

Judge not, that ye be not judged

The following is for edification, training in righteousness for whosoever is not experienced in the "meat of the word" in this area of scripture.

"Judge not, that ye be not judged", is a scripture that has been *wrongly* utilized to control the fresh believer, even though he may be a sincere thinker.

A new believer does not always understand what the words, "judge, judgemental, or judgement" means when used in the scriptural context.

This can be very confusing to the novice and unwary believer, and in fact the employment of *just these five words* without the wider application, has been taken advantage of by the denominational churches (Babylon). In handling the word of YHWH deceitfully, they employ the cliché, "**We must not judge**" as a 'Neuro Linguistic Programming' (NLP) method of control over the sheple in their congregations who dare to question the corruption within that system.

A more seasoned saint (believer), however, knows he or she has the right; nay, **the duty** to judge righteous judgement.

1 Corinthians 6:1-2 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? **Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?**

The *unseasoned* believer will *think* there is a conflict or a contradiction in **the following two verses**, however, the more seasoned believer knows the difference.

Matthew 7:1-5 "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye", and John 7:24 "Judge not according to the appearance, but judge righteous judgment."

Why and how? because the more experienced brethren knows how to compare scripture with scripture, line upon line, here a little there a little. We know how to handle the word of YHWH without deceit. 2 Corinthians 4:1-2 Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, **nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.**

We must know what the testimony means when it says, "**Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.** For **precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:** For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. **But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there**

a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:9-13

1 Corinthians 2:13-16 Which things also we speak, not in the words which man's wisdom teacheth, but **which the Holy Ghost teacheth; comparing spiritual things with spiritual.** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But **he that is spiritual judgeth all things**, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

If we are living sovereigns/souls/saints who are living righteous lives, we can not be judged by others because the law (Ten Commandments) does not condemn us. This is the condition YHWH wants us to be in, then we are not to even *allow* another to judge us. Romans 8:1-2 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For example, if we are keeping the feast days in sincere intent, no man can pass judgement upon us for so doing it. Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days:
However, if a believer is keeping man made holidays or man made, synthetic, sabbaths that honour pagan rites and traditions, his actions will be judged by his brethren and corrected by the use of scripture. 2 Timothy 3:15-16 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Even though the blatant breach of the commandments requires judging by the saints, the type of judgement that is condemned in scripture is not always to do with what another soul does, but rather upon **why** they do it.

Incorrect assessments, wrongly perceived guesses at the intentions of another soul's heart, or intentions, or motives, and making statements based on incorrect premises and perceptions leads to the kind of judgement that is condemned in the Bible.

The motives, or the intent of the human heart can only be judged by YHWH, and He has passed all judgement in this area to His only begotten Son, Yehowshua. (John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:)

Can you see the difference/contrast between the two meanings to the word ' judge/ment/al? '

When there is an obvious breach in the ten commandments by a believer, (a non-believer is to be treated differently) the ekklesia are to make judgement and act accordingly.

Eg.

1 Corinthians 5:1-13 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the

unleavened bread of sincerity and truth. I wrote unto you in an epistle **not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.** For what have I to do to judge them also that are without? do not ye judge them that are within? But **them that are without God judgeth.** Therefore put away from among yourselves that wicked person.

1 Corinthians 6:1-12 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? **Do ye not know that the saints shall judge the world?** and if the world shall be judged by you, are ye unworthy to judge the smallest matters? **Know ye not that we shall judge angels?** how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

We have been commissioned to make judgement or assessment of any given situation, opinion, corruption etc in life, we must make personal judgements every day before we can make any principled or logical decision as to how we shall act or react.

In the O.T. one of the tribes of Israel did an act which to all appearances seemed like idolatry. A wrong assessment of the situation was assumed by the other 11 tribes. A questioning, or judgement was set up and the incorrect judgement was quickly dispelled as the tribe was vindicated.

Joshua 22:10-34 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to. And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel. And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD? Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD, But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel. Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you

an altar beside the altar of the LORD our God. Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity. Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel, The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day,) That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it; And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle. And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them. And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD. And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.

We need also to understand that we are to know a tree by its fruits. **We are commissioned to be fruit inspectors** in Matthew 7:15-23 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. **Ye shall know them by their fruits.** Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity..

Another NLP cliché employed by the Babylonian Church systems is, **"That's just your interpretation"**. This one usually silences the inexperienced brother/sister who tries to show proof of claim from the scriptures. The more experienced believer, however, can see through this and knows that scripture is its own interpreter.

" Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For **precept must be upon precept,**

precept upon precept; line upon line, line upon line; here a little, and there a little:..... Isaiah
28:9-13

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction,
for instruction in righteousness:

It is easy to handle the Bible with deceitful intent, but it is equally easy to discern when this is
happening when you know the Creator in a personal relationship through His Son in experience
with the Bible.

1 Peter 2:1-2 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and
all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow
thereby:

1 Corinthians 3:1-3 And I, brethren, could not speak unto you as unto spiritual, but as unto
carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye
were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is
among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Hebrews 5:12-14 For when for the time ye ought to be teachers, ye have need that one teach
you again which be the first principles of the oracles of God; and are become such as have need
of milk, and not of strong meat. **For every one that useth milk is unskilful in the
word of righteousness: for he is a babe.** But **strong meat belongeth to them
that are of full age,** even **those who by reason of use have their senses
exercised to discern both good and evil.**