

# Why You Cannot Afford to Judge Others:

The Meaning and Application of “Do Not Judge”

Matthew 7:1–5

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**Central Truth:** Your commitment to God’s kingdom and the righteousness He demands of you does not authorize you to adopt a judgmental attitude toward others. **You cannot know the mercy of God and refuse to extend it to others.**

**Engage** (Robinson): “The year was 1964. A well-known writer was the guest on a popular radio talk-show in New York City. The discussion turned to the troubled decade of the 1930s, and the writer began to detail the failures of the President who oversaw the worst years of the Depression, **Herbert Hoover**. “The writer criticized what he saw as Hoover’s insensitivity in failing to provide work for the unemployed. He [strongly denounced] Hoover for ordering the Army to clamp down on protesting veterans in 1932. He not only [belittled] Hoover’s actions, but also his character. “As he talked, the talk-show host scribbled a note and passed it across the studio table. The writer paused in mid-sentence and glanced at the note. It read simply: ‘**Did you know he’s listening to you.**’ “It was true. The former President was on his deathbed in a New York City hotel suite. Plagued with insomnia in his later years, Hoover regularly tuned in the show for companionship in the long sleepless nights. ‘That was a shock,’ the writer later recalled. ‘**I had been thinking of him as a symbol for so long that it had never occurred to me that he was still a living hurting old man.**’

**Focus:** “So it is with you and me. The people we talk about, ridicule, criticize, and judge, whether they are in the news [or in our pews] easily become mere symbols to us. What gets lost behind the [exaggerated impressions] we construct of one another **is the [unmistakable] reality of a living human soul.**”

God calls you and me to have a winsomeness about us that attracts us to Jesus Christ. Jesus calls you and me to imitate His heartfelt concern for people that looks beyond people’s outward appearance and sees the hurting needs of people’s hearts. God calls us to have the things that break His heart, break our heart. Jesus was moved by the sheer numbers of needy people around Him. Are we? Do we discern the quiet desperation that echoes off the walls of the hearts of those darkened by sin and its consequences? Recently someone shared with me their appreciation that we’d been able to have a word of prayer together with a co-worker several months ago who was struggling with some issues in their life. They shared they were especially grateful for the word of prayer we’d been able to have, particularly because this co-worker had committed suicide recently.

Oftentimes we never know the quiet lives of desperation of the people around us. Yet how often do we find ourselves noting the outward actions or behavior of people around us. Too often we cut ourselves off from any ministry to them. We condemn people for their actions, without reaching out to them with the hope of what Christ can do in their lives.

**Set the State:** If we’ve seen anything in Jesus’ Sermon on the Mount we’ve seen that God is concerned with our heart relationship with Him. Why be concerned about your heart relationship with God? Those who truly belong to Christ recognize their own desperate heart condition before God, and come to God through Jesus Christ to receive mercy and forgiveness. Those who deal

with heart issues in their own lives, also respond with God's mercy, forgiveness, and compassion to those around them. If we put ourselves up on a pedestal as better than those around us, the indication is that we have lost sight of how merciful God has been to us. If we look down our noses in judgment at those around us, rather than compassionately reaching out with God's truth to them, we have lost sight of how merciful and gracious God has been to us.

**Preview:** Today we will consider first what Jesus means when He commands us "Do not judge." Then we will consider why we are not to judge. Finally, we will see what Jesus says about how we can deal compassionately and with concern for people who sin rather than reacting in self-righteous judgment.

**Announce the Passage:** Turn with me in your Bibles for our Scripture Reading this morning to Matt 7:1-5 (p. 854).

Here in Matthew 7:1-5 we see **our Savior is concerned that you & I reach out compassionately to people who are hurting. Rather than mowing them down with the deadly bullets that spray forth from our mouths Christ calls us to reach out with concern.**

**ILL:** "A few years ago, the body of a young woman was pulled from the harbor waters of New York City. She had jumped from a bridge, taking her own life. Her body was laid out upon the dock and inspected for clues to the reason for her suicide. In the pocket of her coat, **a piece of paper** was found. They were only two words written upon it, as if she had started to scrawl a last despairing message, but was unable to continue. **It read, 'They said—'** A living, hurting young woman had been treated as a *thing* to be judged and ridiculed, and she could no longer endure being the object of rumors and misunderstanding. What a concise and eloquent expression of a human soul, tormented by the unfeeling judgments of others: 'They said—'

**APPL:** Are you guilty of judging others? Do you judge people by the color of their skin rather than the strength of their character? Are you quick to lash out with your tongue at those you find repulsive? Do you add your kick at those who have fallen into sin? **All of us need to listen carefully to what Jesus says about judging and understand what He means.**

Perhaps no sentence in the Bible is more familiar, more misunderstood, and more misapplied than "*Judge not, that you be not judged.*" **What does Jesus mean by this statement?**

**Jesus' command not to judge is not a requirement to be blind, but rather a plea to be generous in your attitude and response to others (Matt 7:1a).**

To listen to some interpret Jesus command would mean that we could not pass judgment on the actions of the terrorists of 911 or the school shooters of the past few years. Many suggest we are to live and yet live. They say, "There are no absolute right or wrongs, therefore who are you to judge the actions of someone else?"

**Jesus command, "Do not judge," does not mean that you are to accept evil and error in others.** God makes this clear throughout the NT. For example, in this same chapter of Matthew Jesus warns us to watch out for false prophets (Matt 7:15-20). Numerous other NT passages show this as well [cf. Luke 11:42-43; 20:46-47; John 7:24, 51-53; Romans 1:32; 1 Corinthians 5:5, 11-13; Galatians 1:8-9; Philippians 3:2; 1 Thessalonians 2:14-15; 1 Timothy 1:6-7; Titus 3:2, 10; 1 John 4:1; 2 John 10; 3 John 9-10].

Yet in a culture where the prevailing view is “Live and let live,” people mistakenly think that Jesus command not to judge means we are not to exercise discernment on what is good or bad actions.

ILL: A few years ago, a pastor in Southern California heard that a treasurer in his congregation was having an affair. He asked the man if it were true. The man admitted it and added that he felt it was a very positive addition to his life and he had no intentions of repenting. Later the pastor and an elder of the church, a respected and godly man confronted the treasurer again. They pointed out his sin and the damage it was doing. The man still refused to change his ways. They took the matter to the leadership of the congregation, and they asked the man to appear before them, which he did. But in an arrogant and defiant way, he said that for the first time in his life he had found out what true love was and he was not about to give it up. And so, reluctantly, the church excommunicated him. The man did not take it easily. **He went through the community saying that the pastor and congregation were unchristian because they were judging him.** They had no right to do it, he claimed, because Jesus himself said, “Judge not that you be not judged.”

What does Jesus mean when He says “Judge not.” In both Greek and English the word has a multitude of meanings. Sometimes it means a simple evaluation, and sometimes it means censorship and condemnation. (cf. Robinson 236).

**When Jesus commands us, “Do not judge” He does not mean you or I are to accept evil and error in others.** The judgment in view does not refer to a refusal to engage in appropriate ethical evaluation.

From the context, parallel passage, and other Scriptures we conclude that Jesus is saying, **“Do not have an unforgiving, judgmental, condemning attitude toward others.** Such an attitude is not a characteristic of those who enter God’s kingdom. Such an attitude indicates you do not see yourself as God does.” Self-righteous judgment was the attitude of the Pharisees. For example, Jesus was continually being judged by the religious people of His day because He reached out with compassion to the unconverted around Him. The Pharisees accused Jesus of having inappropriate associations. Note the Pharisees attitude in Mark 2:16:

[SLIDE] “When the experts in the law and the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, “Why does he eat with tax collectors and sinners?” (Mark 2:16 NET). [BLANK SLIDE]

The Pharisees focused on outward appearances and ignored issues of the heart. In Jesus’ time the Jews tended to be very careful about personal associations and contact as a matter of ritual cleanliness. So the Pharisees’ question here borders on an accusation that Jesus is ritually unclean (cf. NET notes).

This **judgmental attitude** is shown again when Jesus is invited to dinner with one of the Pharisees and a woman comes in repentance to wash Jesus’ feet.

SLIDES: “Now one of the Pharisees asked Jesus to have dinner with him, so he went into the Pharisee’s house and took his place at the table. <sup>7:37</sup> Then when a woman of that town, who was a sinner, learned that Jesus was dining at the Pharisee’s house, she brought an alabaster jar of perfumed oil. <sup>7:38</sup> As she stood behind him at his feet, weeping, she began to wet his feet with her tears. She wiped them with her hair, kissed them, and anointed them with the perfumed oil. <sup>7:39</sup> Now when the Pharisee who had invited him saw this, he said to himself, “If this man were a

prophet, he would know who and what kind of woman this is who is touching him, that she is a sinner” (Luke 7:36-39 NET). [BLANK SLIDE]

Cf. also Luke 15:1-2 (NET), “Now all the tax collectors and sinners were coming to hear [Jesus].<sup>15:2</sup> But the Pharisees and the experts in the law were complaining [or grumbling], “This man welcomes sinners and eats with them.”

**Transition:** What does Jesus mean when He says, “Do not judge”? The context indicates Jesus is warning against **an unforgiving, judgmental, condemning attitude**. Jesus’ command, “Do not judge,” means you and I cannot afford to have an unforgiving, judgmental, condemning attitude toward others. **Don’t put yourself in the place of God as you respond to the perceived shortcomings of others.** (Cf. Matt 7:1 with 6:12; Luke 6:37–42; Rom 14:10–23; James 4:11–12.)

James the brother of our Lord (who had been guilty of judging Jesus during Jesus’ earthly ministry (cf. John 7:1ff) warns us:

SLIDE: “Do not speak against one another, brothers and sisters. He who speaks against a fellow believer or judges a fellow believer speaks against the law and judges the law. But if you judge the law, you are not a doer of the law but its judge.<sup>4:12</sup> But there is only one who is lawgiver and judge – the one who is able to save and destroy. On the other hand, **who are you to judge your neighbor?**” (James 4:11-12 NET). [BLANK SLIDE]

APPL: Did you realize when you tear others down with your words, rather than seeking to build them up with love, you are acting as if you are God. James reminds us there is only one who is lawgiver and judge. A judgmental spirit on our part reveals an attitude of arrogance and pride.

One area where we as Christians sometimes get into trouble is when we judge other Christians about conduct that we might think is wrong, but they think is okay. The apostle **Paul warns us not to judge our brother or sister in disputable matters** as we each will give an account of our actions to God.

SLIDE: “Each of us will give an account of himself to God.<sup>14:13</sup> Therefore we must not pass judgment on one another” (Rom 14:12-13a NET). [BLANK SLIDE]

God’s kingdom norm is righteous harmony, and by following the principles Paul gives in Romans 14 including not judging one our brother or sister in these disputable matters we can help to assure righteous harmony for us as a body of believers.

**Transition:** Now Jesus’ command here in Matthew 7:1, “Judge not that you be not judged,” is an elaboration of the fifth petition in the Lord’s Prayer: “Forgive us our debts, as we ourselves have forgiven our debtors.” Jesus goes on to say that if we don’t forgive others their sins, our Father will not forgive ours.

\*\*\* **What Jesus means by judging, therefore, is the opposite of forgiving.** To judge means to condemn people rather than forgive them. When Jesus says, “Judge not, that you be not judged” (NKJV) [i.e., “Do not judge so that you will not be judged”] He warns you and me as His followers: **“Don’t have a spirit of condemnation toward other people. Don’t display a spirit of harsh criticism, a spirit that puts other people down.”** This judging spirit Jesus warns us against often characterizes people in our society and it comes out of self-righteousness; that thinking that we are better than others.

**Appl:** Have you ever thought about why we usually criticize others? The reason it is a great sport for us to point out others faults, is that by putting others down we think we can build ourselves up. **We usually judge others to make ourselves feel better.** Jesus wants you and me to realize that a harsh and cutting criticism that condemns and judges is the mark of a self-righteous person. It's the mark of someone trying to gain a righteous reputation by delighting in the faults and flaws of other people.

As you recognize your own poverty of life and your own sinfulness—your own desperate need—and then you develop a hunger and thirst for the righteousness of God, and you cast yourself with reckless abandon upon His grace, you will find that you are much less likely to condemn or judge others. [Cf. Robinson, 239]

\*\*\*\*When Jesus says, “Do not judge, or you too will be judged,” He means that if you characterized by a critical, judgmental, condemning spirit, it indicates you probably don't know God at all. You are standing under God's judgment. Jesus is telling us, “If you have been forgiven by God, you should be forgiving to others. **If you are a forgiven person you will be a forgiving person.**

**TRANS:** Now how do we know what Jesus meant when He said, “Do not judge, lest you be judged”? The additions Luke gives in the parallel passage (Luke 6:37–42) indicate Jesus is warning against an unforgiving, judgmental, condemning attitude. Luke adds that when Jesus said, “Do not judge” he clarified what he meant by adding, “**Do not condemn**” and “**Forgive.**”

[SLIDE] “Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven. <sup>6:38</sup> Give, and it will be given to you: A good measure, pressed down, shaken together, running over, will be poured into your lap. For the measure you use will be the measure you receive” (Luke 6:37-38 NET). [BLANK SLIDE]

When Jesus commands you and me “Do not judge,” then he means “**Do not condemn others.**” When Jesus warns us “Do not judge,” He means: **Don't make a judgment that causes you to cut yourself off from someone so that you cease to reach out to them** (cf. Luke 5:27-32; 15:1-32). Jesus Himself did make judgments about where people stood in their relationship to God (11:37–54). But Jesus did not make judgments about people in such a way that He ceased to continue to offer them God's grace [cf. NET notes on Luke 6:37].

Jesus also adds in the Luke 6:37-38 passage that we are to forgive others. Thus, if you or I refuse to forgive someone we are guilty of judging them. **By not forgiving you put yourself in the place of God. You say if effect, “I pronounce eternal judgment against you for what you have done.” !!**

So let's follow Christ's example of not having a judgmental attitude (cf. Luke 6:39–40; John 8:15) but of reaching out in love to the needy, even when it brings condemnation from others (see Mark 2:16; Luke 7:39; 15:2; cf. John 8:11).

**Appl & Summary to here:** Do we have a right to make moral judgments about others? Do we have a right to condemn the actions of the 911 terrorists or the school shooters of the past few years? The example of Jesus and of His Word makes it very clear that we can. God's Word though is our standard for the moral rightness or wrongness of someone's actions.

**What Jesus condemns is writing off people based on their outward social status, or race, or actions.** The Pharisees of Jesus' day stood in self-righteous condemnation of those who didn't measure up to their personal standards. Jesus strongly condemns this.

Just as Jesus did not judge by mere superficial appearance so He expects you and me to not judge others simply by their appearance. Reach out in love to others irrespective of their superficial appearance.

**Appl:** Why are we often ineffective in our witness to those around us? I'm afraid too often it may be because we come across as self-righteous and judgmental. **Jesus had an openness and acceptance that drew people to Him. His love for them caused him to confront them with need for forgiveness of their sin.**

**Love overlooks the faults of others toward one's self.** SLIDE: "Above all keep your love for one another fervent, because *love covers a multitude of sins*" (1 Peter 4:8 NET). [BLANK SLIDE]

Someone has said: "Where love abounds . . . many small offenses, and even some large ones, are readily overlooked and forgotten. But where love is lacking, every word is viewed with suspicion, every action is liable to misunderstanding, and conflicts abound—to Satan's perverse delight."

**Summary & Trans:** When Jesus said, "Do not judge," while He did not mean that you are to accept evil and error in others, He did mean you are not to have an unforgiving, judgmental, condemning attitude toward others.

Now what motivation and warning does Jesus give to you and me who can be so easily tempted to look down upon others and judge them? Why can we not afford to approach others with self-righteous judgment? Jesus makes a point at the end of v. 1 and 2 to warn us: Do not judge because the standards you apply to others God applies to you. This leads to our second major point today:

## **Remember, the standard you use in relation to others is the standard God will apply to you (Matt 7:1 b–2).**

Note again Jesus' command in v. 1 [NKJV]: "Judge not, that you be not judged." Now in v. 2 Jesus explains what He means when He commands us to not judge **so that we will not be judged..** Note v. 2 [NKJV]: "*For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.*" In other words Jesus warns us why we are not to judge others. **Why should we not judge others? Jesus warns:** "*By the standard you judge you will be judged, and the measure you use will be the measure you receive*" (Matt 7:1-2 NET).

APPL: Two things are important here. **First, look at the manner of your judgment, at the measure you use.** In the same way you judge others, you will be judged. When you make judgments about other people, what is your attitude? Is it one of forgiveness or condemnation? Is it an attitude that shows concern for the person? Do you desire to see the person restored? Or does your attitude reveal a desire to use the fall of another person as a step to raise yourself up?

**If you judge with an attitude of putting others down, God will put you down. If you judge with an attitude of helping other people, God will help you.** The standard you use to judge others, will be the standard God uses to judge you. And the measure you use to judge others will be the measure God uses as He judges you.

**ILL: In the story of Esther in the Bible**, the wicked Haman has gallows prepared for righteous Mordecai. But the judgment he sought to have carried out against Mordecai came down upon his own head (Esther 7:10).

SLIDE: “When the king returned from the palace garden to the banquet of wine, Haman was throwing himself down on the couch where Esther was lying. The king exclaimed, ‘Will he also attempt to rape the queen while I am still in the building!’ As these words left the king’s mouth, they covered Haman’s face. <sup>7:9</sup> Harbona, one of the king’s eunuchs, said, ‘Indeed, there is the gallows that Haman made for Mordecai, who spoke out in the king’s behalf. It stands near Haman’s home and is seventy-five feet high.’ The king said, ‘Hang him on it!’ <sup>7:10</sup> **So they hanged Haman on the very gallows that he had prepared for Mordecai.** The king’s rage then abated” (Esther 7:8-10 NET). [BLANK SLIDE] Wicked Haman experienced the fate he had intended for righteous Mordecai.

**ILL:** “The classic portrayal of **self-righteous judgment** is given in the portrayal of the **Pharisee and the tax-collector** who went to the Temple to pray. [SLIDES]: Jesus also told this parable to some who were confident that they were righteous and **looked down on everyone else.** <sup>18:10</sup> “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>18:11</sup> The Pharisee stood and prayed about himself like this: ‘God, I thank you that I am not like other people: extortionists, unrighteous people, adulterers – or even like this tax collector. <sup>18:12</sup> I fast twice a week; I give a tenth of everything I get.’ <sup>18:13</sup> The tax collector, however, stood far off and would not even look up to heaven, but beat his breast and said, ‘God, be merciful to me, sinner that I am!’ <sup>18:14</sup> I tell you that this man went down to his home justified rather than the Pharisee. For everyone who exalts himself will be humbled, but he who humbles himself will be exalted” (Luke 10:9-14 NET). [BLANK SLIDE] **The self-righteous attitude of the Pharisee is the attitude Jesus warns us to avoid.** Do you realize that your attitude toward other people and their sins speaks volumes about your attitude toward yourself and your standing before God? Your attitude, my attitude, toward other people and their sins reveals our attitude toward ourselves and our standing before God.

Trans: Now in Matt 7:3-5 Jesus instructs us in how to approach others with grace & concern instead of self-righteous judgment. The 3rd major point of today’s sermon is this:

**By dealing with the sin in your own life first, you will find yourself approaching others with grace and concern instead of self-righteous judgment (Matt 7:3–5; cf. Gal 6:1).**

**When you let God operate on the sin in your life, you will find that changes the way you deal with people.** Note Jesus’ rebuke and instruction in vv. 3-5 of Matthew 7 [NKJV]: “And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? **4** Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank *is* in your own eye? **5** Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.”

Jesus warns: Deal seriously with the sin in your own life so you can see clearly to help someone else with the sin they wrestle with. By taking seriously the sin you face, you will receive God’s grace and forgiveness. When you or I experience God’s grace and forgiveness it changes the attitude we have toward someone else’s sin. By being open and honest before God about the sin

in your life, you will find **the grace and forgiveness God gives you will help you approach others with grace and concern rather than self-righteous judgment.**

Appl. & ILL: We all need to be careful here. “When the prophet Nathan told King David a veiled but pointed story about a sheep thief, David flew into a rage. The king had a keen conscience about stealing sheep, but somehow he did not have any conscience about stealing wives. **He was trying to remove a speck of sawdust from a man’s eye when he had a log in his own. (Cf. 2 Samuel 12.)** It happens all the time.

ILL: “A businessman, convicted of embezzling hundreds of thousands of dollars from his corporation, resembled a mother bear guarding her cubs when it came to the petty cash box. Every day everyone had to account for every cent taken. **While he monitored the trickle of petty cash, he was pulling the plug on the corporate bank account.** He was big on other people’s accountability but oblivious to his own.

**\*\*\*Jesus is not contending that sin in other people’s lives is unimportant. He simply points out the absurdity of concerning ourselves with specks in others without paying attention to our own planks.**

What are we to do? Jesus said, “[You] hypocrite, [You play actor] First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye” (7:5 NKJV). If we are really concerned about sin, and we ought to be, we will first of all be concerned about our own. **To appear to be concerned about another person’s sin and not your own is to playact religion.**

I appreciate what Haddon Robinson says here: If you take seriously the sin dogging your own life and come to the poverty of spirit such insight gives you before God, that will effect the way you look at sin and how you deal with it. (cf. Robinson.)

“When you let God operate on the sin in your life that changes the way you deal with people. When you see their sin in the light of what you have wrestled with, you approach them with grace and concern. You can encourage others to repent because you know the agony of sin and the relief of God’s forgiveness.

This spirit of gentleness and compassion is what Paul spoke of when he said: SLIDE: “Brothers and sisters, if a person is discovered in some sin, you who are spiritual restore such a person in a spirit of gentleness. Pay close attention to yourselves, so that you are not tempted too” (Galatians 6:1 NET). [BLANK SLIDE] **A spirit of gentleness comes from sensing your own desperate need for mercy and from knowing the work of God in your own life.** Knowing how God has handled you, you can minister gently to others. **You approach them not as a judge to condemn, but as a brother or sister to restore.**

ILL: I appreciate the approach a mature Christian leader, **Gene Getz**, uses when he needed to confront a leader. He uses this approach: “John, I would like to share with you something that I am often guilty of doing myself, and I would hope you would have the same freedom to approach me when you see me do such and such.” This leader notes, **“It’s interesting that those whom I have confronted in this way have used the same gentleness with me.”**

Appl: “A good place to look for a post in your own eye is to take a look at whether you judge others. Do you frequently pass judgment? Why do you do it? How do you do it? If you do it out of a sense of condemnation, you have put yourself in the place of God. And that’s about as far

from God as you can get. **You cannot know the mercy of God and refuse to extend it to others.**

**Examination:** As a follower of Jesus, Christ reminds you and me this morning: “Be strikingly different than the unconverted around you. Those around you may look down on those around them, but you, my followers who recognize your own desperate sinfulness cannot afford to do so.

You cannot afford to have a have a critical, condemning attitude toward anyone. Be generous in your attitude and response to others. After all, hasn’t God been gracious and generous to you?

Remember God will judge you in the same way you judge others. By the standard you judge you will be judged, and the measure you use will be the measure you receive.

**ILL:** While a certain student was in school, doing graduate studies, he had chapel services twice a week. At one of these services, they had a guest speaker who had flown in to speak to them. His talk was not one of the more memorable chapel sermons. In fact the student found it boring, disjointed, and hard to follow. He didn’t feel he got anything out of it.

After chapel, he met one of his classmates in the hall. **‘What a waste of time,’** he said. “He sure did not have much to say, did he?”

His friend looked at him with an uncomfortable expression. “Ron,” he said, “I don’t think you know all the facts. I just heard that he got a call from home a couple of hours before he was to speak. It was his wife calling with the news that **their son had been killed in a traffic accident. Whatever you think of his talk, he decided to go out there and give the talk first before flying back home to comfort his wife and bury his son.**”

Ron goes on to say, “Those words continue to haunt me: ‘Ron, I don’t think you know all the facts.’ **That’s always the way it is whenever we choose to pass along our judgment, our criticism our juicy bit of gossip about some other person: We don’t know all the facts. The people we judge and snub are not symbols; they are immortal human souls, wounded and hurting and needy.**

**Bow for prayer/examination:** What logs do you need to remove from your eyes? Do you have logs of arrogance, of pride, of self-righteousness, of hypocrisy? It is only when you have removed the logs from your own eyes that your passion for the splinters of others will be replaced by a genuine compassion for wounded human souls.

**Prayer:** God help us to see people as you see them. To see them with the eyes of your Son, who loves them and desires to have a personal relationship with them. Father, forgive us for the many times we have displayed self-righteousness judgment of others. We want your gracious dealing with us, Father; help us to be gracious in our dealings with those around us.