

**The Measure You Use**    Second Week of Lent    Monday, February 26, 2018    8:15 AM  
Dn 9:4b-10;    **Lk 6:36-38**    (We can judge objective behavior. But we cannot judge the actual person involved.)

**“For the measure with which you measure will in return be measured out to you.”**

There are very few texts in the New Testament that can be taken totally literally, but this is one that can be. **This is literally true, every sentence. “Stop judging and you will not be judged.”** I’ve never ceased to be amazed at how many people feel guilt when in fact **the teachings of Christ are all about how to be free of guilt**; apparently they don’t take anything too seriously. “Stop judging and you will not be judged.” If you don’t want to be judged, you don’t want to be guilty about anything, **well just make sure you don’t judge anyone else.** It’s not that difficult, but people don’t do this. In fact recently I was reading a book by a spiritual author, so to speak, and I was amused because he is talking about not being judging and not being judgmental, except for one exception: he was very judgmental about the Church. You see we can always make exceptions. But **this doesn’t have any exceptions.**

This is about realizing it isn’t your place, it is not our place, it is **not my place, to decide whether someone is right or wrong.** We just can’t know. That’s the point. **We cannot know what a person is thinking or what their intention is. We can judge objective behavior.** We can say killing is wrong. We can say adultery is wrong. We can say all of those things. **But we cannot judge the actual person involved** in any action because we don’t know what they’re thinking, if they’re thinking, what intention they have, what motivation they have, and all that is what pertains to what God knows about and how God sees things. **In fact there is a tradition rooted in Scripture that even in the final analysis God does not judge**; even God does not judge, **but rather makes us judge ourselves**, that the last judgment is really our judgment of our own lives in

light of course of the Holy Spirit that shows us exactly what we did, to whom, and how it affected them. I wouldn't say that's dogma, but it's a very strong tradition.

**“Stop condemning and you will not be condemned,”** easy enough. **“Forgive and you will be forgiven.”** But I know a lot of people don't want to forgive. They say they do, but they really don't, because **we like to hold onto hurt.** Now we can't go into reasons for that, but this is **advising us to let go and to move on,** not necessarily because whoever has offended you is asking for forgiveness. In fact recently when there was that massacre down in Florida, there was a gathering and a Christian preacher got up and said, “Well we have to forgive this murderer.” And another gentleman there said, “No we don't. He hasn't asked for forgiveness yet.” Well that's not the point. **Forgiveness is not the result of you asking for it. It's rather letting go of any feelings of being offended so that you can move on with your life,** because that is a form of baggage. You don't want to carry unnecessary baggage through life, so you let it go. That's the origin of forgiveness. Reconciliation is something else. That requires two people desiring to mend. Forgiveness doesn't; it requires one person wanting to move toward God. Jesus on the cross said, **“Father forgive them, they know not what they do.”** You see it doesn't take any desire on the part of the offender to be forgiven, and we can always assume ignorance. “They know not what they do.”

**“Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you”**—a very good rule of life.