



1 Judge not, that ye be not judged. (Matt 7:1)

Standing on the sidelines of life, a place that apparently appeals to them more than defending the four-yard line of moral discretion, the ministers of mainline denominations shun the very mention of the word, SIN. Perhaps the word reminds them of unrepented sin in their own lives; or perhaps they are more interested in being perceived as 'sophisticated;' and safeguarding a status of comfort and opulence in the well-furnished parsonage of the large and popular church.

At any point that sin is brought up as a matter of church discipline, the chameleons of the cloth will shrink back with the misappropriation of the words of Jesus in the Gospel of St. Matthew, chapter 7, verse 1. In so doing, they completely neutralize church discipline and Christian morality based on the Word and clear Commandments of God. One reason I believe these unprincipled men misapply this counsel of Christ is because they equate justice with condemnation. The two are light-years apart.

One of the most exceptional events in the New Testament for its expression of God's unmerited GRACE is the Gospel of St. John, 8:1-11 – the account of the Woman taken in Adultery. The ruthless ministers who brought this woman to be stoned were, at least, as guilty of sin as was she. At the last, when all from the oldest to the youngest, had stolen away due to the conviction of their own sins, the woman was alone with Christ. We shall all soon be so. Trembling with such fear and shame that she dared not lift her eyes to the soft-spoken voice that had defended her, the woman slowly had her eyes opened in the course of the dialogue to recognize this Man as her LORD.

Once alone, the first words she heard were: "Woman, where are those thine accusers? hath no man condemned thee?" John 8:10 (KJV) The question was two-pronged. The first: "Where are those thine accusers?" In the day of Judgment, even the devil, having been already cast into the Lake of Fire, will not be present to accuse the children of God. The second question of profound importance: "hath no man condemned thee?" This last question fathoms the depth of the sinner's heart. It is important for us to know and obey the Moral Law of God, and it is important to apply, in judgment, this morality to the society in which we live insofar as we are able through teaching and example. But no man can condemn another.

There is an interesting account in the life of Vice President Calvin Coolidge (he was VP under Warren G. Harding and succeeded to the office of President on the death of Harding):

“Once when Calvin Coolidge was Vice President and presiding over the Senate, an altercation arose between two Senators. Tempers flared, and one Senator told the other to go straight to hell. The offended Senator stormed from his seat, marched down the aisle and stood before Mr. Coolidge, who was silently leafing through a book.

“Mr. President,” he said, “did you hear what he said to me?”

“Coolidge looked up from his book and said calmly, “You know I have been looking through the Senate rule book. You don’t have to go.”

The Christian does, however, have the responsibility to judge, by the rule of God’s Law, society and individuals about them. We use our God-given faculty of judgment to avoid dangerous places and people. We also are given the faculty of judgment to identify sin in ourselves and others. The notion that we are not obliged to judge others is a gross error of the modern mind of man.

So what did Jesus mean when He said, “Judge not that ye be not judged?” I believe his counsel is taken out of context when quoted singularly without the fullness of his counsel which accompanied that counsel. Here is the complete dialogue:

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye. (Matt 7:1-5) Christ qualifies His intent in the verses following verse 1, does He not?

His counsel insists that we must be innocent of the same sins with which we identify others. It would be entirely a miscarriage of justice for a judge to condemn a man for adultery when he, himself, is living the same relationship with one with whom he is not married.

There is a story I have told before of the Brigade Commander who was inspecting a basic training brigade on the day of its graduation. The colonel trooped the line and, spying a soldier of particular interest, stopped before him and said, “Soldier, button that pocket!” The soldier responded, “You mean right now in front of everyone, sir?” “That is what I said,” retorted the colonel, “button that pocket this minute or you will be placed on report!” Nervously, the soldier reached forward and buttoned the colonel’s pocket.

Only a moral society can judge of righteousness and righteous living. In fact, the Christian is commanded to judge: *24 Judge not according to the appearance, but judge righteous judgment.* (John 7:24) So does the counsel of Christ in Matthew 7:1 contrast with that in John 7:24? Not in the least! It is complimentary to it. It is very true that our judgment is invalid in discerning right and wrong, but the Word of God is perfect in distinguishing sin. If we judge sin by what God has defined it to be in His Book, we are on the solid ground of judging with righteousness.

The sterilization of the Church and her people from judging sin has led to a broader concept of a ‘judgeless’ society. Sin no life style can be labelled by the church as sin, neither can anything hurtful be uttered in society. “Judge not,” concerning the murder of innocent babies in their mother’s womb! “Judge not” in describing the filthy practice of homosexuality as sin. “Judge not” when radical Islam rears its bloody head to practice the most egregious human rights violations in history. If Islam is a religion of peace, please show me the evidence so that I might JUDGE appropriately! I know their Quran and I also know that it is anything but Holy. Any book that advocates the

beheading of all who will not accept their little false god of Allah is not a Holy Book. Any religion that is a proponent of rape, slavery and every other inhuman practice is not Holy.

Feel free to argue these points with me – you will certainly lose on the face of the evidence.

The Political Correctness of 'Judge Not' has permeated every avenue of our lives to stifle any statement of biblical morality, or political saneness to the public forum. It first became a muzzle on the church in order to bar any moral judgment from being exercised in the biblical context. It next has infiltrated every level of academia, politics, and society to stifle any objection to immorality and totalitarian tendencies of governments run amuck. It has come to represent the personification of wickedness in high places by politicians, clergy, and public school teachers.

It is time for men and women of conviction to stand up with the Holy backbone of conviction and uncompromising faith and to set the record straight at last. Will we continue to the dark abyss of allowing all that our Fathers bled and died for from Lexington to Fallujah be trampled upon with ruthless disregard? Will we continue to stand timidly by as all that is good is labelled as bad, and all that is evil labelled as good. It is high time to regard the counsel of the prophet Isaiah – ²⁰ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! ²¹ *Woe unto them that are wise in their own eyes, and prudent in their own sight!* (Isaiah 5:20-21)