1. **Luke 6:37-45**
* Can you explain the meaning of this message to those in the study with you?
* **Ezekiel 7:27b, Ezekiel 35:11-12**
* Consider these two **Old Testament** readings from **Ezekiel** and compare it to what we see in **Luke** and share what they all say to you about God’s Judgments?
* **Matthew 7:1-2**
* Read the **footnote** on **Matthew 7:1-12** and **7:1** and share your thoughts on whether we are allowed to make judgments about others?
* **Romans 2:1-4**
* What in Paul’s statement sounds like the **Gospel** reading in **Luke**?
* Reflect on **Romans 2:1** and **Luke** for a few moments and state how we will be judged according to Christ and Paul?
* **Wisdom 3:7-9**
* Consider this reading in **Wisdom**, in your opinion who might be this “forever” “King”?
* Who might be considered “they”, that will “judge nations and rule over peoples”?
* **Zachariah 7:9-11, 8:16-17**
* How do you think God wants us to “judge” according to **Zachariah**?
* **Luke 6:42**
* What is the first step to making a just judgement about the actions of others (**not** the person or their intention or their salvation)?
* **Jude 1:22-23, Acts 17:30-31**
* What has “God” demanded according to the Book of **Acts**?
* Does the Church have the right to call on and encourage others to “repent”?
* **Revelation 3:18-19, 2 Peter 3:9, Ezekiel 18:23, 33:7-9, Wisdom 11:23-12:2**
* Why is it important to make just judgments about other’s actions with mercy and love?
* What do these readings have to do with the **Spiritual Works of Mercy**, Google it if you are not certain?
1. **St. Ephrem** (306 AD – 373 AD) *Commentary on Tatian’s Diatessaron 6.18*

“Do not judge, that is, **unjustly**, so that you may not be judged, with regard to the injustice. With the judgement that you judge shall you be judged. This is like the phrase ‘Forgive, and it will be forgiven you.’ For once someone has **judged in accordance with justice**, he should **forgive in accordance with grace**. Alternatively, it was on account of the judges, those who seek vengeance for themselves, that he said, ‘do not condemn’. That is, do not seek vengeance for yourselves. Or, do not judge, from appearances and opinion and then condemn, **but admonish and advise**.”

* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 29*

”This parable He added as a most necessary appendage to what had been said. The blessed disciples were about to be the initiators and teachers of the world, so it was necessary for them therefore to prove themselves possessed of everything requisite for piety. The must know the pathway of the evangelic mode of life, and be workmen ready for every good work, and able to bestow upon well instructed hearers such correct and saving teaching as exactly represents the truth. This they must do, as having already first received their sight, and a mind illuminated with the divine light, lest they should be blind leaders of the blind. For it is not possible for men enveloped in the darkness of ignorance, to guide those who are afflicted in the same way into knowledge of the truth, for should they attempt it, they will both roll into the ditch of licentiousness.

Next, overthrowing the vaunting passion of boastfulness, to which most men give way, that they may not emulously strive to surpass their teachers in honor, He added, ‘The disciple is not above his teacher,” and even if some make such progress as to attain to a virtue that rivals that of their teachers, they will range themselves no higher than their level, and be their imitators. And Paul shall again be our warrant saying, ‘Be imitators of me, as I also I am of Christ.’ Since therefore the Teacher as yet judges not, why do you judge? For He came not to judge the world, but to show pity. And according to the foregoing explanation, if I, He says, judge not, neither must you the disciple. But if you are guilty of worse crimes than those for which you judge, how can you keep yourself from shame when you are convicted of it?”

* In a final thought, why are the words we speak so important?