

Judge Not

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[0 : 00] Now would you turn with me this evening to the Gospel according to Matthew in chapter 7. Continuing our study in the Sermon on the Mount.

The Gospel according to Matthew chapter 7. And we'll read the first six verses. Judge not that you be not judged.

For with the judgment you pronounce or the judgment you judge you will be judged. And with the measure you measure it will be measured to you. Why do you see the speck that is in your brother's eye but do not notice the log or the plank that is in your own eye?

Or how can you say to your brother let me take the speck out of your eye when there is the plank in your own eye? You hypocrite! First take the plank out of your own eye and then you will see clearly to take the speck out of your brother's eye.

Do not give dogs what is holy and do not throw your pearls before pigs lest they trample them underfoot and turn to attack you.

[1 : 20] Judge not that you be not judged. The opening words of this chapter they probably contain the most misquoted phrase in the whole of the English language.

Because when we come to this concluding chapter which records the Sermon on the Mount. We are confronted with a phrase which everyone, everywhere, whether Christian or not, they frequently quote it out of context.

And you know when we consider the English language and the many anecdotes and phrases which we have in our language. A lot of them are drawn from scripture.

A lot of them are drawn from the Bible and they are often misquoted from scripture. For example the phrase from Exodus 21, an eye for an eye and a tooth for a tooth.

Which has nothing to do with having the right to take revenge upon your enemies. What Paul reminded young Timothy when he said the love of money is the root of all evil.

[2 : 28] He didn't say that money is the root of all evil. But he said the love of money is the root of all evil. But if we were to give a top ten of misquoted phrases and verses from the Bible.

I believe that without question the opening words of this chapter would be number one. Judge not. That you be not judged.

But what should be so alarming to us is that the majority of those who misquote this verse are those who have no care or concern for the authority of scripture.

Because from a worldly perspective Jesus is teaching tolerance. But from a biblical perspective the purpose of Jesus in this section in the Sermon on the Mount is to teach us one not to judge.

But to judge. But to also judge with discernment. And there is a gulf of a difference between tolerance and discernment. And of course as we look at this section this evening.

[3 : 34] We want to follow the correct teaching of Jesus. Not only because we're citizens of the kingdom of heaven. But also because our desire as we've been taught is to live a Christ centred life.

So let's again sit in the school of Christ and learn from the teaching of Jesus here. Because as we look at this section on judging we can see that Jesus presents to us three things.

Three things. Jesus first of all he issues a command in verses one and two. And then he highlights a contrast in verses three and four. And then Jesus delivers his conclusion in verses five and six.

So very simply the command, the contrast and the conclusion. The command, the contrast and the conclusion. So we look firstly at the command.

The command in verses one and two. You judge not that you be not judged. For with the judgment you judge or pronounce you will be judged. And with the measure you measure it will be measured to you.

[4 : 43] And so the context of Jesus issuing this commandment was of course because of the Pharisees. And that has been the case with a lot of and much of the Sermon on the Mount.

Jesus is teaching his followers how to be citizens of the kingdom of heaven. In contrast to the Pharisees and their teaching. Therefore when Jesus presents this command.

He is warning Christians. He is warning us against making judgments in a hypocritical and a condemning manner. And that's what the scribes and the Pharisees were doing.

Because they were very good at making a false judgment about themselves. And about other people. And even about Jesus. For when the scribes and the Pharisees looked at themselves.

All that they saw was their righteousness. Their self-righteousness. They saw how good and how faithful they were. And all their acts. And how religious they were.

[5 : 43] And all that they said and all that they did. And they considered themselves to be so holy and so righteous. And they were so preoccupied with their own standards. That they couldn't really see themselves.

It's as if they were surrounded by mirrors. And all they could see was their own reflection. How great they were. A reflection that was incomparable to everyone else.

And because of their behaviour and their selfish nature. The Pharisees. They judged everyone else. According to their own standards. They judged everyone and criticised everyone.

According to their own standards. Even Jesus. And they judged and criticised others. And they found fault in everyone else. All according to what they thought.

And what they believed to be right. It was all according to what they thought. How things should be done. But the problem was. The scribes and the Pharisees. They were acting like God.

[6 : 44] They were assuming God's position as judge. And doing God's judging for him. And so when Jesus introduces this section of teaching.

He wants to put the Pharisees in their place. And he wants to put the Pharisee in us. In our place. So that we will not judge anyone.

But that first of all. We must judge ourselves. That's what Jesus is saying. And the command which Jesus issues. It's straightforward. Judge not. Let you be not judged.

And what Jesus is saying is. Don't play God. Don't play God. Don't judge other people. Like God does.

Well that's God's job. That's his rule. He's king. He can. But don't condemn people. He's saying. Don't criticise other people. Don't judge other people.

- [7 : 44] Because when you do. You will be judged. Not by others. But by the judge. By God himself. And that's where the Pharisees went wrong.
- They played God. And they sought to condemn people. And other people. But they didn't even consider. They didn't even consider thinking.
- They didn't even think. That God would one day judge them. They thought they were perfect. God's not going to judge me. And so Jesus issues the command. Judge not. That you be not judged.
- Judged. But Jesus then. He expands upon. His command. By detailing the outcome. Of putting yourself. Into God's position.
- If you assume the role of a judge. Jesus says. For with the judgment. You pronounce. You will be judged. And with the measure you use.
- [8 : 40] It will be measured. To you. And what's clear with. What Jesus does. Here. Is that he uses. He uses the same verb. Three times. And Jesus does this.
- Twice. In order to emphasize the point. He says. The judgment. You judge. You will be judged. The judgment. You judge with. You shall be judged.
- And as you can see. The verb. To judge. Is used. Three times. But in order to make himself. Perfectly clear. Jesus says. The measure. You measure with. Is what you will be measured by.
- And. Here. Again. He uses the verb. To measure. Three times. And in both cases. The point. Is the same. We reap.
- What we sow. We reap. What we sow. And so. What Jesus is stressing to us. Is that. One of the dangers. Which threatens. The citizens. Of the kingdom of heaven. Who.
- [9 : 38] Sincerely. Seek after God's. Righteousness. What threatens us. Is our temptation. To look down. On others. Those who.
- Either. Aren't citizens. Of the kingdom of heaven. Or those who. Aren't. As zealous. As you are. For the things of God. And what Jesus is warning us.
- Is that our desire. For righteousness. And. Pleasing God. And living a circumspect. Life. It can very quickly become. Self.
- Righteousness. Just like it was. With the Pharisees. They were earnest. In what they did. They had. They had. In a sense. The right desire. The right motive.
- But. They'd lost sight. Of why they did it. And so. When Jesus. Issues the command. He's. Highlighting. A great danger. For the Christian. Of. Assuming this.
- [10 : 32] Elevated. Position. Like that. Of a judge. And. Looking down. On other people. And the danger. Is that. That Jesus is pointing out. Is that we become. Obsessed.
- With fault finding. Or we're. We're quick to blame. Other people. For things. We're always. We're always. We're always. Watching them. And we're always. Passing hasty.
- Judgments. Upon them. And making. Comments. About other people. And. Sometimes we magnify. Their. Their errors. And their. Infirmities. In order that. Well. We tell other people.
- In order that. They'll see the worst. In them too. But Jesus. Is saying to us. Watch. Watch. You must. Watch against this.
- Don't be. A hypocrite. Don't deceive. Yourself. Don't. Be. Self. Righteous. And by making. These statements. Jesus doesn't. Want us.
- [11 : 27] To forget. That. Regardless. Of what view. We have. Of ourselves. Whether in our own. Whether it's in our own. Heart. Or what we say. Publicly.

Whatever view. We have. Of ourselves. Our saviour. Wants to remind us. We are sinners. And we still. Need. Forgiveness.

And if we have. Received. Mercy. Then we must. Show it. Towards. Others. And we need. To be. Constantly. Reminded. That. Outstanding. As. A citizen.

Of the kingdom. Of heaven. It's all. Of grace. From beginning. To end. In God's grace. We've been given. What we don't deserve. And in God's mercy.

We have not been given. What we do deserve. And that's the view. We ought to have. Of ourselves. As. As citizens. Of the kingdom. Of heaven. We're not the judge.

[12 : 24] We're not. To. To be the judge. And. We are not. To assume. The position. Of the judge. But we have to remember. That. We are those.

Who are sinners. But we are also those. Who have an advocate. With the father. Jesus Christ. The righteous. He stands. Condemned. Stands judged.

In our place. And. If we are. Conscious. Of our own failures. And. Our own weaknesses. And our own. Need of continual. Forgiveness. Then we won't have.

An attitude. That condemns. Other people. We won't. Boast. Of self. Above. Everyone else. We won't seek. To criticize. Or.

Or fault find. With others. Instead. We will be patient. Loving. And gentle. With people. And that's what makes.

[13 : 18] This command. So applicable. To. Me. And. To everyone. Every one of us. Because. When we are confronted. With. Our true self.

We all know. That we fall. Short. And that we have no right. To judge. Anyone else. And so. That's the first thing. We see here. The commandment. That's the first thing.

The commandment. But secondly. Jesus presents. The contrast. The contrast. Where he says in. Verses. Three and four. Why do you see the speck. That is in your brother's eye.

But do not notice. The log. Or the plank. That's in your own eye. Or how can you say. To your brother. Let me take the speck. Out of your eye. When there is the log. In your own eye.

And what we see here. Is that. Once again. Jesus gives to us. A vivid illustration. In order to emphasize. His teaching. Simply because. He's. Seeking to drive home.

[14 : 16] The point. But. When we try and capture this. Illustration. In our minds. It seems that. Jesus has made. The contrast. In this illustration.

So stark. That we can't. Miss the point. The illustration. Jesus uses. Is so vivid. That there is. Is no one. Who would ever. Misunderstand.

What he's saying. No one can. Misunderstand. The contrast. Between. The speck. Which I presume. Is. Probably sawdust. And the plank.

The plank. Of wood. But the way. In which Jesus. Presents. The illustration. Is that. It's in the form. Of a question. But it's a question. Which. Highlights.

That we are guilty. Because Jesus. Asks. Why do you. Look at the speck. In your brother's. Eye. And the you.

[15 : 11] Is inclusive. It includes. Everyone. Which means. That we are all. Guilty of this. Whether we look. At the speck. In our brother's eye.

Privately. In our own heart. Or we. Or we do it publicly. With other people. And Jesus says. We're all guilty. Of seeing faults. In other people. And overlooking.

Our own faults. Which is true. I don't suppose. There would be anyone. In here. Who would. Deny what Jesus. Is saying. Because he knows.

Our heart. And he knows. We're guilty. But the problem. Or the reason. Why. We would look. At the speck. In our brother's eye. Is because.

We don't notice. The plank. In our own eye. And the imagery. Which Jesus is. Creating. In our minds. Is. It's something. That's impossible.

[16 : 06] Because it's. It's easy. To overlook. A little. Speck. Of sawdust. But it's impossible. To overlook. A plank. Especially. When the plank.

Which Jesus. Is referring to. As one. Would be one of the. The main beams. In the structure. Of a house. Like we have ourselves. With. Whether it's a joist. In the floor. Or a cross.

In the roof. It's a large piece. Of wood. And it's impossible. To miss. But Jesus. Says here. The reason. Why we would look. At the speck.

In our brother's eye. Is because we don't. Notice. The plank. In our own. And for all its size. And its length. In comparison. To the speck.

Of sawdust. We can't see it. We can't see it. Jesus says. You don't notice it. You don't consider it. You. You don't observe. The plank. That's. In your own eye.

[17 : 00] And thinking about it. The illustration. Is. It's so ridiculous. Really. The contrast. Between sawdust.

And a plank. Of wood. It's ridiculous. But. That's the point. Which Jesus is making. Because you would expect. To see the plank. In your own eye. You would expect.

To notice something. That big. In your own eye. But. Because we are. Maybe so obsessed. With. The problems. Of others. And other people's. Business. We can fail.

To consider. We fail. To consider. Our own problems. And our own. Failures. Which causes us. To have this. Judgmental spirit. And. Where we comment.

On people. And maybe we put. Our nose. Into people's lives. And yet. Fail to see. What's on our own. Doorstep. God. But Jesus.

[17 : 54] Then goes. A step. Further. With the illustration. He says. In verse 4. How can you say. To your brother. Let me take the speck.

Out of your eye. When there is. The plank. In your own eye. And what Jesus. Is highly. Highlighting. Is. The arrogance. Of it all. That we would.

Dare. Tell anyone. Or. Help someone. With their problem. When we have more ourselves. And it's no wonder. Jesus says. At the beginning. Of verse 5.

You hypocrite. You hypocrite. The hypocrisy. Of it all. That. We would be. Critical of others. And possess. A judgmental attitude. That. Would tear others down.

In order to build. Ourselves. Up. And Jesus. Just says it. As it is. You hypocrite. That. Goes straight through you.

[18 : 47] You hypocrite. It's. Wrong. He says. It's not. Right. To condemn. Others. And promote. Yourself. But the issue.

That Jesus. Is getting at. Is. That. He's pointing out. That the Pharisees. Were adding all these. Man-made laws. And rituals. And rules.

And none of them. Were scriptural. Scriptural. Yes. They. May have had a purpose. In their eyes. But. They couldn't. These laws. They couldn't dictate them.

To. To other people. And enforce. These laws. And. If people didn't keep them. They weren't. To judge them. Because of them. But that's the problem. That the scribes.

And the Pharisees. Had. Where. They had created. All these rules. For others. And yet. Not even they. Could keep them. And you know. We can be like that.

- [19 : 45] Too. Where we have. A man-made rules. And. Some of them. Are good. And helpful. But sometimes. We hold them. In. Higher esteem.
- Than the laws of God. And sometimes. We put these things. First. Before. The things of God. And it can cause us. To have a negative. Attitude.
- Towards others. Because they don't. Do these things. That. The way we do them. Or the way. We've always done them. For example. Here's your. Example.
- If someone. Comes to church. Maybe for the first time. And they don't wear a suit. Or a skirt. Or a hat. And we see them. We're not.
- To judge them. We're not. To think less of them. Or not. Talk to them. Or talk about them. Or even go over. And tell them. That they should be dressed.
- [20 : 41] In a certain manner. When they come. To the Lord's house. And yes. Personally. I think. That people. Should come. To the Lord's house. Dressed appropriately. Because.
- It's the Lord's house. We are here. To worship. The king. And we should dress. Accordingly. And I think. The head covering. Is biblical. And that women.
- Should wear the head covering. Because. But these things. These things. The point is. That these things. Should never stand. In the way. They shouldn't. Make us judges.
- Over people. These planks. Should. Never hinder anyone. From coming to church. Because. When people come to church. We should welcome them.
- Warmly. We should speak to them. We should. Make them feel at home. We should make them feel. That this. This building. It's a place.
- [21 : 34] For sinners. Church. And that we're not above them. In any way. That's the way. The world has always viewed the church. We're always. Looking down on them. But. They need to realize.
- That every single one of us. Is a sinner. And that we're not above them. In any way. And that's what. James was telling us. In his letter. In chapter 2. Because he was saying.
- If there should come. Somebody into your assembly. A man with. Gold rings. And fine apparel. And there should also come. This other man. Who's. In filthy clothes.
- And you pay attention. To the one wearing. All the. The fine. Fine linen. And clothes. And you say to him. Sit in this good place. Sir. But you say to the poor man.
- You sit there. Or sit at my feet. And then James. Asks the question. Have you not shown. Partiality among yourselves. And become.
- [22 : 31] Judges. Judges. With evil. Thoughts. And it's a challenging question. Have you not shown. Partiality among yourselves. And become.
- Judges. With evil thoughts. And. It's a question. That. James. Is. Asking us. To apply.
- To ourselves. Not only in that situation. Of church. But every situation. That we encounter. We're not. To be hypocritical. Christians. We are not.
- To be hypocrites. And so. With this stark. Contrast. Between. The sawdust. And the plank. Jesus illustrates. What it means. What it means. Not to judge.
- But as we move. Into the conclusion. Of Jesus teaching. It seems that there's. An apparent. Contradiction. Because Jesus tells us. That we are.
- [23 : 28] To judge people. He's repeatedly told us. Not to judge. But. In verses five and six. Jesus says. That we are to judge. And we are to make judgments. So. Let's look lastly.
- At. At the conclusion. We've looked at. The command. And the contrast. But now look. At the conclusion. In verses. Five and six. Jesus says. In verse five.

You hypocrite. First. Take the log. Or the plank. Out of your own eye. And then you will see. Clearly. To take the speck. Out of your brother's eye. Do not give dogs.

What is holy. And do not throw your pearls. Before pigs. Lest they trample them. Under foot. And turn. To attack you. And so what we see. In these.

Verses. Especially in verse five. Is that. Jesus doesn't say. That. We aren't to make judgments. Or to judge others. We're not.

[24 : 23] But we're not to do it. In a hypocritical manner. In other words. Jesus is saying. In order to make. A statement. Or a judgment. We need to get our priorities. Right.

Because we must. First of all. Remove the. Plank. From our own eye. Which is hindering us. And causing us. To have this. Obscured. Vision. But once we've done that.

Says Jesus. Then you will see. Clearly. To remove the speck. Out of your brother's eye. It's then yet. That you are equipped. It's then yet.

That you're equipped. To bring help. To your brother. And with this. We shouldn't miss. What Jesus. Is saying here. Because Jesus. Doesn't say. That the brother's speck.

Is somehow. Insignificant. He doesn't say. You're not. To judge. Your brother. At all. Jesus. Doesn't say. He doesn't minimize.

[25 : 17] The speck. Although it seems. Insignificant. In comparison. To. To the plank. It's still important. And it still needs. To be dealt with. But we're not.

To stretch the illustration. And think that the plank. Is a big sin. And the speck. Is a little sin. Not at all. That's not the point. The point. Is that. As children. Of our heavenly. Father.

Or as brothers. And sisters. In Christ. We have a responsibility. Towards one another. Our responsibility. Is to first of all.

Look at ourselves. Self-examination. And deal with our planks. Deal with our. Self-righteousness. But Jesus. Is teaching. That once we have. Dealt with our.

Self-righteousness. It's then. That we are. Responsible. To our brother. Or sister. In Christ. And here. Jesus. Stresses. This responsibility.

[26 : 14] Not to be a judge. Over them. But to be an. Encourager. To them. And that's not easy. That's not easy. To speak to your.

Brother. Or sister. If they're. Living in sin. Or struggling. With sin. It's not. Easy. But it's our. Responsibility. To help them. And.

Sometimes. Our brother. Or sister. They. They will not. Welcome. Such help. Instead. They'll. Maybe see it. As criticism. Or that. You're judging them.

But. The reason. The reason. For that. Is because. They have the plank. In their eye. And they can't see it. But if we love. One another. As Jesus says.

We ought to. Then our desire. Will be to encourage. And. Enable one another. To walk in righteousness. And rather than. Speaking about. Our brother.

[27 : 08] Or sister. We go to them. Rather than. Gossiping about them. We pray with them. Rather than. Judging them. We help.

Encourage. And restore them. That's a challenge. And that's what. Paul was teaching. The Galatians. When he wrote to them. Because.

He emphasized. In chapter 5. About the fruit of the spirit. Love. Joy. Peace. Patience. Kindness. Goodness. Gentleness. Faithfulness. Self-control. All these.

The fruit of the spirit. And the need for. Self-examination. But then. Paul goes on. Into chapter 6. And he opens. With the statement. Brethren. If a man is overtaken.

In sin. You who are spiritual. Should restore him. With a spirit of gentleness. And that's the speck. Which Jesus is talking about here.

[28 : 05] But says Paul. In Galatians 6. Watch yourself. Look for the plank. In your own eye first. Watch yourself. Lest you are also tempted.

And then Paul encourages the Galatians. Bear one another's burdens. And so fulfill the law of Christ. Fulfill the teaching of Jesus Christ.

And so the point that Jesus is making in the Sermon on the Mount is. Judges condemn and punish. But brothers and sisters.

And so the Lord is saying. And so the Lord is saying. Ought to restore and encourage. But in order to be someone that restores and encourages. We need to be discerning.

We need to be discerning. And that's why Jesus says in verse 6. Do not give dogs what is holy. And do not throw your pearls before pigs. Lest they trample them underfoot.

[29 : 06] And turn to attack you. And in these closing words. Jesus presents another vivid illustration. Because to the Jewish ear. The mention of dogs or swine or pigs.

It immediately indicates something that's unclean. And Jesus says. Don't give things that are holy to dogs. Because the dog will tear it in pieces. And don't cast your pearls before swine.

Because they will trample them under their feet. And the reason Jesus issues this statement. At the end of this section. On judging other people. Is so that we don't misunderstand.

And we don't misapply his teaching. Because what Jesus is saying with this illustration. Is that yes. We are not to judge. And we're not to be self-righteous.

And critical. And hurtful. And we should consider our own heart. Before we speak to anyone else. But Jesus presents this illustration. In order to prevent us.

[30 : 10] From going to the opposite extreme. The opposite extreme of tolerating everything. And turning a blind eye to error.

Because that would be fatal. And so what Jesus is emphasizing is that. We don't need judgment. But we do need discernment. We don't need judgment.

But we do need discernment. We need to be able to discern. Between what is truth. And what is error. Therefore when Jesus says.

Judge not. He doesn't mean that it's wrong. Under any circumstance. To pass an unfavorable judgment. Upon the conduct and opinion of others.

That's not what he said. And that's not what he meant. And this is what Jesus is trying to make clear. With this illustration in verse 6. That if we are unable.

[31 : 08] If we are unable to make judgments. Then it's impossible for us. To condemn error. And refute false teaching. If we're unable to make any judgment at all.

If judge not stands as judge not. Then it's impossible for us to condemn error. And refute false teaching. And with the scribes and the Pharisees.

That's what Jesus was doing. He's condemning their error. And refuting their teaching. But if we're unable to make judgments. This would also contradict other parts of scripture.

That we're taught to prove all things. And to test the spirits. So we have to make judgments. Not in a self-righteous manner.

But one that seeks to uphold the truth of God's word. And to do that. We need to be discerning. We need to be discerning. Because if we are tolerant.

[32 : 10] Then we're not living as a citizen of the kingdom of heaven. We're not seeking to remove the speck from our brother's eye. And my friend.

Tolerance is destructive. Of course there's no excuse for being arrogant. And self-righteous. But tolerance is destructive. And if we're tolerant with error or heresy in the church.

Then it will destroy the church. And if we're tolerant with wrongdoing in society. Then it will destroy society. And our role as citizens of the kingdom of heaven.

Is not to cower away from error. Or sinful behavior. And just ignore it. Get on with it and tolerate it. Our discernment ought to drive us.

To address the issues. But the problem. We have. In the 21st century. Is that we live in a world.

[33 : 12] Which increasingly strives to promote the idea. Of tolerance. But built into this tolerance. Is the concept that. Truth is determined by.

Me. Individuals. Not God. Truth is determined by me. Or in other words. In the words of Jesus. The truth is determined. By dogs.

And swine. And not by what's holy. And precious. Namely. The word of God. And as I said earlier. This passage is the most.

Misquoted passage. In the entire Bible. But what should be alarming to us. Is that the majority of those. Who misquote this passage. Are those who have no. Care or concern.

For the authority of scripture. Where they have misused. And misapplied this passage. To promote. Tolerance. And to suit. Their own ends.

[34 : 10] And they've. Concluded that Christians. Can't judge anyone. Because Jesus said. Judge not. And this claim. That Christians are not to judge anyone.

It's often. Made when dealing with. All the issues. Such as abortion. And adultery. And homosexuality. And transgender. And same sex marriage. Three parent babies.

Euthanasia. And many other issues. Which go against the teaching. Of scripture. But when a Christian. Says that any of these things. Are a sin. Or that they are wrong.

A tolerant. Politically correct. Society. It claims that. We aren't to judge them. Because we are Christians. But that's to misquote.

To misunderstand. To misapply. The teaching. Of Jesus. That's to allow. The word of God. To be trampled. Under foot.

[35 : 08] By the swine. And. To be. Handled by. Dogs. That will tear it. In pieces. That's what Jesus is saying. And you know.

As J.C. Ryle. In his commentary. When looking at this passage. He stressed. That this passage. Is frequently. Misapplied. And abused. By the enemies.

He says. Of true religion. The enemies. Of true religion. And Ryle. He went on to say. It is possible. To press. The words. Of the Bible.

So far. That they yield. Not medicine. But poison. It is possible. To press. The words. Of the Bible. So far.

That they yield. Not medicine. But poison. And that's what Jesus. Is warning us against. Don't give them. The opportunity. To use scripture.

[36 : 06] Don't allow them. To cast the pearls. Don't allow these. Dogs. To. To trample it. Under foot. And that those.

To call. For tolerance. And quote. Judge not. Out of context. They're not only. Being intolerant. Not only. Being intolerant. Of Christians. But they're also.

They're not using. Sound thinking. Their call. For tolerance. Is impossible. Because. As Christians. We are to judge. Righteously. We're to judge.

Between right. And wrong. Between. Truth. And error. Between good. And evil. And evil. And it's something. We ought to do. Every day. In every situation.

We're confronted with. Because it should be part of our. Biblical discernment. And not based upon our. Opinions or theories. But biblical discernment.

[37 : 02] In which. The word of God. Is our compass. Our. Only. Rule. To direct us. On the issues of truth.

And morality. So that. As citizens of the kingdom. Of heaven. We may glorify. And enjoy him. Forever. The commandment.

The contrast. The conclusion. It's a very challenging. Statement. May the Lord bless these thoughts. To us. Let us pray.

O Lord. Our gracious God. We confess. How much. We fall short. We realize. That.

We are often. Hasty. To speak. And slow. To listen. But O Lord. That we might pray. Like the psalmist. Who said. Show me thy ways.

[37 : 56] O Lord. Thy path. So teach thou me. And do thou lead me. In thy truth. Therein. My teacher be. That we would see thy word. As the truth.

And also our teacher. To guide us in life. Help us Lord. To love one another. To build one another up. To stand firm. For the truth.

Of Jesus Christ. To realize. That thy word. Is the truth. A truth. That is sanctifying us. Each and every day. It is making us. More and more. Like Jesus Christ.

And help us then. We pray thee. To absorb it. To drink it in. To know that. In it. There is life eternal. O Lord. That thou wouldst bless us then.

Bless us in our own homes. Our own families. Our own witness. That we would serve thee. With gladness. That we would do. As we began this evening. That we would show forth.

[38 : 52] Thy loving kindness. Even with the morning light. That we would declare. Thy faithfulness. With pleasure. Every night. Lord bless us then. We pray. Undertake for us.

And do us good. For Jesus' sake. Amen. We shall conclude. By singing. In Psalm 26.

Psalm 26. In the Scottish Psalter. That's page 235. Psalm 26. Singing from the beginning. Down to the verse marked.

7. Psalm 26. Psalm 26. Psalm 26. From the beginning. Judge me O Lord. For I have walked. In mine integrity.

I trusted also in the Lord. Slide therefore. Shall not die. Examine me. And do me proof. Try heart and reins. O God. For thy love is before mine eyes.

[39 : 50] And thy truth's paths. I have thronged. Down to the verse marked. 7. Psalm 26. To God's praise. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

In innocence, O Lord, I wash and purify.

So to thy holy altar call, I've compassed with light.

[41 : 53] And I, with voice of thanksgiving, may publish and declare.

And tell of all thy mighty works that great and wondrous are.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.