



Article Title— “Judge Not?’ Are We Missing Something? ”


Article Category— Practical Christianity





Five True or False Questions—


- ❶ "Christians should never judge anyone." [T F]
- ❷ "Christians should never judge people who are not a part of 'the church'." [T F]
- ❸ "Christians should never judge one another." [T F]
- ❹ "Laymen should never judge professional clergymen." [T F]
- ❺ "Professional clergymen should never judge laymen." [T F]


Go ahead and write your answers to those questions. Revisit each question after you've finished reading and either confirm each answer or change it. If you're bold enough to share your final answers, we'd certainly like to read them—along with your scriptural rationale: www.Link1.info/contact-us.


 "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." —Jesus, at Matthew 7:1,2
 OBSERVATION: Don't judge anyone unless you're prepared to be judged by the same criteria. But if you can handle *that* without going ballistic, go ahead!...**if** you're confident that your judgment is sound.


 "Ye shall know them by their fruits." —Jesus, at Matthew 7:16
 OBSERVATION: Jesus gave us some of the rationale for judging other believers. But there are times and circumstances when we should probably keep our judgments to ourselves. At other times, though, we are to instruct, correct, reprove or even rebuke others, based on sound scriptural judgment. Wisdom is a requirement.

 "Judge not according to the appearance, but judge righteous judgment." —John 7:24
 OBSERVATION: Knee-jerk judging is not okay. If and when one determines that instruction, correction, reproof or rebuke is appropriate, one must be certain to have done one's scriptural homework, first. Nobody is ever "called" or "chosen" to be a judge. The only exceptions were in Old Testament times.


 "For what have I to do to judge them also that are without? do not ye judge them that are within?"
 —Paul, at 1 Corinthians 5:12
 OBSERVATION: We are clearly not to judge those who don't claim to be followers of Christ. Per this writing of Paul, though, we are to judge those who profess Christianity.

 "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" —Paul, at 1 Corinthians 6:2-5
 ✓ How might YOU paraphrase that?

 "Let the prophets speak two or three, and let the other judge." —Paul, at 1 Corinthians 14:29
 ✓ Care to paraphrase this one?

 "And have no fellowship with the unfruitful works of darkness, but rather reprove [them]..." —Ephesians 5:11,12
 OBSERVATION: Some are surprised to learn that, if you've done your scriptural homework, you must not even have fellowship with other believers (laity or clergy) who preach or practice things that aren't in full alignment with rightly-divided Scripture.

I was a successful Bible teacher for a LOT of years—big sanctuary classes.
 I knew what my denomination believed and that's what I taught.
 Yes, I should've checked it out to make sure it was true.

So why didn't I do that? Well, maybe I didn't do that for the same reason that you haven't really checked out what your denomination teaches. 


"In religion and politics, people's beliefs and convictions are in almost every case gotten at second hand, and without examination." —Samuel Clemens




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 "Whosoever...abideth not in the doctrine of Christ, hath not God...If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed: For he that biddeth him God speed is a partaker of his evil deeds." —2 John 9-11


OBSERVATION: "Godspeed," per the [World English Dictionary](#), is "an expression of one's good wishes for a person's success and safety." Given that, then wouldn't contributing a tithe or even a small offering be an even stronger expression of one's good wishes for that person's (or that organization's) success?

 "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]." —Paul, at Colossians 2:16

OBSERVATION: When on the receiving end of the instruction, correction, reproof or rebuke of another believer, one should sometimes rebuke an errant judge.

 "Rebuke not an elder, but intreat[^] [him] as a father; [and] the younger men as brethren." —Paul, at 1 Timothy 5:1
OBSERVATION: If by the term "elders" Paul meant church leaders – especially older ones – rebuke may be too harsh. But if we're ever to hold *anyone* accountable to purely scriptural preaching and teaching, we must certainly include those in whom others blindly invest their personal *Faith Equity*SM.


[^]That KJV word, "intreat," is Strong's G-3870. The transliteration of the N.T. Greek word is *parakaleō*: "...from G-3844 and G-2564; to call near, i.e. invite, invoke (by imploration, hortation or consolation):—beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray."

 "Them that sin rebuke before all, that others also may fear." —Paul, at 1 Timothy 5:20


OBSERVATION: For some errant Christians, public rebuke is scripturally appropriate.


 "All scripture is good for instruction, correction and reproof." —Paul, at 2 Timothy 3:16

OBSERVATION: One of the primary reasons why we have God's word in writing is so that we can objectively measure the behavior of others who claim Christianity by what is written, and then use Godly wisdom to determine whether and/or when to offer instruction, correction, reproof or encouragement. Caution, though—Before you rebuke a clergyman whom you think hasn't done his scriptural homework, make absolutely certain you've done your homework. Clergyman? Please be aware that there is now a major grassroots uprising of laymen who're doing their homework.


 "...reprove, rebuke, exhort with all longsuffering and doctrine." —Paul, at 2 Timothy 4:2

OBSERVATION: Unless one has already judged another believer and concluded that a reproof, a rebuke or an exhortation is scripturally in order, how might anyone satisfy the requirements of this scripture?

 "...Wherefore rebuke them sharply, that they may be sound in the faith." —Titus 1:13


 "The way of a fool [is] right in his own eyes: But he that harkeneth unto counsel is wise." —Proverbs 12:15

OBSERVATION: A rebuke should never be designed to tear down or to discourage another Christian. Instead, it is the facility by which we are to keep one another (including our clergymen) between-the-scriptural-ditches. In government, that's called checks and balances. Without such checks and balances, everyone says and does whatever is right in his own eyes. That can only result in dangerous error.


 "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." —Titus 2:15

OBSERVATION: Those who instruct, correct, reprove and rebuke other believers should do it boldly and with the voice of authority. That's only appropriate, though, for those who've done their scriptural homework. Otherwise, it can (and should) backfire.

It is likely that you've become accustomed to hearing lots of things that SOUND really, really religious, but can enjoy no scriptural support, at all. That "Judge not" cliché is one of them. We plan to address several more of them later. That may include another major offender: "God doesn't choose the qualified; He qualifies the chosen." We hope and pray that this proves helpful to you. Please let us know, okay?

—T. C. Newsome 

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