

## Righteousness Judgment

John 7:24 – “Judge not according to appearance, but judge righteous judgment.”

Among the many idiosyncrasies of mankind, the “jumping to conclusions” is widespread, and requires the least amount of evidence.

In John chapter five, Jesus came to Jerusalem. Jesus came upon a man who had been in his infirmity thirty-eight years. “When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole?” (vs. 6), and “Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed” (vs. 8-10). Sometime after, “Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause the Jews persecuted Jesus, because he did these things on the sabbath” (vs. 14-16). In response, “Jesus answered them, My Father worketh even until now, and I work” (vs. 17). Thus, “the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God” (vs. 18).

After some year and a half had passed, Jesus returns to Jerusalem (Jn. 5:1; 6:1; 7:1-2). Jesus addresses the events of John five, saying, “Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a demon: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel because thereof. Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgment” (Jn. 7:19-24).

On a similar occasion, “a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?” (Lk. 13:11-16).

On both occasions, Jesus noted inconsistencies in what the Jews practiced and their charge against Jesus when he healed on the Sabbath. In both of these occasions, the Lord’s statement, “Judge not according to appearance, but judge righteous judgment” (Jn. 7:24), is applicable. Our question? What is required in making a righteous judgment?

Is it truth? “A true witness delivereth souls; But he that uttereth lies *causeth* deceit (Prov. 14:25). “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.” (Deut. 19:15) cf. “Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?” (Lk. 13:14-15).

Is it fair? “But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?”

Is it lawful? “And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?” (Matt. 12:10-11).

Is it beneficial to everyone involved? “How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day” (Matt. 12:12). Ross Triplett, Sr.