from [G1209 \(δέχομαι - receive\)](#) (through the idea of holding up)]

1. a stick of timber

## Strong's Exhaustive Concordance

beam.

From [dechomai](#) (through the idea of holding up); a stick of timber -- beam.

see GREEK [dechomai](#)

## HELPS Word-studies

**1385 dokós** – a large beam (joist) of wood; "*a beam of timber*" (*Abbott-Smith*); "a log on which planks in the house rest (as in the papyri); joist, rafter, plank (Moffatt); a pole sticking out grotesquely" (*WS*, 1, 60); (figuratively) a huge log (like a plank used in a house) that completely obstructs someone's vision.

## NAS Exhaustive Concordance

**Word Origin**

from [dechomai](#) (through the idea of holding up)

**Definition**



a beam of timber  
*NASB Translation*  
log (6).

## Thayer's Greek Lexicon

### STRONGS NT 1385: δοκός

**δοκός**, **δοκου**, **ή** (from **δέκομαι** for **δέχομαι** in so far as it has the idea of bearing (cf. Curtius, § 11)); from Homer down; **a beam**: [Matthew 7:3-5](#); [Luke 6:41](#) f.

## Topical Lexicon

### Definition and Imagery

Strong's Greek 1385 (dokos) denotes a substantial beam or rafter used in construction. In the Gospel record it is never employed in a literal description of a building project, but always in the illustrative words of Jesus. The contrast Jesus draws between a δοκός ("beam") and a κάρφος ("speck") magnifies the absurdity of hypocritical judgment.

### Historical Background of Building Practices

First-century Palestinian homes were commonly topped by flat roofs supported by large wooden beams laid from wall to wall, over which smaller poles, reeds, and mud were spread. Such timbers were essential structural elements; without them a house literally collapsed. Jesus' audience—familiar with carpentry ([Mark 6:3](#)) and daily exposure to timber in construction—would have immediately appreciated the size and indispensability of a δοκός.

### Usage in the Teachings of Jesus

1. [Matthew 7:3-5](#) presents the image in the Sermon on the Mount:

"Why do you look at the speck in your brother's eye, but fail to notice the beam in your own eye?"

The hyperbolic picture exposes self-righteousness.

2. [Luke 6:41-42](#) restates the lesson in the Sermon on the Plain:

"You hypocrite, first take the beam out of your own eye, and then you will see clearly to remove the speck from your brother's eye."

Across the six occurrences ([Matthew 7:3-5](#); [Luke 6:41-42](#)), the term never varies in sense, underscoring a single moral issue: personal blindness to one's greater fault while highlighting another's lesser fault.

### Theological Themes

- Hypocrisy: The beam symbolizes significant, unconfessed sin. Jesus’ charge of “Hypocrite!” ([Matthew 7:5](#); [Luke 6:42](#)) links the image to the Pharisaic spirit that prizes external appearances over inner integrity ([Matthew 23:25-28](#)).
- Judgment and Mercy: The passage does not abolish moral discernment; it regulates it. Believers are commanded to “judge with righteous judgment” ([John 7:24](#)) only after honest self-scrutiny.
- Sanctification: Removing the beam pictures repentance. Until personal sin is addressed, one’s spiritual vision remains impaired, disqualifying the believer from effective ministry to others.

#### **Ministry Application: Self-Examination and Church Discipline**

1. Personal Devotion: Like David praying, “Search me, O God, and know my heart” ([Psalm 139:23](#)), disciples examine themselves before the Lord’s Supper ([1 Corinthians 11:28](#)).
2. Pastoral Care: A shepherd must first mortify his own sin patterns before correcting the flock ([1 Timothy 4:16](#)).
3. Corporate Purity: [Matthew 18:15-17](#) outlines restorative discipline; Jesus’ beam/speck principle supplies the attitude—humble, aware of one’s own need for grace.
4. Evangelism: Authentic witness comes from cleansed hearts ([2 Timothy 2:21](#)), lest the message be undermined by visible inconsistency.

#### **Jewish and Patristic Echoes**

- Rabbinic sayings warn, “Do not judge your fellow until you have come to his place” (Pirkei Avot 2.4), sharing the same ethical core.

- Early church writers—Justin, Tertullian, Chrysostom—quote the beam analogy when admonishing believers against rash censure, grounding their appeals in Christ’s words rather than philosophical moralism.

### Christological Consideration

As the carpenter from Nazareth, Jesus selects building-site imagery with authority. The One who once shaped wooden beams for earthly dwellings now shapes human character for the Father’s house ([John 14:2](#)). His call to remove the beam is thus an invitation to participate in the sanctifying craftsmanship of the Master Builder ([Hebrews 3:3-4](#)).

### Practical Counsel for Today

- Begin every critique with prayerful introspection.
- Invite trusted believers to speak into hidden blind spots.
- Confess quickly; prolonged concealment only enlarges beams.
- Restore others gently once personal clarity is regained ([Galatians 6:1](#)).
- Celebrate the gospel of grace that removes both beams and specks through the atoning work of Christ.

## Matthew 7:5’s “SEE CLEARLY”

### 1227. diablepó ►

#### Lexical Summary

**diablepó:** To see clearly, to look intently

**Original Word:** διαβλέπω

**Part of Speech:** Verb

**Transliteration:** diablepó

**Pronunciation:** dee-ab-lep'-o

**Phonetic Spelling:** (dee-ab-lep'-o)

**KJV:** see clearly

**NASB:** see clearly, looked intently, see

**Word Origin:** [from [G1223 \(διά - through\)](#) and [G991 \(βλέπω - see\)](#)]

1. to look through, i.e. recover full vision

## Strong's Exhaustive Concordance

see clearly.

From [dia](#) and [blepo](#); to look through, i.e. Recover full vision -- see clearly.

see GREEK [dia](#)

see GREEK [blepo](#)

## HELPS Word-studies

**1227** *diablépō* (from [1223](#) /*diá*, "through, thoroughly," which intensifies [991](#) /*blépō*, "to see") – properly, see *through* (i.e. *clearly*); (figuratively) to see *accurately, comprehending* the spiritual (moral) meaning behind the physical sight – i.e. "looking *through, penetrating*" (*WP*, 1, 60; note the force of the prefix, *dia*).

## NAS Exhaustive Concordance

**Word Origin**

from [dia](#) and [blepó](#)

**Definition**

to look through, to see clearly

**NASB Translation**

looked intently (1), see (1), see clearly (2).

## Thayer's Greek Lexicon

STRONGS NT 1227: διαβλέπω

διαβλέπω: future διαβλεψω; 1 aorist διεβλεψα; to look through, penetrate by vision;

**a. to look fixedly, stare straight before one** (Plato, *Phaedo*, p. 86 d.): διεβλεψε, of a blind man recovering sight, [Mark 8:25](#) T WH Tr text (some refer this to b.).

**b. to see clearly:** followed by an infinitive expressing the purpose, [Matthew 7:5](#); [Luke 6:42](#). (Aristotle, Plutarch)

## Topical Lexicon

Overview

Strong's Greek 1227 names **THE DECISIVE TRANSITION FROM BLURRED OR BLOCKED VISION TO UNMISTAKABLE SIGHT.**

Scripture employs the term for both literal eyesight restored by divine power and the figurative perception required for righteous judgment and discipleship.

### Scriptural Settings

- [Matthew 7:5](#) and [Luke 6:42](#) place the word on Jesus' lips within His teaching on hypocrisy. The Lord pictures a man eager to remove a "speck" from another's eye while ignorant of the "beam" in his own. Only after honest self-examination "will you see clearly to remove the speck from your brother's eye" ([Matthew 7:5](#)).
- [Mark 8:25](#) stands alone as a narrative use. Jesus touches the eyes of the man from Bethsaida, "and his sight was restored, and he saw everything clearly". The miracle forms a living parable: disciples who have only partial understanding ([Mark 8:17-21](#)) will come, by the continuing touch of Christ, to perceive Him rightly.

### Themes and Theology

**1. Spiritual perception flows from divine initiative.** In every passage, clear sight follows an action by Christ—whether His physical touch or His ethical summons to repentance.

**2. True discernment begins with humility. The beam–speck contrast teaches that personal sin clouds judgment. Removing the obstruction through repentance precedes effective ministry to others.**

**3. Restoration is holistic.** The blind man's newfound clarity is not merely biological; it validates Jesus as Messiah and readies the man for full participation in community life and discipleship.

**4. Clarity serves mission.** Once vision is granted, the recipient is expected to act—either by correcting a brother in love ([Matthew 7](#), [Luke 6](#)) or by becoming a witness to Christ's restorative power ([Mark 8](#)).

## Historical and Pastoral Insight

Early church teachers recognized the dual nature of the term. Chrysostom highlighted the moral lesson of self-purification, while Irenaeus cited the Bethsaida healing to affirm the Incarnation's tangible compassion. Throughout Christian history, the word has encouraged self-scrutiny among leaders, reminding them that doctrinal accuracy and personal holiness are inseparable.

## Practical Ministry Application

- **Self-examination:** Pastors and lay believers alike must confront personal “beams” before addressing faults in others, guarding ministries from hypocrisy.
- **Counseling and restoration:** The term authorizes gentle correction after repentance has sharpened one's own vision.
- **Intercession:** Like the blind man, many need a second “touch” from Christ; prayer persists until clarity comes.
- **Evangelism:** Testimonies of lives brought from darkness into light echo [Mark 8:25](#) and invite hearers to the same experience.

## Related Concepts

Sight and blindness ([Isaiah 42:6-7](#); [John 9](#)), discernment ([Philippians 1:9-10](#)), hypocrisy ([Romans 2:1-3](#)), repentance ([Acts 3:19](#)).

## Summary

Strong's 1227 underscores that clear vision—physical or spiritual—is a gracious gift that equips believers for humble service, accurate discernment, and faithful witness to the One who opens every eye.

# Matthew 7:6

## Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
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<a href="#">3361 [e]</a>	Μὴ <a href="#">Mē</a>	Not	<a href="#">Adv</a>
<a href="#">1325 [e]</a>	δῶτε <a href="#">dōte</a>	give	<a href="#">V-ASA-2P</a>
<a href="#">3588 [e]</a>	τὸ <a href="#">to</a>	that which [is]	<a href="#">Art-ANS</a>
<a href="#">40 [e]</a>	ἅγιον <a href="#">hagion</a>	holy	<a href="#">Adj-ANS</a>
<a href="#">3588 [e]</a>	τοῖς <a href="#">tois</a>	to the	<a href="#">Art-DMP</a>
<a href="#">2965 [e]</a>	कुसίν, <a href="#">kysin</a>	dogs,	<a href="#">N-DMP</a>
<a href="#">3366 [e]</a>	μηδὲ <a href="#">mēde</a>	nor	<a href="#">Conj</a>
<a href="#">906 [e]</a>	βάλητε <a href="#">balēte</a>	cast	<a href="#">V-ASA-2P</a>
<a href="#">3588 [e]</a>	τοὺς <a href="#">tous</a>	the	<a href="#">Art-AMP</a>
<a href="#">3135 [e]</a>	μαργαρίτας <a href="#">margaritas</a>	pearls	<a href="#">N-AMP</a>
<a href="#">4771 [e]</a>	ὕμῶν <a href="#">hymōn</a>	of you	<a href="#">PPro-G2P</a>
<a href="#">1715 [e]</a>	ἔμπροσθεν <a href="#">emprosthen</a>	before	<a href="#">Prep</a>

<a href="#">3588</a> [e]	τῶν <a href="#">tōn</a>	the	<a href="#">Art-GMP</a>
<a href="#">5519</a> [e]	χοίρων, <a href="#">choirōn</a>	pigs,	<a href="#">N-GMP</a>
<a href="#">3361</a> [e]	μή <a href="#">mē</a>	not	<a href="#">Adv</a>
<a href="#">4219</a> [e]	ποτε <a href="#">pote</a>	lest	<a href="#">Conj</a>
<a href="#">2662</a> [e]	καταπατήσουσιν <a href="#">katapatēsousin</a>	they shall trample upon	<a href="#">V-FIA-3P</a>
<a href="#">846</a> [e]	αὐτοὺς <a href="#">autous</a>	them	<a href="#">PPro-AM3P</a>
<a href="#">1722</a> [e]	ἐν <a href="#">en</a>	with	<a href="#">Prep</a>
<a href="#">3588</a> [e]	τοῖς <a href="#">tois</a>	the	<a href="#">Art-DMP</a>
<a href="#">4228</a> [e]	ποσὶν <a href="#">posin</a>	feet	<a href="#">N-DMP</a>
<a href="#">846</a> [e]	αὐτῶν <a href="#">autōn</a>	of them,	<a href="#">PPro-GM3P</a>
<a href="#">2532</a> [e]	καὶ <a href="#">kai</a>	and	<a href="#">Conj</a>
<a href="#">4762</a> [e]	στραφέντες <a href="#">straphentes</a>	having turned,	<a href="#">V-APP-NMP</a>



<a href="#">4486 [e]</a>	<p>ῥήξουσιν</p> <p><a href="#">rhēxōsin</a></p>	they tear to pieces	<a href="#">V-ASA-3P</a>
<a href="#">4771 [e]</a>	<p>ὑμᾶς.</p> <p><a href="#">hymas</a></p>	you.	<a href="#">PPro-A2P</a>

## MacArthur Commentary

### Stop Criticizing

(7:1–6)

Do not judge lest you be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. And 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? 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? 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.

Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces. (7:1–6)

As with all the other elements of the Sermon on the Mount, the perspective of this passage is given in contrast to that of the scribes and Pharisees, whose hypocritical self-righteousness was in direct opposition to the true righteousness of God ([see 5:20](#)).

Here the comparison is in the area of human relations. Six verses (1–6) focus on the negative aspect of a self-righteous, judgmental spirit, and the following six verses (7–12) focus on the contrasting positive aspect of a spirit that is humble, trusting, and loving. These twelve verses form the divine summation of all the principles of right human relations.

**WHEN AN INDIVIDUAL OR A GROUP OF PEOPLE DEVELOP THEIR OWN STANDARDS OF RELIGION**

## AND MORALITY, THEY INEVITABLY JUDGE EVERYONE BY THOSE SELF-MADE BELIEFS AND STANDARDS.

The scribes and Pharisees had done just that.

Over the previous several centuries they had gradually modified God's revealed Word to suit their own thinking, inclinations, and abilities. By Jesus' time their tradition had taken such a hold on Judaism that it had actually replaced the authority of Scripture in the minds of many Jews (Matt. 15:6; cf. 15:2).

Along with the many other sins spawned by their self-righteousness, the scribes and Pharisees had become oppressively judgmental. They proudly looked down on everyone who was not a part of their elite system. They were unmerciful, unforgiving, unkind, censorious, and totally lacking in compassion and grace.

Their evaluation of others, like every other aspect of their hypocritical system, was based on appearances, on the external and superficial (John 7:24; 8:15). They lived to justify themselves in the eyes of other men; but Jesus told them that their judgment was utterly contrary to God's and was detestable in His sight (Luke 16:15).

The classic portrayal of self-righteous judgment is given in the parable of the Pharisee and the tax-gatherer who went to the Temple to pray. "The Pharisee stood and was praying thus to himself, 'God, I thank Thee that I am not like other people; swindlers, unjust, adulterers, or even like this tax-gatherer. I fast twice a week; I pay tithes of all that I get.' But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' " Jesus' assessment of the two prayers is clear: "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted" (Luke 18:11–14).

An inseparable corollary of justifying oneself is condemning others. When anyone elevates himself, everyone else is lowered accordingly. The Pharisees were doing all they could to lift themselves up in their own eyes, including acting as spiritual judges by condemning others.

**IT SHOULD BE NOTED  
THAT THIS PASSAGE HAS  
ERRONEOUSLY BEEN  
USED TO SUGGEST THAT  
BELIEVERS SHOULD  
NEVER EVALUATE OR  
CRITICIZE ANYONE FOR  
ANYTHING.**

Our day hates absolutes, especially theological and moral absolutes, and such simplistic interpretation provides a convenient escape from confrontation. Members of modern society, including many professing Christians, tend to resist dogmatism and strong convictions about right and wrong. Many people prefer to speak of all-inclusive love, compromise, ecumenism, and unity. To the modern religious person those are the only “doctrines” worth defending, and they are the doctrines to which every conflicting doctrine must be sacrificed.

Some years ago a church was looking for a pastor who would emphasize holiness rather than doctrine. I once received a manuscript to review whose primary thesis was that doctrine divides the church. Consequently, the author argued, all doctrine—at least all that might be disagreed with and therefore be divisive—should be eliminated for the sake of the higher goal of unity and fellowship.

Right doctrine not only is compatible with true holiness, unity, and fellowship but is absolutely necessary for them to exist. Only right doctrine, biblical doctrine, can teach us what true holiness, unity, and fellowship are—and are not.

In many circles, including some evangelical circles, those who hold to strong convictions and who speak up and confront society and the church are branded as violators of this command not to judge, and are seen as troublemakers or, at best, as controversial. Yet

**at no time in the history of the church, or of ancient Israel, was spiritual and moral reformation achieved apart from confrontation and conflict.**

God's prophets have always been bold and controversial. And they have always been resisted, often by God's own people. The church reformers of the sixteenth century were men of strong doctrine, conviction, and principle—apart from which the Protestant Reformation would never have come about.

**Reformation is needed when spiritual and moral life are low; and for the very reason they are low they will resist every effort to reform. The power of sin, whether in an unbeliever or**

**believer, is opposed to righteousness and will always resist God's truth and God's standards. To the carnal person, absolute doctrine and high moral standards are inherently controversial.**

Christ does not here or anywhere else forbid courts of law, as claimed by the Russian novelist Leo Tolstoy and others. Both the Old and New Testaments uphold not only the right but the divine necessity of human courts of law (e.g., Deut. 19:15–21; Rom. 13:1–7). Nor does this or any other part of Scripture teach that we are never to evaluate, criticize, or condemn the actions or teachings of another person.

The entire thrust of the Sermon on the Mount is to show the complete distinction between true religion and false religion, between spiritual truth and spiritual hypocrisy. Jesus places God's perfect and holy standards beside the unholy and self-righteous standards of the scribes and Pharisees and declares that those who follow those unholy and self-righteous standards have no part in God's kingdom (5:20). No more controversial or judgmental sermon has ever been preached.

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 external, between reality and sham, between true righteousness and false righteousness—in short, between God's way and all other ways.

**A FEW VERSES LATER JESUS WARNS, “BEWARE OF THE FALSE PROPHETS” (MATT. 7:15). IN OTHER WORDS, WE ARE TO JUDGE WHO SPEAKS FOR GOD AND WHO DOES NOT.** Jesus tells us to confront a sinning brother privately with

his sin and, if he will not repent, to take one or two others with us to speak to him, and if that does not cause him to change, to bring him before the entire church. If he still does not repent, he is to be put out of the church and regarded “as a Gentile and a tax-gatherer” (Matt. 18:15–17).

**Paul tells believers,** *“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. For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting”* (Rom. 16:17–18).

**He also instructs saints not even** *“to associate with any so-called brother if he should be 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”* (1 Cor. 5:11).

Obviously such commands demand that we employ a certain kind of judgment before we can obey.

Every message we hear is to be judged for the soundness of its doctrine. Paul told the Galatians, “But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed” (Gal. 1:8). John says, “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; for the one who gives him a greeting participates in his evil deeds” (2 John 10–11).

Not to rebuke sin is a form of hatred, not love. “You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor” (Lev. 19:17). Refusing to warn a person about his sin is just as unloving as refusing to warn him about a serious disease he may have. A person who does not warn a friend about his sin cannot claim love as his motive (see Matt. 18:15). The author of Hebrews calls for a level of spiritual maturity wherein Christians “because of practice have their senses trained to discern good and evil” (5:14).

But Jesus is here talking about the self-righteous, egotistical judgment and unmerciful condemnation of others practiced by the scribes and Pharisees. Their primary concern was not to help others from sin to holiness, but to condemn them to eternal judgment because of actions and attitudes that did not square with their own worldly, self-made traditions.

*Krinō* (to **judge**) means basically to separate, choose, select, or determine, and has a dozen or more shades of meaning that must be decided from the context. In our present passage Jesus is referring to the judgment of motives, which no mere human being can know of another, and to judgment of external forms. Paul says, “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” (Rom. 14:13).

The Bible consistently forbids individual or vigilante justice that assumes for itself the prerogatives of a duly established court of law. It also consistently forbids hasty judgments that do not have full knowledge of the heart or of the facts. “He who gives an answer before he hears, it is folly and shame to him” (Prov. 18:13). Sometimes what appears to be wrong is nothing of the sort.

It is significant that, though God is omniscient, He gives us many examples of the care we ourselves should take before making judgments, especially those that involve serious consequences. Before He judged those who were building the tower of Babel, “The Lord came down to see the city and the tower which the sons of men had built” (Gen. 11:5). Before He destroyed Sodom and Gomorrah He said, “I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know” (Gen. 18:21).

What Jesus here forbids is self-righteous, officious, hasty, unmerciful, prejudiced, and unwarranted condemnation based on human standards and human understanding. He gives three reasons why such judgment is sinful: it reveals an erroneous view of God, an erroneous view of others, and an erroneous view of ourselves.

#### AN ERRONEOUS VIEW OF GOD

##### **Do not judge lest you be judged. (7:1)**

Unrighteous and unmerciful judgment is forbidden first of all because it manifests a wrong view of God. With the phrase **lest you be judged**, Jesus reminds the scribes and Pharisees that they are not the final court. To judge another person’s motives or to curse to condemnation is to play God. “For not even the Father judges anyone, but He has given all judgment to the Son” (John 5:22). During the millennial kingdom Christ will share some of that judgment with us (Matt. 19:28; 1 Cor. 6:2; etc.), but until that time we blaspheme God whenever we take upon ourselves the role of judge. “Who are you to judge the servant of another?” Paul asks. “To his own master he stands or falls” (Rom. 14:4). Paul was little concerned about how other people judged him, and was not even concerned about how he judged himself. “I am conscious of nothing against myself,” he says, “yet I am not by this acquitted; but the one who examines me is the Lord” (1 Cor. 4:3–4).

Except as they may be continually teaching false doctrine or following standards that are clearly unscriptural, we are never to judge a person’s ministry, teaching, or life—and certainly not his motives—by a self-styled standard. “Do not speak against one another,” James warns us. “He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it. There is only one

Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?" (James 4:11–12). Such evil judgment is blasphemous, because it sets a man up as God—and there is only one true Judge.

Whenever we assign people to condemnation without mercy because they do not do something the way we think it ought to be done or because we believe their motives are wrong, we pass judgment that only God is qualified to make. An unknown poet of past days wrote,

Judge not the workings of his brain,  
And of his heart thou cannot see.  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar brought from some well-won field  
Where thou wouldst only faint and yield.

The Savior does not call for men to cease to be examining and discerning, but to renounce the presumptuous temptation to try to be God.

#### AN ERRONEOUS VIEW OF OTHERS

**For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. (7:2)**

Most people feel free to judge others like this because they erroneously think they are somehow superior to others. The Pharisees thought they were exempt from judgment because they believed they perfectly measured up to the divine standards. The problem was that those were mere human standards that they, and others like them, had established far short of God's holy and perfect law.

Jesus says that God will judge us with the same type of judgment with which we judge others. When we assume the role of final, omniscient judge, we imply that we are qualified to judge—that we know and understand all the facts, all the circumstances, and all the motives involved. Therefore, when we assert our right to **judge**, we **will be judged** by the standard of knowledge and wisdom we claim is ours. If we set ourselves up as judge over others, we cannot plead ignorance of the law in reference to ourselves when God judges us.

James has the same principle in mind when he warns, **"Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment" (James 3:1).** The person who is qualified to teach is judged on a stricter basis than others because as a teacher he has greater understanding and influence. **"From everyone who has been given much shall much be required" (Luke 12:48).**

*We are especially guilty if we do not practice what we ourselves teach and preach. "Therefore you are without excuse, every man of you who passes judgment, for in that you judge*



*another, you condemn yourself; for you who judge practice the same things. And we know that the judgment of God rightly falls upon those who practice such things” (Rom. 2:1–2).*

God has no double standards. In criticizing unjustly or condemning unmercifully, we play God and give the impression that we ourselves are above criticism and judgment. But God sets none of us as final judge above others, and we dare not set ourselves as judge above others. **Other people are not under us, and to think so is to have the wrong view of them. To be gossipy, talebearing, critical, and judgmental is to live under the false illusion that those whom we so judge are somehow inferior to us.**

Such judgment is a boomerang, Jesus says, and will come back upon the one who judges.

## Self-righteous judgment will become its own gallows,

just as the gallows Haman had erected to execute the innocent Mordecai was used instead to hang Haman (Esther 7:10). Just as the cruel Adoni-bezek had ordered the thumbs and big toes cut off seventy other kings, so his own were eventually cut off (Judg. 1:6–7).

In ancient Persia a certain corrupt judge who accepted a bribe to render a false verdict was ordered executed by king Cambyses. The judge’s skin was then used to cover the judgment seat. Subsequent judges were forced to render their judgments while sitting on that chair, as a reminder of the consequences of perverting justice.

To be judgmental is dangerous to the victim because of the bias against him. It is even more dangerous to the judge, because by the **standard of measure** with which he judges others **it will be measured** to him.

### AN ERRONEOUS VIEW OF OURSELVES

**And 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? 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? You hypocrite, (7:3–5a)**

When we judge critically we also manifest an erroneous view of ourselves. All three false views are connected. When we have a wrong view of God, we cannot but have a wrong view of others and of ourselves. Putting ourselves in God’s place as judge perverts our perspective of others and of ourselves.

A *karphe* (**speck**) is not a tiny piece of dust or soot but a small stalk or twig, or possibly a splinter. Though small in comparison to a **log**, it is not an insignificant object to have in the eye. Jesus' comparison, therefore, is not between a very small sin or fault and one that is large, but between one that is large and one that is gigantic. The primary point, of course, is that the sin of the critic is much greater than the sin of the person he is criticizing.

Some interpreters suggest the **speck** represents a rather minor ceremonial infraction, whereas **log** represents an extremely vulgar and repulsive sin. But people with obviously terrible sins usually spend their time trying to hide or justify their own great sin, not in criticizing the small sins of others.

The wretched and gross sin that is always blind to its own sinfulness is self-righteousness, the sin that Jesus repeatedly condemns in the scribes and Pharisees, not only in the Sermon on the Mount but throughout His ministry. Almost by definition, self-righteousness is a sin of blindness, or of grossly distorted vision, because it looks directly at its own sin and still imagines it sees only righteousness. The **log** in this illustration represents the same foundational sin of self-righteousness that Jesus has been condemning throughout the sermon.

The very nature of self-righteousness is to justify self and condemn others. In so doing people play God, because they judge themselves on the basis of their own standards and wisdom. Self-righteousness is the worst of sins because it is unbelief. It trusts in self rather than God. It trusts in self to determine what is right and wrong and to determine who does what is right or wrong. Self-righteousness claims to be both lawgiver and judge, prerogatives that belong only to the Lord. Consequently it denies and opposes the gospel, because the gospel proclaims man's sinfulness and lostness even as it proclaims God's mercy and grace. Because the self-righteous person sees no sin in his life, he sees no need for God's grace in his behalf. The term **notice** conveys the idea of serious, continuous meditation. Jesus is saying, in effect, "Will you not stop and think about your own sin? Until you have done that, how can you confront another with his shortcomings?"

Thus, the self-righteous person can never be anything but a **hypocrite**, because he continually puts on a deceitful act of righteous superiority. That is why he feels qualified to say to his **brother**, "**Let me take the speck out of your eye**"—let me tell you what is wrong in your life and let me straighten you out.

The **hypocrite** "is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was" (James 1:23–24). He sees but he does not see. He is like those to whom Isaiah was sent, a people who would listen but not perceive and look but not understand, because their hearts were insensitive and "their ears dull, and their eyes dim" (Isa. 6:9–10).

#### THE RIGHT BALANCE

**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.**

**Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces. (7:5b–6)**

The person who has the mind and attitude of the kingdom citizen—the person who is poor in spirit, humble, and who hungers and thirsts for God’s righteousness (see Matt. 5:3, 5–6)—will be the person who first of all sees and mourns over his own sin (see 5:4).

**JESUS HERE GIVES THE CORRECTIVE TO THE WRONG KIND OF JUDGMENT BY SHOWING THE RIGHT BALANCE OF HUMILITY AND CONVICTION, POVERTY OF SPIRIT AND POWER IN THE SPIRIT.**

The Lord’s command is, **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.** **First of all we confess our own sin**—often the sin of self-righteousness and of a condemning spirit toward others—and ask for God’s cleansing. When our own sin is cleansed, when the **log** is taken out of our **own eye**, then we will see our brother’s sin clearly and be able to help him. Then we will see *everything* clearly—God, others, and ourselves. We will see God as the only Judge, others as needy sinners who are just like ourselves. We will see our **brother** as a brother, on our own level and with our own frailties and needs.

This right balance of humility and helpfulness is reflected in Psalm 51. David first prays, “Create in me a clean heart, O God, and renew a steadfast spirit within me.... Restore to me the joy of Thy salvation, and sustain me with a willing spirit. Then,” he is able to say, “I will teach transgressors Thy ways, and sinners will be converted to Thee” (vv. 10, 12–13).

Jesus told Peter that after he had recovered from his moral defection, he could then “strengthen [his] brothers” (Luke 22:32).

Paul advises us, “Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted” (Gal. 6:1).

All confrontation of sin in others must be done out of meekness, not pride. We cannot play the role of judge—passing sentence as if we were God. We cannot play the role of superior—as if we were exempt from the same standards we demand of others. We must not play the hypocrite—blaming others while we excuse ourselves.

There is also danger, however, even for the truly humble and repentant believer. The first danger, already mentioned above, is of concluding that we have no right to oppose wrong doctrine or wrong practices in the church, lest we fall into judgmental self-righteousness. We will then not be willing to confront a sinning brother as the Lord clearly calls to do.

The second danger is closely related to the first. If we are afraid to confront falsehood and sin in the church, we will be inclined to become indiscriminating and undiscerning.

The church, and our own lives, will become more and more in danger of corruption. Realizing the impact of sin in the assembly (1 Pet. 4:15), Peter made a powerful call for a confrontive, critical church when he said, *“For it is time for judgment to begin with the household of God” (v. 17)*. Believers must be discerning and make proper judgment when it is required.

**JESUS CLOSES THIS ILLUSTRATION WITH  
A THUNDERBOLT THAT COMPLETELY  
SHATTERS THE SENTIMENTAL  
INTERPRETATION THAT, IN THE NAME OF  
HUMILITY AND LOVE, WE ARE NEVER TO**

## OPPOSE WRONG OR CORRECT WRONGDOERS.

It is clear that Jesus does not exclude every kind of judgment. In fact, He just as plainly commands a certain kind of right judgment here as He forbids a wrong kind in the preceding verses. **Do not give what is holy to dogs, and do not throw your pearls before swine. To obey that command it is obviously necessary to be able to determine who are dogs and swine.**

In biblical times **dogs** were seldom kept as household pets in the way they are today. Except for those used as working animals to herd sheep, they were largely half-wild mongrels that acted as scavengers. **They were dirty, greedy, snarling, and often vicious and diseased. They were dangerous and despised.**

It would have been unthinkable for a Jew to have thrown to those **dogs** a piece of **holy** meat that had been consecrated as a **sacrifice in the Temple**. Some parts of those offerings were burned up, some parts were eaten by the priests, and some would often be taken home and eaten by the family who made the sacrifice. The part left on the altar was the part which was consecrated exclusively to the Lord, and therefore was **holy** in a very special way. **If no man was to eat that part of the sacrifice, how much less should it be thrown to a bunch of wild, filthy dogs. Such an act would be the height of desecration.**

**Swine** were considered by Jews to be the epitome of **uncleanness**. That is the reason Antiochus Epiphanes' sacrifice of a pig on the Jewish altar and forcing the priests to eat it was such an absolute abomination—and touched off the Maccabean revolt against Greece in 168 B.C.

Because a Jew would never have tried to domesticate a pig, most of the **swine** they encountered were, like the dogs, wild animals who foraged for themselves, often in garbage dumps on the edge of town. **Like the scavenging dogs, those swine were greedy, vicious, and filthy even by ordinary pig standards. If you**

came between them and their food they would likely **turn and tear you to pieces** with their tusks and sharp hooves.

**Jesus' point is that certain truths and blessings of our faith are not to be shared with people who are totally antagonistic to the things of God. Such people are spiritual dogs and swine, who have no appreciation for that which is holy and righteous.**

They will take that which is **holy**, the **pearls** (the rarest and most valuable of jewels; see Matt. 13:45–46) of God's Word, as foolishness and as an insult.

A wild animal whose primary concern is scavenging for food will hardly appreciate being thrown a pearl. He will resent its not being something to eat and possibly attack the one who throws it.

Jesus did not give all of His teaching to everyone who happened to be listening. On one occasion *He prayed, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes" (Matt. 11:25).*

On another occasion He said to His disciples, in answer to their question about why He spoke to the multitudes in parables: "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.... Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand" (Matt. 13:11, 13). And after Jesus rose from the dead He showed Himself to no one who was not a believer.

Peter warns, "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. And many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words" (2 Pet. 2:1–3). A few verses later he speaks of such people as being "like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge" (v. 12). Using as examples the same two animals Jesus mentions in our present text, **Peter closes his warning with the words: "It has happened to them according to the true proverb, 'A dog returns to its own vomit,' and, 'A sow, after washing, returns to wallowing in the mire' " (v. 22).**

**Dogs** and **swine** represent those who, because of their great perversity and ungodliness, refuse to have anything to do with the **holy** and precious things of God except to **trample them under their feet, and turn and tear** God's people **to pieces**.

There will be times when the gospel we present is absolutely rejected and ridiculed and we make the judgment to turn away and speak no more, deciding that we should "shake off the dust of [our] feet" (Matt. 10:14) and begin ministering somewhere else. There will be times when those to whom we witness will resist the gospel and blaspheme God, and we may speak words of judgment. **Like Paul, we must then say, in effect, "Your blood be upon your own heads! I am clean. From now on I shall go to the Gentiles" (Acts 18:6).**

When people not only reject the gospel, but insist on mocking and reviling it, we are not to waste God's **holy** Word and the precious **pearls** of His truth in a futile and frustrating attempt to win them. We are to leave them to the Lord, trusting that somehow His Spirit can penetrate their hearts—as He apparently did with some of those who at first rejected the preaching of Paul and the other apostles—or leaving them to the just judgment of God.

A warranted judgment is made when we "reject a factious man [one who belongs to a sect, or a heretic] after the first and second warning, knowing that such a man is perverted and is sinning, being self-condemned" (Titus 3:10–11). That text shows that in such a situation the believer does not condemn, but rather is able to recognize an already self-condemned person.

Matthew 7:6 is one of the "hard sayings" of Jesus. We must take the command seriously and do our best to obey it, because it is the Lord's will. But because it is so serious and because we may also be inclined to be self-righteous and judgmental, we need to depend on the Lord with special care and sincerity. Even when we determine that a person is too rebellious to hear the gospel or is a heretical and false teacher, we go on our way not in self-satisfied judgment but in great disappointment and sorrow—remembering how our Lord, as He approached Jerusalem for the last time, "saw the city and wept over" those who refused to recognize and receive their King (Luke 19:41–42). To

avoid wrongful judging and to accomplish right discernment is to be marked as a citizen of the heavenly kingdom.

## More on Hypocrisy...

GotQuestions on Hypocrisy

The prophet Isaiah condemned the hypocrisy of his day: “The Lord says, ‘These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men’” (Isaiah 29:13). Centuries later, Jesus quoted this verse, aiming the same condemnation at the religious leaders of His day (Matthew 15:8-9). John the Baptist refused to give hypocrites a pass, telling them to produce “fruits worthy of repentance” (Luke 3:8). Jesus took an equally staunch stand against sanctimony—He called hypocrites “wolves in sheep’s clothing” (Matthew 7:15), “whitewashed tombs” (Matthew 23:27), “snakes,” and “brood of vipers” (Matthew 23:33).

We cannot say we love God if we do not love our brothers (1 John 2:9). Love must be “without hypocrisy” (Romans 12:9, NKJV). A hypocrite may look righteous on the outside, but it is a façade. True righteousness comes from the inner transformation of the Holy Spirit not an external conformity to a set of rules (Matthew 23:5; 2 Corinthians 3:8). - GotQuestions

Jesus addressed the other form of hypocrisy in the Sermon on the Mount: “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? 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? 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” (Matthew 7:3-5). Jesus is not teaching against discernment or helping others overcome sin; instead, He is telling us not be so prideful and convinced of our own goodness that we criticize others from a position of self-righteousness. We should do some introspection first and correct our own shortcomings before we go after the “specks” in others (cf. Romans 2:1).



- We need to be plank-pullers before we do any speck-pecting!
- Hypocrisy is a cesspool of arrogance... & a swamp of self-righteousness.

## HYPOCRISY QUOTES:

### Charles Haddon Spurgeon

How often have you and I helped to keep sinners easy in their sin, by our inconsistency! Had we been true Christians, the wicked man would often have been pricked to the heart, and his conscience would have convicted him.

### Augustine

It is not the being seen of men that is wrong, but doing these things for the purpose of being seen of men. The problem with the hypocrite is his motivation. He does not want to be holy; he only wants to seem to be holy. He is more concerned with his reputation for righteousness than about actually becoming righteous. The approbation of men matters more to him than the approval of God.

### A W Tozer

Promoting self under the guise of promoting Christ is currently so common as to excite little notice.

Reverence is that affection of the soul which proceeds from deep apprehensions of God and indicates a mind that is much conversant with Him. To manifest irreverence in the things of God is to manifest hypocrisy, and that the heart agrees not with the tongue. — Richard Baxter

4

Hypocrisy can plunge the mind of a man into a dark abyss, when he believes his own self-flattery instead of God's verdict. — John Calvin

6

The hypocrite (Greek- hupokrites) was originally an actor. Theatrical make-up in those days took the form of a mask which the actor wore. On it would be painted the character and the mood

which the actor portrayed. It might be a smiling face which hid the sad heart of the actor behind it. It might be a face of virtue which hid behind it a life of vice. In acting there can be a great discrepancy between the part which is played and the reality of the life which lies behind it... The same can be true of faith. We can profess much and possess little. Indeed, there is always the temptation in Christian fellowships to pretend to be something other than what we are.

- Sinclair Ferguson

7

A hypocrite says one thing but means something else. He pretends to do one thing but intends to do another. He is play-acting, dissembling. He is hiding his real face under a mask.

– William Hendriksen

The day is coming when hypocrites will be stripped of their fig-leaves. – Matthew Henry

Hypocrites do the devil's drudgery in Christ's livery. – Matthew Henry

Parents, take inventory in your own hearts. Do you thirst for God as the deer pants after the water? Or is your own life sending your children a message of hypocrisy and spiritual indifference? Is our own commitment to Christ what you hope to see in your children's lives? Is your obedience to His Word the same kind of submission you long to see from your own kids? These are crucial questions each parent must face if we really want to be successful parents and good role models for our children. Parents who are lax in these areas virtually guarantee that their sons and daughters will fail spiritually. – John MacArthur

In many ways, the attitude of obedience is much more vital than the act, because if the attitude is right, the act will naturally follow. But the right action with the wrong attitude is nothing but hypocrisy. – John MacArthur

It is the mark of a hypocrite to be a Christian everywhere but home. – Robert Murry McCheyne

Of all the things in the world that stink in the nostrils of men, hypocrisy is the worst. - Spurgeon

It is a terribly easy matter to be a minister of the gospel and a vile hypocrite at the same time.

– C.H. Spurgeon

A hypocrite is a person who acts different on Sunday morning. – Anonymous

**Misc:**

(the pharisees) in adhering to the letter of the Law, actively sought loopholes that allowed them to violate the spirit of the Law. Also, they displayed a lack of compassion toward their fellow man & were often overly demonstrative of their so-called spirituality in order to garner praise ([Matthew 23:5-7](#); [Luke 18:11](#)). [GQ.org](#)

➤ **JESUS CALLS HYPOCRISY/HYPOCRITES...**

- **LEAVEN** ([Luke 12:1](#))
- **WHITEWASHED TOMBS** ([Mt. 23:27](#))
- **CONCEALED TOMBS** ([Luke 11:44](#))
- **TARES/WEEDS IN WHEAT** ([Mt.13:25](#))
- **WOLVES IN SHEEP'S CLOTHES** ([Mt. 7:15](#))

Showmen leave you energized BUT empty...  
because, while they ARE energized...  
THEY... are EMPTY!

A “show” without the Spirit is a sham!  
And sadly, every sham... has a show-man.

**WE NEED THE GOSPEL’S ONE & ONLY GOD-MAN!**

**WE DON’T NEED ADRENALIN... WE NEED ANOINTING.**

**...NOT HAPPY-SPUNK, BUT GOD’S HOLY SPIRIT!**