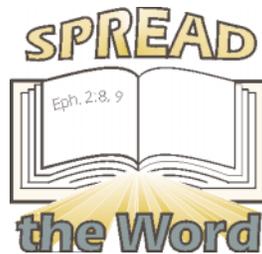


LIVE AND LET LIVE

“Judge Not, That You be Not Judged”

taken from
Matthew 7:1-4

Buddy Dano, Pastor
Divine Viewpoint
www.divineviewpoint.com



LIVE AND LET LIVE

Tonight we're in Matthew 7:1. We have the concept of "what are people like" in this chapter. We have three categories of people in chapter 7.

Verses 1-5 we have a carnal believer, in other words, a believer out of fellowship. What does a believer out of fellowship do? What's one of the characteristics? He judges other believers. Verses 1-5 say that a carnal believer is judging.

In verses 6-12 we have a spiritual believer, or a believer in fellowship. What does he do? He understands the Word.

Verses 13-27, is the third category, which is an unbeliever. What is his position? He rejects Christ as Saviour.

So we have three categories of people in the human race – two of them are believers, one of them is an unbeliever. **One of these believers is living like an unbeliever, so you can't tell the difference.** One of the believers is in fellowship, is taking in the Word, and understands it.

One of the characteristics of a believer out of fellowship is judging other believers. One of the characteristics of the unbeliever is that he has rejected Christ as Saviour. So, we have an unbeliever and two believers, one in fellowship and one out of fellowship.

Verses 1-5: the action of the carnal believer. **Now, the type of sin, or carnality, whichever way you want to call it, that is mentioned here, is the most vicious, the most evil, the most prevalent, and the most popular for believers out of fellowship to commit this particular failure.** A lot of times it is excused. A lot of times it is condoned. A lot of times it is encouraged at the average local Church.

There are some people who just want to know "What's new?" I know one person, not in this congregation, who always wanted to know "What's new?" The question he always asked was a negative. Like "What's hot now? Let me in on it." Always in a negative. And

then whenever they found out what it was, they would just go rampage. They were always looking for and encouraging the negative. All you'd have to do is walk in and say, "Do you know what I heard?" "What?" And then you go and there you are.

This type of carnality which is mentioned in verses 1-5 is very vicious, evil, and prevalent. It's excused many times and condoned and also encouraged in the average local Church. The reason is because of ignorance on the part of the communicator. In other words, if you don't communicate the whole Counsel of God, like we've been doing, line on line, verse on verse, book after book; if you don't do that and if you're a topical preacher, where you pick out salvation, or the Millennium, and you just use topical sermons, then you're ignorant of some of the worst, vicious sins that are found in the Bible.

In other words, that's a person who fails to emphasize what the Word of God emphasizes. You know we all have areas of our own certain taboos. Yet, we'll find when we study the Bible, it may not be the emphasis that the Word puts on it.

The Word emphasizes mental attitude sins and sins of the tongue. Sometimes people don't communicate these principles because they're cowards. They're afraid that they won't be popular. **Not many people that communicate the Truth are popular.**

Verse 1 says, "*Judge not.*" No one has been following anybody in this Church, as far as I know, except if they're looking for a date, I guess. But no one follows you to find out what you're doing. If it is a problem with you, don't let us know. **It's none of our business.** This is dedicated to all people whose area of weakness is sins of the tongue.

We all have areas of weakness, and when you're out of fellowship, you go to the weakest link. In Hebrews it says, "*Lay aside the weight, and the sin that so easily besets us.*" "*The sin that so easily besets us*" is where we have

our area of weakness. If the area of weakness is a sin of the tongue, then that's what this is talking about.

Now, "Judge not" is a present tense, active voice, and imperative mood. The imperative mood is important because it is a command. The first principle that we get is **that judging others is forbidden**. The active voice plus the negative says that **you must not judge. To judge means to gossip. To judge means to malign. To judge means to run someone else's life, and to do it verbally**. Believers who are growing in Grace are supposed to be relaxed.

Our second principle for this evening is this: **the best way to do that, to be relaxed, is to mind your own business**. That's just simple. You know, you have enough, and I have enough, in our own lives before the Lord, to handle, without trying to handle someone else's.

Too many believers are "experts" when it comes to other people's business. You know, they can't handle their own business, but they're always experts in trying to tell other people how to run their business. One of the beauties of the relaxed Christian is that a **relaxed Christian is wonderful to be around**, because he or she minds his own business and doesn't try to run anyone else's life.

So, the principle is this, our third principle: **there are very few people who are qualified and capable of handling the affairs of others**. Very few! They are so rare and so scarce that they practically do not exist. If you feel that you have to handle the affairs of others, then you'll be as miserable as long as you live.

There are very few places in this world where you can go where people do not try to horn in on your life, intrude on your privacy. Have you ever gone to lunch, or something, with someone, and they so occupy your thoughts that you can't even think? They won't even let you think. People think that they have to talk when they're with someone. You can be quiet and be with someone. It

gives you an opportunity to think and have your own thoughts.

A wonderful Church is not a Church where people say, "Get up and kiss the person, or love the person that is standing next to you." **A wonderful Church is a place where you can go and your business remains your business**. Now, that's what is great about a local Church. **Your business is your business**. You come in to get the Word, unknown, and you go out with the Word, unknown. It's very simple.

Most Churches want to know all your business. And they make you fill out a card. And you have to tell them where you work. And you have to tell them your income. And then they bill you for 10% of your income. Isn't that wild? It happens! And in some of the biggest Churches in Houston. So, most Churches want to know your business and then they want to straighten out your business. "Hey, you're making too much money. So, you ought to put some in here, because, you know money's a sin. We've got people starving." Most Churches want to cast you into a particular mold.

Our next principle is this: **Live and let live!** It's as simple as that. I saw a picture years ago in a magazine that used to be normal, called the *Saturday Evening Post*. Now it's X-rated. When I was selling them years ago, it was a pretty decent magazine. I'll never forget a picture that I carried around with me for a long time. They had a picture of an elderly gentleman and a young boy in a living room. The young boy was playing the radio and the old man had his earplugs on and he was reading. The caption said "Live and let live." The kid was doing his thing and the old man was doing his thing. The old guy didn't make the kid stop or vice versa. So, a principle that the Bible teaches is **live and let live**. We'll give you some verses on it.

Now, the Lord is faithful. He'll take care of you when you're out of line. In case you haven't learned that, it's coming up in Hebrews 12:6. In fact, one of the ways that you know that you're a believer is that the

Lord takes care of you when you're out of line. **So, the Lord is faithful and He knows exactly what He's doing.** He takes care of you when you're out of line. **And, He takes care of you when you're in line.** The Word of God being taught, and absorbed and applied, keeps people from horning in on other people's lives. That's what it teaches.

So, it says, "*Judge not.*" "*Judge not*" has to do with verbal criticisms, such as maligning. You know there's a type of verbal bullying, but you understand that "*judge not*" has a **mental attitude sin behind it also. It also has sins of the tongue. You can't have sins of the tongue without having a mental attitude sin.**

You've already got two going in. Romans 2:1 and Romans 14:4 are two passages that talk about "**Live and let live.**" Romans 2:1 says, "*Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou judgest thyself; for thou that judgest doest the same things.*" Then Romans 14:4 says, "*Who art thou that judgest another man's servant? To his own master he standeth or falleth.*" That's living and let live. That person lives his life unto the Lord. We're all servants of the Lord as believers and He's responsible and we're responsible to Him.

We have another principle: **each believer himself is accountable to the Lord, and is not accountable to you.** In other words, the other believer is not our master, and we're his servant, or vice versa. We're all accountable to the Lord. We're not accountable to each other.

This excludes the party of the third part, the believer who has a long nose. The greatest society in the world is not the Moose, or the Elks, or the Lions, or any of those hypocritical clubs. **The greatest society in the world is Christianity, where believers can be themselves without censor from others.**

So, "*Judge not*" is a present, active, imperative. It's an order, imperative mood. And it keeps on being an order, present tense. It looks like this: MEKRINO. ME is no and KRINO is judge. If ME wasn't here, then it would be

judge. ME means no and KRINO means judge. Present tense means always. Active voice means you do it and imperative mood means it's a command.

We get our word "critic" right from KRINO. It's a transliteration of the Greek word KRINO. KRINO means to separate, it means to distinguish, to discriminate, pre-judgment, to be unfair.

"*Judge not that.*" "That" is the word HINA. Every time that the Bible says something, whether it's a positive or a negative, **there's a reason for it.** This is a negative. The reason why this is a negative, there's an "A" in front of it, gives you the principle that **God isn't mean in telling you not to do something, but all of God's negatives are for protection.** The Ten Commandments, "Thou shalt not," "Thou shalt not," "Thou shalt not," "Thou shalt not." **It's not that He's mean, not that He doesn't want you to be happy, it's for your own protection, for your own freedom.**

Here we have HINA, which introduces a purpose clause. Why does He say, "*Don't ever judge anybody?*" There's a reason why you shouldn't judge others.

You know, when someone says to a child "Don't do this" and the child has this tremendous expression "Why?" and usually the father either just slaps or kicks the person, according to who it is. Or he says, "Shut up. Just because I said it. That's why." Well? That goes absolutely nowhere. That's usually what we call counseling. But, there's a reason why you're told not to do anything. **When someone asks you "Why not, Daddy?" give them the answer and if you don't have it, say "I'll come back, as soon as I get it for you, and then I'll tell you."**

There's a reason why you shouldn't judge. This is a special kind of a sin. What's the reason? Well, **that you be not judged.** Simple. That's the reason. Now I want you to see this etymology. It's a present, active, imperative for "don't do it." "*That you be not judged,*" is an aorist tense, passive voice, and subjunctive mood. There's a great deal between those

two. The aorist tense indicates any point in time when you judge, any time in your life. Any point of time when you judge someone. That means that you're out of fellowship and that means that you're under Divine discipline. It's a passive voice. The passive voice of "*that you be not judged,*" is literally, that you receive not judgment. When you judge someone you're out of fellowship, that's Divine discipline, and you receive judgment also. See, this is building up.

"Judge not that you receive not judgment."

The greatest thing about the etymology of this one here is the subjunctive mood, because it is potential. In other words, the discipline is potential, depending on whether or not you commit this particular sin.

Here's a principle. The subjunctive mood says **you don't have to be disciplined**. There's a way not to be. You don't have to go through this misery and mess. This active voice says it's all up to you. You make the decision. This sin has clear documentation, so there's no question on what happens when you commit this sin. There's also no question as to the intensity of the suffering associated with it. **It has to be recognized as one of the worst kinds of sin ever.**

When you judge you get disciplined by self-induced misery, Romans 2:1. You judge yourself, or discipline yourself. Then you're responsible for making your own misery. That's foolish. It's like, you know, putting pins in yourself. We complain about certain doctors who use acupuncture, and we complain about people down in the islands.

By the way, I noticed that they call them the American Islands now. Why? There's nothing American about them. But, I guess we're in the 20th century. Everything's American.

But, it's like these voodooos. You're putting pins in the voodoo doll. We do the same thing here. **You're responsible for making your own misery**. It's foolish to make your own misery. To make yourself miserable is really stupid. You can expect it from other

people. You can expect it from situations, like weather. You know, weather sometimes makes people miserable. But, to make yourself miserable is absolutely insane.

Then, **to make things worse, God adds His discipline to your own self-induced discipline**. Now, that's great! That means that you're really in good shape. When God adds it to you, then it becomes double discipline.

See, you discipline you and God disciplines you. **One, you're disciplined for the sin of judging. Two, whatever sin you mention in connection, gossip or maligning, true or not true, you receive the discipline that goes with that sin.**

So, we have the words "*judge not,*" which is really **stop judging**. If you read this correctly and the Lord is talking and He says, "*stop judging.*" Whom is He talking to? To His disciples. So, the disciples were judging. The command to His disciples is "don't do it anymore." The reason: You shall receive judgment, passive voice.

So, one, you receive judgment by judging yourself, Romans 2:1. **Self-induced misery. Two, it brings about Divine discipline twice. There's triple-compound discipline there. One, you get the penalty for judging. Two, plus the sin you mentioned and you get entangled with it and you live very miserably.** It's called triple-compound discipline. So, this is a bad area in your area of weakness.

Now, verse 2 amplifies the Doctrine of double discipline. In other words, you produce self-induced misery and then God gives you a double dose, so you get triple-compound discipline. With what judgment you judge, you shall be judged. Literally, it says, "*By which judgment ye judge, ye shall be judged.*"

The judgment is actually the sin you mention in connection with someone else. Whatever sin you mention, judgment is the sin you mention in connection with someone else. And then it says, "ye shall be judged." This is passive. **That's discipline for the sin that goes from them to you.** And you also have discipline for judging. And along

with that you have self-induced misery, which makes it three. Discipline for the sin goes from them to you. Then you have also discipline for judging, and then along with that you receive your own, which is self-induced.

To whom is this addressed? Again, it was addressed to the disciples. Then, the application is to the believer. These are not unbelievers. These are believers. So, this is the law. This is a law from which the believer cannot escape. A lot of people say that Satan is after them, you know. **But you can see here that he's not even in the picture. He doesn't even have to bother with you.**

This is a principle found in Galatians. It says, "*Be not deceived. God is not mocked. For whatsoever a man soweth, that shall he reap.*" We have a 20th century saying which says the same thing: What goes around comes around. It's about the same thing. Scripture says, "*When you sew the wind, you reap the whirlwind.*" See, you judge someone, that's sewing wind. "*You reap the whirlwind,*" that's triple-compound discipline.

"*Judge not*" also indicates another principle, that of usurping the authority of the throne of God. In other words, there is no power deposited in individual life that shall enable that individual to find a verdict and to be able to pass a final sentence. We are warned of critical censoring as to the right or wrong of anyone's actions because we cannot possibly weigh in the balance all of the motives that may lie beyond the action. In other words, **we don't have all the facts!** Because of the fact that we don't have all the facts and God is omniscient, then He's the One who takes care of the situation. So, the principle is **we don't have the capability of being able to do this.**

"*For with what judgment,*" that's the sin, "*ye judge,*" that's maligning, "*ye shall receive judgment,*" triple threat. **Self-induced misery and a double barrel from the Lord.** So, with this impossible situation, how do we get out of this trap?

Here are six principles on how to get out of the trap of triple-compound discipline, which is one of the worst. You know, it's one

thing to talk about it, it's another thing to get out of it.

The first thing you do is 1 John 1:9. You have to recognize, which a lot of people don't recognize, that **gossip is sin.** You have to recognize that **maligning and judging are sins.** So, instead of judging someone else, if you use 1 John 1:9 ("*If we confess our sin, He is faithful and just to forgive us our sin and cleanse us from all unrighteousness*") that puts you back in fellowship. 1 Corinthians 11:31 says, "*If we judge ourselves, we will not be judged.*" That's the same principle.

The second principle is: **When you're restored back to fellowship by confession of sins, you have the filling of the Holy Spirit, which is mental attitude love.** "*The fruit of the Spirit is love.*" So, the first thing that happens when you get back into fellowship, is that you have a relaxed mental attitude, which is the word "love," which is the word AGAPE, which is a mental attitude. So, the things that provoke you when you're out of fellowship, the gossiping or maligning, are all gone now. That would be the principle of walking in the light, or walking in the Spirit, and that would be 1 John 2:9-11.

Now, point three. At this point we have a system of discipline. You must become aware of the fact that the danger of this particular sin is really bad, and **learn to mind your own business.** Learning to mind your own business means **concentrating on the Word,** seeing people in the light of the Word. Understand that God loves that next believer as much as He does you. So, it is **perspective of the Word and orientation to Grace.** You must learn to mind your own business and **you live your own life before the Lord. You stay out of the lives of others. You're not critical, not competitive, but relaxed.** A lot of Christians are competitive.

The fourth principle is maturity, and that's occupation with Christ. It's **impossible to be occupied with Christ and run down other people.** The minute you run down other people you get your eyes on people. You can always tell what people are thinking by what

they say. "Did you hear what happened to So-n-so?" See, you can see what they are occupied with. **When you have your eyes on people, then you don't have your eyes on the Lord.** Occupation with Christ is taught in Hebrews 12:2, "*Looking unto Jesus.*"

The fifth principle, deals with knowledge of the Word of God and what the Bible has to say about sin, especially Proverbs 6:16-19. In other words, we have to know what the Bible teaches about sin. Biblical viewpoint about sin gets us off of this nit picking as to what people wear, look like, or do, and so on.

The sixth one is orientation to the Grace of God as declared in 2 Peter 3:18, "*Growing in Grace by the knowledge of our Saviour Jesus Christ.*" Now, that's the way to work out of the trap. Six principles.

- 1) Confess your sin.
- 2) A relaxed mental attitude of love.
- 3) Learning to mind your own business.
- 4) Occupation with Christ.
- 5) Learning really what the Bible teaches about sin.
- 6) Orientation to Grace by "*Growing in Grace by the knowledge of our Saviour Jesus Christ.*"

In verse 2b we have another statement of double discipline. He says, "*With what measure you mete, it shall be measured to you again.*" By which measure you measure, it shall be measured to you again, literally. The word "mete" is to measure. So, "*By which measure you measure, it shall be measured unto you.*" This is a slight advance.

The measure, as you know, in Scripture was a way of weighing out things in the ancient world. In Luke we find out the principle, "*Give and it shall, be given unto you, good measure pressed down, shaken together and running over shall they give unto your bosom. For with what measure you mete, it shall be measured to you again.*" That's the principle of giving.

Now, our passage, verse 2b, "*by which measure,*" means whatever sin you attach to

another believer, like criticism, this automatically sets up an automatic system of discipline. In other words, when you judge someone, you already have thrown it into "power drive" or "power steering" and you've got an automatic discipline. This is the only automatic system for discipline that exists. **You yourself actually set up the measure of discipline.**

In other words, you decide your own measure. **You determine the measure yourself by whatever sin you attach to someone else.** It says, "*With what measure you mete.*" This actually says that you yourself are going to determine how great your discipline is by whatever sin you attach to someone else, and by whatever the discipline is for that sin. "*You measure,*" again, is judging, maligning, criticizing, and attaching sins to someone else. This is a principle. **Whether they have committed the sin or not is immaterial.**

Then it says, "*It shall be measured.*" In other words, this is the way that God's going to give it to you. So, **remember that you're disciplined for the sin of judging, and you receive the discipline for the sin you linked to another believer, and you also have self-induced misery to go along with it.**

It says, "*It shall be measured unto you again.*" This is a future, passive, indicative. Indicative is the reality. Passive voice is that you receive it. Future is logical, logical progression future. It's logical in progression that God will measure out to you what you measure out to someone else.

There may be a sin that you would never commit, but you attach it to someone else and you have the discipline for that sin, even though it's not your area of weakness. Isn't that wild?

Suppose you have no problem with drinking. You never would drink. You can't stand it. And you say, "So-n-so is a drunk," or whatever, and you get judged for something that you can't even stand.

What's the difference between **judging and evaluating?** This question always comes up whenever you talk about judgment. So,

we'll have five principles on **do not try to evaluate the work of another believer.**

Principle 1. Leave the evaluation and the discipline in the hands of the Lord. This is the principle of **putting something in the Lord's hands.** Evaluation, 1 Corinthians 3, is a judgment of the believer's works. That's called the Judgment Seat of Christ. It's not called the judgment seat of John, or Mary, or Beth. See? It's the judgment seat of **Christ.** Discipline has to do with judgment of their sins. That would be both areas of the old sin nature, human good and sin, and **they are both hateable by the Lord.**

Principle 2. If another believer has wronged you, you place the matter of retribution in the Lord's hands. This is on the basis of 1 Peter 5:7, Psalm 55:22, and on the basis of Romans 12:19. Do not take vengeance into your hands. *"Vengeance is Mine. I will repay, saith the Lord."* Let the Lord do the paying. **This will relax you a great deal.** If someone has wronged you, put it in the Lord's hands and let Him pay them back, because if you pay them back, **they never get paid back.** If you really have it in for someone, don't retaliate, and let the Lord hit them good. **He knows just how to do it.**

Principle 3. The believer in the Lord Jesus Christ has enough to be concerned about in his own life, without meddling with the lives of others. Romans 14:4, *"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Ye, he shall be holden up, for God is able to make him stand."* The third point is that a believer has enough to be concerned about in his own life without meddling in the lives of others.

The fourth principle is the legalist is always prone to judge the Grace man. Galatians 4:29, *"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."* In other words, this says that the **sin of judging primarily comes from legalism.** People who are oriented to Grace aren't going around picking on other people.

The fifth principle – The legalist is in no

position to judge anyone because his own self-righteousness plus his energy of the flesh operations, are in themselves blasphemy. This point actually says, "Look who's talking." **The one who's doing the judging is usually the worst of all.** It's a principle of you've got five fingers on your hand. When you point one, four are coming back at you.

In anticipation to this question, there are some exceptions to this principle of **judge not.** One of them is **when a believer has the Word of God in his mind, and is applying the Word to a person or to an organization, a situation which is detrimental to the cause of the Lord Jesus Christ, or to the safety and security of his national entity.**

In other words, there are some exceptions to judging. When you have the Word of God in your mind, and you apply that Word to a person or an organization, or a situation that is detrimental to the cause of Christ, which is anti-Christ, or to the safety or security of that national entity, then you state the Divine Viewpoint.

Secondly, the pastor of a local Church has the authority to judge under certain conditions, but should, in most times refrain, because you cannot judge unless you know all the facts. You know, you have two people and they've got a problem. One comes in and tells you a story. Then the other one comes in and tells you a different story. Then you get the two of them to come in together and now you've got a third story. Then you decide that you, too, don't have enough information. So, **all you do is give them the Word of God and let them make up their own minds and don't get in between.**

Thirdly, as a member of nominating committee. Some people think that if you were on a nominating committee that *"judge not"* would apply here. No. That's not it at all. When you're on a nominating committee you must be thoroughly discerning. You have to **evaluate** as a member of a nominating committee. This is a key action in a good, democratic Church. Much depends upon the discernment of a nominating committee. They must be

very critical in their analysis. In other words, you cast a vote and you do it based on your knowledge of the Word of God and your evaluation of that person based on the criterion of the Word of God. Sometimes it's recognition of a gift that that person has.

Fourthly, **you must be very careful in writing a recommendation for another person.** If you haven't been hurt on that one, well, you're going to be. Look forward to it. It's coming. You just write some endorsement about some person and you'll see what happens. You end up paying the bills.

Fifthly, **do not give credit reference for another believer unless you know the facts.** Yes, I said another believer. This business about all believers sticking together is absolutely nuts. If some believer is out of line and has poor credit, and is constantly in trouble, and on top of that is a "hot check artist," it should be handled by the justice system in society. And don't say, "Yes I'm sure that he is fine and he pays all of his bill, and so on." That is not judging. **That's an honest evaluation when you're called upon to do so.**

If you're in a place of employment and someone comes to you and they are asking for your opinion and you know that that person is a believer, but his working habits are not too good, go with the person whose working habits are the best **regardless of his spiritual condition.** You're evaluating personnel. You're not talking about entrance into Heaven or not entrance into Heaven. They are applying for a job. **Is that person qualified over this other person?** That's evaluation. That's not judging.

In verses 3 and 4 we have an illustration of "*Judge not, that ye be not judged.*" Verse 1 we had the principle of "*judge not.*" Verse 2 we had an amplification of "*judge not.*"

Now we have an illustration in verses 3 and 4. "*Why beholdest thou the mote that is in thy brother's eye?*" The word "mote" is KAPHOS. This was in the ancient world a splinter, a piece of dried wood or shaft that might be flying into someone's eye. It was a

very small particle that may irritate. So, this is an illustration then, of a self-righteous, hypocritical believer judging someone else. "Beholdest" is a word for superficial observation, but with great scrutiny. BLEPO. Keep on looking. "*Considerest not the beam that is in thine own eye?*"

"Beholdest" is a word for looking and "considerest" is a word for thinking. There's a very interesting word, "considerest not," KATANOEEO. KATA means norm or standard. NOEEO refers to thinking. A better translation of this would be "*to evaluate your own life by the norms or standards of the Word of God.*"

Here you are trying to pull a splinter out of another believer's eye, when the norm and the criterion, which is the Word of God, says that you have a log in your eye. In other words, **you're out of fellowship and you're looking at this person and you're nit picking.** You can't evaluate because you're out of fellowship. Just like if you had a log in your eye you couldn't look around the log to see the splinter in the other person's eye. You can't see a splinter behind a logjam. It's that simple.

So, literally it says, "*Why do you scrutinize to the point of criticism, or malign the splinter that is in your brother's eye, believers, but you do not evaluate by the norm or standard of the Word of God, the log that is in your own eye?*" This is an illustration of a believer who judges.

The word "beam" is DOKON, which was the log on which planks in the house rest. It could be a joist or a rafter or a pole sticking out grotesquely. In other words, this is an idiom, or a proverb, used by the Lord Jesus Christ and it's like saying in the 20th century, "People in glass houses shouldn't throw stones." It's the same thing. There's an Arabic proverb that says, "How seest thou the splinter in thy brother's eye and seest not the crossbeam in thine own eye?"

So, we've got six points in closing on the Doctrine of the *long proboscis*. Do you know what that means? We call this proboscis, which means nose.

- 1) Nosey and critical people are generally miserable because of mental attitude sins. These sins include jealousy, bitterness and so on.
- 2) Nosey and critical people usually have a deep-seated approbation lust, or an ego lust, or they want to be recognized, so they malign to get attention.
- 3) While ruining their own lives through legalism, they are generally bullies trying to impose their false standards on others. False standards.
- 4) Such believers are easy to recognize because they are never relaxed. **They are always up tight.** They are the spiritual “king of the mountain” type. They usually are troublemakers.
- 5) Such believers are always running after some experience by which they sublimate or contend superior by experience.
- 6) There must be separation from such believers. The command for separation is found in Romans 16:17, 18.

Verse 4 here is an illustration of a hypocritical, self-righteous believer, a legalist who tries to straighten out everyone else’s life. Here’s the illustration of a hypocritical, self-righteous believer legalist who tries to straighten out everyone else’s life. *“Or how wilt thou say to thy brother.”* Here’s the principle of spiritual bullying. He has not only spotted the splinter in your eye and has already told everyone about it, but now he’s going to come and help you out. He’s going to offer his services to you as an ophthalmologist in order to remove the splinter that is in your eye. A lot of times he has the title of Dr., too, if you follow me.

So he says *“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?”* Here is the long nose. The comparison is between the splinter and the crossbeam. So, this brings out

the principle of handling your own problems. Every believer must handle his own problems.

How? Well, first of all, knowledge of the Doctrine of sin, the **Biblical Doctrine of sin.**

Secondly, **knowledge of the Doctrine of spirituality** – or what it means to be in and out of fellowship.

Thirdly, understanding and applying that sins were judged at the Cross and they can never be judged again. That’s applying retroactive positional truth to the situation.

Fourthly, there must be a continual growth through knowledge of the Word of God and orientation, which results in stability, maximum production, and moving on to maturity.

Fifthly, you must avoid the pattern of 1 Timothy 5:13, *“And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not to speak.”* That’s the pattern that must be avoided. When believers look for motes, **the passion that makes them do so is a beam.** In other words, they’re looking from their beam for that splinter. There’s a hindrance to the vision because of the beam and you can’t see the mote in its true relationship and proportion. You can’t see clearly. **If the believer judges himself, he will not forever be occupied with seeing the mote in another believer’s eye.** The whole principle here is a challenge to fellowship.

Next time we’ll take up verse 5 where it starts out with, *“Thou hypocrite.”* Isn’t that interesting? Now, this is applied to a **believer.** You know, we’ve been talking about hypocrites as unbelievers in Matthew and other places, as the religious people. But now this is a hypocritical believer. This is an actor. This is Christ’s evaluation of a believer. So, this is a **believer acting like a religious unbeliever.** Exactly.