

August Teaching Theme: The Sermon on the Mount

讲员 Speaker: George Wong 黄兴丰牧师

题目 Topic: Judgment & Hypocrisy

经文 Scripture: Matthew 7:1-6

Monthly Theme: We are on week 10 of 15 in our series walking through Jesus' Sermon on the Mount found in Matthew 5-7. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside,**" presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. Let's accept that challenge over the next four months. This week, we are examining the well-known, Matthew 7:1-6, where Jesus calls us to examine the way in which we view people and condemn them, assuming the place of God.

八月 **August** - 登山寶訓系列 **The Sermon on the Mount Series**

August 1st - 禱告與禁食 Prayer & Fasting (馬太福音 Matthew 6:5-18)

August 8th – 上帝還是金錢？ God or Money? (馬太福音 Matthew 6:19-24)

August 15th – 缺乏還是富足？ Scarcity or Abundance? (馬太福音 Matthew 6:25-34)

August 22nd – 論斷與偽善 Judgment & Hypocrisy (馬太福音 Matthew 7:1-6)

August 29th – 慷慨的上帝與黃金法則 The Generous God & The Golden Rule (馬太福音 Matthew 7:7-12)

Resources:

[Sermon Video](#)

Discussion Questions (George Wong 黄兴丰牧师)

- (1) Read Matthew 7:1-6 together. What observations do you make, and what stands out to you? How would you summarize Jesus teaching here? Now read James 4:11-12. What does this add to our understanding?
- (2) 在您的生活中是否曾遇过喜欢论断人者？您的感受与反应如何？Have you ever encountered people that always like to accuse, condemn, or judge other people? How do you feel, and what is your response to their wicked deeds?
- (3) 我们不要论断人：免得我们自食其果（太7:2），您有何感想？“For with the judgment you make you will be judged, and the measure you give will be the measure you get.” (Matt 7:2) Share your thoughts on this statement.
- (4) 我们不要论断人：可能我们的问题更大（太7:3-4），您有如此的经历吗？“Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? Or how can you say to your neighbor, 'Let me take the speck out of your eye,' while the log is in your own eye?” (Matt 7:3-4) Discuss this teaching of our Lord Jesus Christ.
- (5) 一个时常去论断人者是一个怎样的人？讨论。How would you define a person who always likes to blame, condemn, or judge others? Please share your thoughts.
- (6) 我们不论断人，但也不随便成为别人的论断。（歌罗西书2:16；林前10:29）因此我们要谨慎我们的言行，请问今天我们的行为如何？Apart from stop judging others, we also need to

have good deeds and behaviors to prevent ourselves being judged by other people. (Colossians 2:16; 1 Cor 10: 29) Please share your thoughts.

- (7) 讨论基督徒行事为人的三个准则：凡事要使人的益处（林前10:23-24）；凡事要荣耀神（林前10:31）；凡事都不受其辖制（林前6:12）。The three guidelines for Christian behaviors: Do not seek your own advantage, but that of the other (1Cor. 10:23-24); Do everything for the glory of God (1Cor. 10:31); All things are lawful for me, but I will not be dominated by anything (1 Cor. 6:12). Please share your thoughts.

Important Notes (Pastor William R. Horne):

We love this passage (even if we don't follow Jesus) because we all do not like to be judged or called out for our wrong. We all love Tupac's track "Only God Can Judge Me," which is accurate and quite freeing at a level. But, Jesus wants us to look at how we treat other people, not first how others treat us. Jesus knows we need to look in the mirror and see our arrogance towards others and our ignorance of ourselves. (Often, we judge each more in the Christian community than judging those outside it). We cannot move towards each other and live as the beloved community until we first do a lot of self-examination.

What's funny is think about how we feel about "judgemental people" - we judge them! For example, "I hate bigots"...We all judge - *we observe people behavior or appearance and instead of recognizing their complexity and dignity as a human we define them by what we see and what we agree or disagree with - then we put them into a box or category we have made. Then we justify it thinking God agrees with us.*

James 4:11-12: Here James doesn't care about the other person, but how we perceive them and respond as if we are God. "Slander" or "speaking against" someone is not just a moral judgment about someone, but filling in assumptions of motivations, character, categories, and then talking poorly about them (slander) and then again - assuming God agrees with us. WE DO THIS ALL THE TIME! We assume a posture of God when we act this way.

In this passage, Jesus outrageous metaphor calls us to two things:

- (1) What Jesus first wants us to do is **assume our vision is impaired** - that we simply aren't seeing it clearly. We must honor the complexities of human stories, motivations, and dignity, thus assuming we aren't seeing the person or situation clearly and don't have the full story. (A log in your eye does a good job blocking your vision).
- (2) Then I should also **assume that my issues and sin are more serious and grievous than the person I am observing**. So often, we act with arrogance towards others and ignorance towards ourselves. We, however, must commit to serious self-reflection and introspection (looking inward at ourselves). (Remember - you have a log, they have a speck in the metaphor).

"What Jesus does here is complex: he creates self-awareness leading to self-judgment; this leads to humility, which in turn leads to repentance and sanctification; this leads to the kind of humility that treats other sinners with mercy (cf. Gal. 6:1; Jas 2:13); it creates a kingdom society shaped not by condemnation but humility, love, and forgiveness." (McKnight, S.)

Maybe the simplest way to understand what Jesus is referring to is *taking the posture of God in condemning someone*. To "judge" is simply to evaluate and decide. Now Jesus isn't

saying don't make any "judgments" in the sense of evaluating and making significant decisions. So it is clear Jesus is talking about a certain type of judgment - judging unfairly. If the same judgment was made about us we would say that's unfair because it's built off assumptions and simplifies in unhelpful ways. What Jesus is calling for here isn't the absence of moral discernment or calling what is evil, evil - but he is calling us to take a different posture in our dealings with people.

We are not God and therefore cannot condemn or stand in the place as judge. "It's about a self-awareness and an other-awareness shaped by a God-awareness. Jesus urges us to cease being condemners by first examining ourselves. To be sure, when we peer into our own hearts, we will have sufficient cause—even laughably ridiculous cause—to see our own sin and be humbled before God. That will lead us to another awareness that our fellow disciples and humans are like us, sinners in need of mercy, grace, forgiveness, and patience." (McKnight, S.)

Some people have used this as an excuse to refuse accountability or to refuse to confront evil. *This metaphor doesn't mean we never have a conversation about behavior or evil but that we radically change our posture first.* This gets to the heart of the Gospel - to come to Jesus, we have to recognize the log in our eye and admit it is there, where God then pours out infinite grace on me. Jesus doesn't condemn me. Instead, he loves me and gives himself up for me. This Gospel experience should change how we live and act in community. But, out of this reality, Jesus then calls us to transformation under the power of his grace.

Notes on Matthew 7:6: Chiasitic structure:

- (i) A Do not give **dogs** what is sacred;
- (ii) B do not throw your pearls to **pigs**.
- (iii) B' If you do, **they may trample them under their feet**,
- (iv) A' and **turn and tear you to pieces**.
- (v) Dogs goes with "tear you to pieces," and pigs goes with "trample under their feet."

So, many scholars take this text as its own separate unit, not attached to the surrounding context. "The traditional understanding is that this refers to saving one's gospeling energies for those who will listen and not wasting one's energies on those who will not listen" (Martin Luther, etc.). Others say that it was a temporary metaphor to focus on Israel and not the mission to the Gentiles until after Pentecost (NT. Wright, McKnight, S.). I (Pastor Will, Dr. Tim Mackie) take this verse to go with our section.

This verse is a parable, not an allegory. You have someone who has something of great value to them that they want to share with everyone. But others might not value that thing. Dogs and Pigs don't care about pearls - there is a disconnect between what they value and what you value. To barge in with what you value both devalue those things you value and may have the opposite effect on the person who doesn't value that same item. So I am not giving my dog a pearl, but when I come to my dog, I better have what he values - a treat or a toy of some type. So this means this - **Jesus is encouraging wisdom in how we engage our neighbors to love them. You might come in guns blazing about something that, though true, might actually push someone away - so we have to be wise about the tactics we take.**

In the context of our passage - this is another level of caution for us to take when confronting people with something we think they are doing wrong. After we have gone through

self-evaluation, repentance and have chosen to value the human we are tempted to judge or condemn - then if they are indeed wrong or participating in evil, we have to practice wisdom in our confronting or starting a conversation with them. If we don't practice this wisdom, we might have the opposite effect of what we want. (This is extremely hard, and I certainly have yet to figure it out).

How do we do this? We usually take two extremes - (1) avoid the issue or confrontation altogether or (2) confront the person (or system, or community) harshly and unreflectively. Of course, we have to have conversations about wrong, but we have to do those in ways that are not acting as judges and condemners. Instead, we always want to pursue the good of the other. Key: **Truth requires a bridge.** (a relational bridge that is strong enough to carry heavy truth). The heavier the load, the stronger the bridge needed. Who have you invited into your life to speak into it? How are you building bridges for both yourself and others? We need each other. *(If you have a personal story of someone sharing truth with you that was effective because of the strength of the relationship, tell it).*

Sermon Summary (George Wong 黄兴丰牧师):

主题：不要论断人

Sermon: Do not judge

阅读马太福音7:1-5. 这是主耶稣基督登上宝训的教导：不要论断人。“你们不要论断人，免得你们被论断”（现代中文译本翻译成：“你们不要评断人，上帝就不审断你们。”论断人有“审判或定罪”的意思。

从这处经文我们可以看到几个重点：

第一，我们不要论断人：因免得我们自食其果（太2）量器是指量别人的度量；你对待比人的标准，也成为别人对待你的标准。

第二，我们不要论断人：因可能我们的问题更大。（太3-4）我们自己眼中有梁木，怎能对我们的弟兄说，容我去掉你眼中的刺呢？

第三，我们不要论断人：因我们不作一个假冒为善的人（太5）有些人，常以指控或论断别人的问题来凸显自己的义与善，其实那是假义与伪善。

第四，我们不要论断人：因我们不是律法的设立者（各12）只有神是律法的设立者，只有神才有资格当审判官。

第五，我们不要论断人：因我们都要受神的审判（罗4:10）我们是律法的遵行者，我们有一天都要接受神的审判。

第六，我们不要论断人：因我们所行的和别人一样（罗3）在神的眼中我们都是不完全，都是蒙恩的罪人。

第七，我们不要论断人：同时也不论断自己（林前3）不论断自己就是接纳自己。

第八, 我们不要论断人：因上帝早已经接纳他了 (罗4:3-4) 当你愿意去接纳一个人时，你就不会去论断他，而且会去爱与帮助他。

第九, 我们不要论断人：也不随便成为别人的论断 (林前0:29) 不要让我们的自由成为别人的绊脚石。

第十, 基督徒行事为人的三个准则：凡事要使人益处 (林前0:23-24) ; 凡事要荣耀神 (林前10:31) ; 凡事都不受其辖制 (林前:12)。