

# MATITYAHU ZA

## Judging

- Mat 7:1 "JUDGE not, that you be not judged.
- Mat 7:2 "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.
- Mat 7:3 "And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?
- Mat 7:4 "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?
- Mat 7:5 "Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

### v.1

Judge = to try, estimate or decide

R. Abin: "He who calls down divine judgement on his neighbor is himself punished first for his own sins..." Talmud Rosh Hashanah 16b

See also Ya'akov (James) 4:11-12

- Jam 4:11 Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.
- Jam 4:12 There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

### v.2

Raba said: "He who waives his right to retribution [lit. passes by his measure] is forgiven all his sins, as it is said, 'that pardoneth iniquity and passeth by transgression [Micah 7.81]. Whose iniquity is forgiven? The iniquity of him who passes by transgression.'" Talmud Megilah 28a

R. Simeon ben Abba said: "All the measures have ceased [presumably four modes of execution], yet the rule of measure for measure has not ceased." Genesis Rabbah 9.13

In the measure with which a man measures it is meted out to him:

Samson went after the desire of his eyes, therefore the Philistines put out his eyes. Judges 16.21

Absalom gloried in his hair, therefore he was hanged by his hair. And because he slept with ten concubines, he was stabbed with ten lances. 2 Samuel 18.15

This also works for the good:

Miriam waited a short while for Moses (Exodus 2.4), therefore Israel was delayed for her seven days in the wilderness. Numbers 12.15

**v.3**

This is a popular Palestinian folk saying about individuals who refuse to take criticism or to see faults in themselves but who are quick to notice them in others.

Rabbi Tarfon said: "I wonder whether there is anyone in this generation who accepts reproof, for if one say to him, 'Remove the mote from between your eyes', he would answer, 'Remove the beam from between your eyes'. Talmud Arakhin 16b

Do not taunt your neighbor with the blemish which you have. Talmud Baba Metzi'a 59b

**v.4**

He who accuses another of fault, has it himself. Talmud Kidushin 20b

**v.5**

In interpreting Zephaniah 2.1 Resh Laqish interpreted, "Adorn thyself [correct thyself] and then adorn others [correct others]." Talmud Sanhedrin 18a