

The Measure You Use to Deal with Others

Whatever you desire that others would do to and for you even so do also to and for them, for this is the Law and the Prophets (Matt. 7:12). As the saying goes, "What goes around comes around". These words of YAHSHUA are profound in its psychological and spiritual terms. It is the principal of the law of nature of planting and harvesting. One gathers what he planted. For whatever a man sows, that and that only is what he will reap (Gal. 6:7b). What then do we have to complain when adversities come our way as retribution to our way of treating others? The search of the heart is necessary to obtain understanding and correction of our behavior in this regard. YAHSHUA teaches us not to judge, criticize and condemn others, so that we may not be judged and criticized and condemn ourselves (Matt. 7:1). When one is so obsessed with the sins of others, he forgets his own weaknesses in the blindness of hypocrisy, as YAHSHUA puts it, Why do you stare from without at the very small particle that is in your brother's eye but do not become aware of and consider the beam of timber that is in your own eye? Or how can you say to your brother, Let me get the tiny particle out of your eye, when there is the beam of timber in your own eye (Matt. 7:3-4)? Paul says, We who are strong ought to bear with the failings and the frailties and the tender scruples of the weak; and not to please ourselves (Rom. 15:1). If that will be our attitude, then there will be no room for criticism or judgment of the spiritually weak brother, or anyone else. Therefore let anyone who thinks he stands, take heed lest he falls (I Cor. 10:12). For we are one body in Christ; God's intention was the perfecting and the full equipping of the saints in work of ministering toward building up Christ's body until we attain oneness in the faith and in the comprehension of the knowledge of the Son of God (Ephesians 4:12-13a). And in complete lowliness of mind and meekness, with patience, bearing with one another and making allowances because you love one another; be eager and strive earnestly to guard and keep the harmony and oneness of the Spirit in the binding power of peace (Ephesians 4:2-3). There is a time, however, when one must face the brother who is in sin, but in love and understanding to fulfill YAHSHUA'S plan for His church of edifying one another. The church has the responsibility to make known the complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects to the angelic rulers and authorities in the heavenly sphere (Ephesians 3:10). YAHSHUA said, If your brother sins, solemnly tell him so and reprove him, if he repents forgive him (Luke 17:3b).

When we judge our brothers and sisters in Christ, we are censuring them and separating them from ourselves in the spirit of hypocrisy, because we position ourselves as self-righteous, just like in the parable of the two men who went to the temple to pray: one a Pharisee, and the other a tax collector. The Pharisee took his stand ostentatiously and began to pray thus before and with himself: God, I thank You that I am not like the rest of men – extortioners, swindlers, adulterers – or even like this tax collector here. I fast twice a week; I give tithes of all that I gain. But the tax collector standing at a distance, would not even lift up his eyes to heaven, but kept striking his breast, saying, O God, be favorable to me, the especially wicked sinner that I am (Luke 18: 10-13)! YAHSHUA then concluded by saying, I tell you, this man went down to his home justified, rather than the other man; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted (Vs. 14).

When we judge or criticize someone, we are exalting ourselves; we are looking out to see the sins of others when we should be looking inside ourselves to notice the “timber” in our eyes blinding us to see who we truly are. No one is without sin and without the need to be forgiven. In sin we were conceived; we are always prone to sin. There is no size of sin in the sight of our holy God. Sin is outside of His attributes therefore sin has to be dealt with.

God’s servants must correct his opponents with courtesy and gentleness, in the hope that God may grant that they will repent and come to know the Truth; and that they may come to their senses and escape out of the snare of the devil, having been held captive by him, to do His will (II Tim. 2:25-26). Darkness envelops the world; but we are its light for the purpose to show the love of God through His Son. We are not to love the world, but those who live in the darkness of the world. We should not hide the light by condemning the world without the love of God. The shining of the light through us should bring glory to God and a sinner to repentance. There is a cry for light out there; we, the believer, hold the light the world is crying for; this light is love- the love of God. We must not hide neither deny them the shining of the Light. The love of God has freed us to love the unlovable and the lost, reason why we are still in this world. When YAHSHUA was on earth, He was criticized for associating with sinners; the Pharisees and the scribes kept muttering and indignantly complaining, saying, This man accepts and receives and welcomes sinner and eats with them; YAHSHUA replied to them, It is not those who are healthy who need a physician, but those who are sick (Luke 5: 30-31). This attitude that was in YAHSHUA should be ours; He, Who, although being essentially one with God and in the form of God, did not think this equality with God was a thing to be eagerly grasped or retained, but stripped Himself, so to assume the guise of a servant in that He became like men and was born a human being; and after He had appeared in human form, He abased and humbled Himself and carried His obedience to the extreme of death, even the death of the cross (Phil. 2:5-8)! For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him (John 3:17). Who are we then to pass judgment on others? [My] brethren, do not speak evil about or accuse one another. He that maligns a brother or judges his brother is maligning and criticizing the Law and judging the Law. But if you judge the Law, you are not a practice of the Law but a censor and judge; One only is the Lawgiver and Judge Who is able to save and to destroy. [But you] who are you that pass judgment on your neighbor (James 4:11-12).

If judgment started within us, we would keep our mouth shut concerning the sin of others; we would be compassionate in the realization that we too sin and need God’s mercy for forgiveness.