

Judging

How many times have you heard someone say, "Judge not, that you be not judged?" This verse of Scripture from **Matthew 7:1** is often quoted out of context. THE QUESTION: "IS IT RIGHT TO JUDGE", puzzles many sincere believers. A careful and open minded study of scripture makes it clear that concerning certain vital matters, it is not only right but a positive duty to Judge. Many do not know that the Scripture Commands us to Judge. **OWYAZL** (Yahusha) Commanded, "Judge Righteous Judgment" (**John 7:24**).

One of the best known and most misunderstood and misapplied Scriptures is "Judge not" **Matthew 7:1**. The context (verses **1-5**) allows judging after you have (1st) first judged YOURSELF. **OWYAZL** (Yahusha) did not make a blanket statement against Judgment. He simply pointed out a RULE for Judging. Let us examine the entire passage:

"Judge not, that you be not Judged. 2 For with the Judgment you pronounce you will be Judged, and with the measure you use it will be measured to you (Basically it is saying "Do (Judge) unto others as you would have them do (Judge) unto you", "What you do unto others is what is going to be done unto you"). Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? 5 You hypocrite, (1st) first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. **Matthew 7:1-5**.

Read this again carefully. Notice that it is addressed to a hypocrite!-not to those who sincerely want to discern whether a teacher or teaching is true or false to **AYAZL** (Yahuah)'s Word. And instead of being a prohibition against honest Judgment, it is a solemn warning against hypocritical Judgment. In fact, the last statement of this Scripture Commands sincere Judgment-"Then you shall see clearly to cast out the speck out of you brother's eye." If we take a verse or a part of a verse out of its setting, we can make the Word of **AYAZL** (Yahuah) appear to teach the very opposite of what it really does teach. And those who do this cannot escape the Judgment of **AYAZL** (Yahuah) for twisting His Word **2 Peter 3:16**. Let this be a warning to us never again to take a text of Scripture out of its context.

Many who piously quote, "Judge not," out of its context, in order to defend that which is false to **AYAZL** (Yahuah)'s Word, do not see their own inconsistency in thus Judging those who would obey **AYAZL** (Yahuah)'s Word about Judging that which is untrue to Scripture. It is tragic that so much that is anti-Scriptural has undeservedly found shelter behind a misuse of the Scripture just quoted. The greatest peril of our day is not too much Judging, but too little Judging of Spiritual falsehood.

He told a man, "You have rightly Judged" **Luke 7:43**. To others, our Adon

(Master) asked, "And why do you not Judge for yourselves what is right?"

Luke 12:57

The Hebrew דין din (deen), Strong's 1777 means: to Judge and Strong's 8199, shaphat (shaw-fat') means: to Judge, Govern, Judgement. A Scriptural Judge (Hebrew: שופט שׁוֹפֵט/ shofet, pl. שופטים שׁוֹפְטִים/ shoftim) was "a ruler or a military leader as well as someone who presided over legal hearings."

Meaning of Judge

The Supreme Being אֱלֹהִים (Yahuah) is the ultimate Judge who has given the responsibility to the one that will Judge ALL according to the Word of אֱלֹהִים (Yahuah), his only begotten Son אֱלֹהִים (Yahusha).

Shall not the Judge of all the earth do right? **Genesis 18.**

1. One who has skill to decide on the merits of a question, or on the value of any thing; one who can discern truth and propriety.
2. A juryman or juror. In criminal suits, the jurors are Judges of the law as well as of the fact.
3. To compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood.
4. To form an opinion; to bring to issue the reasoning or deliberations of the mind. If I did not know the originals, I should not be able to Judge by the copies (Translations).
5. To discern; to distinguish; to consider accurately for the purpose of forming an opinion or conclusion.
6. To hear and determine a case; to examine and decide.
7. To try; to examine and pass sentence on.
8. Rightly to understand and discern.
9. To censure rashly; to pass severe sentence.
10. To esteem; to think; to reckon.
11. To rule or govern.
12. To doom to punishment; to punish.

Judging

Hearing and determining; forming an opinion; dooming.

In the history of Yisrael, a chief magistrate, with civil and military powers. The Yisraelites were governed by Judges more than (300) three hundred years, and the history of their transactions is called the book of Judges.

Hebrew tradition says we can't Judge someone "unless we've arrived in his or her place." And since we can never be in exactly the same place and life circumstance as another person, we are never allowed to Judge anyone. But this doesn't mean that we blindly accept anyone or anything. We can't Judge

a person, but we can Judge actions. Even when people make mistakes, we can still see the best in them, love them, and care for them in spite of their mistakes. We do see this with our children. Who knows their flaws better than the parents do? Yet we choose to love them. Only אַיָּאָל (Yahuah) can truly Judge a person, and His Judgment is unique to the individual, not based on a formula.

(2) Two Elements in Judgment

The New Testament Greek word that is most often translated "Judge" or "Judgment" is "krino." The word "Judge" - KRINOS means "to separate, to make a distinction between, to exercise judgement upon, to estimate, to assume a censorial power over, to call to account, to judge judiciously, to bring to trial, to be brought to account, to administer government over".

On the one hand, it means to distinguish, to decide, to determine, to conclude, to try, to think and to call in question. That is what אַיָּאָל (Yahuah) wants His children to do as to whether preachers, teachers and their teachings are true or false according to the Word. The Apostle Paul writes: "And this I pray, that your love may abound yet more and more in knowledge and in all Judgment; that you may approve things that are excellent" **Philippians 1:9-10**.

A wrong idea of love and lack of knowledge and Judgment causes אַיָּאָל (Yahuah)'s people often to approve things that are anything but excellent in אַיָּאָל (Yahuah)'s sight. The epistle to the Hebrews tells us that mature believers, that is, those who are of "full age, " are ". .. those who by reason of use have their senses exercised to discern both good and evil " **Hebrews 5:11-14**.

On the other hand, the Greek word "krino" Judge or Judgment means to condemn, to sentence and to punish. This is אַיָּאָל (Yahuah)'s prerogative for He has said, "Vengeance is Mine, I will repay, says אַיָּאָל (Yahuah)" **Romans 12:19**.

Romans 16:17-18: "Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. For such men are slaves, not of our Adon OWYָּאָל (Yahusha) HaMashiach but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting." This apostolic Command could not be obeyed were it not right to Judge.

Love does not tear down others; it builds them in OWYָּאָל (Yahusha). If you speak against others and criticize them to make yourself look good, you are loving yourself, not others. You are not obeying אַיָּאָל (Yahuah)'s Commandments; you are setting yourself above it. Of course we must love others with our deeds, not in words only. But here James is focusing on how we speak to one another and about others who are not present. Our words need to demonstrate אַיָּאָל (Yahuah)'s love.

אַיָּאָל (Yahuah) wants us to know His Word and then test all teachers and their teaching by it. Notice also that it is the false teachers who make the

"divisions," and not those who protest against their false teaching. And these deceivers are not serving Messiah, as they profess, "but their own belly," or their own "bread and butter," as we would put it. We are to "Mark them and avoid them." This means Judging.

The Authority on Judging

Scripture makes it very clear that there is (1) one supreme Judge of all, אַיָּהּ (Yahuah) Aluah (God) and He alone has the authority to determine right and wrong motives and behaviors. Many Tanakh (Old Testament) passages attest to the truth of אַיָּהּ (Yahuah) as Judge:

אַיָּהּ (Yahuah) is a just Judge, and אַיָּהּ (Yahuah) is angry with the wicked every day. (**Psalm 7:11**)

He shall Judge the world in Righteousness, and he shall administer Judgments for the people in uprightness. (**Psalm 9:8**)

Let the Shamyim (Heavens) declare His righteousness, for אַיָּהּ (Yahuah) himself is Judge. Selah (**Psalm 50:6**)

For אַיָּהּ (Yahuah) is our Judge, אַיָּהּ (Yahuah) is our Lawgiver, אַיָּהּ (Yahuah) is our King; He will save us. **Isaiah 33:22**

The Tanakh (Old Testament) is rife with passages that establish אַיָּהּ (Yahuah) as the ultimate Judge. When we come to the Brit Chadashah (New Testament), we find that the Father has committed Authority and Judgment to his Son, **OWYָּהּ** (Yahusha). **OWYָּהּ** (Yahusha) spoke of this Authority before He ascended to Shamyim (Heavens) after the Resurrection. **Matthew 28:18**

"For the Father Judges no one, but has committed all Judgment to the Son." **John 5:22**

"I have come as a light into the world, that whoever believes in Me should not abide in darkness. And if anyone hears My words and does not believe, I do not Judge him; for I did not come to Judge the world but to save the world. He who rejects Me, and does not receive My words, has that which Judges him—the Word that I have spoken will Judge him in the last day." (**John 12:46–48**)

Because He has appointed a day on which He will Judge the world in Righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead. (**Acts 17:31**)

As these passages and many others demonstrate, Scripture makes it very clear that (1) one day **OWYָּהּ** (Yahusha) will rightly Judge all humanity based on each individual's Amanah (faith) in, or rejection of, the Son of אַיָּהּ (Yahuah). The Judge of the universe has made a Judgment about Salvation, echoed by the Apostle Peter in **Acts 4:12**: "Nor is there Salvation in any other, for there is no other name under Shamyim (Heavens) given among men by which we must be Saved." There will be no time to debate whether the Judgment is right or wrong because the ultimate Judge has decreed His justice through the Son.

The Apostle Paul wrote, "I speak as to wise men; you Judge what I say" **1 Corinthians 10:15**. Again, Paul declared, "He that is Spiritual Judges all things" **1 Corinthians 2:15**.

אֱלֹהִים (Yahuah) wants His children to be like the noble Bereans who "searched the Scriptures daily, whether those things were so". **Acts 17:11**

Romans 2:1-3 is also addressed to the religious hypocrite who condemned himself because he was guilty of the same things for which he condemned others. **James 4:11-12** refers to an evil spirit of backbiting and fault finding, not Judging whether teachers or teachings agree or disagree with אֱלֹהִים (Yahuah)'s Word. To understand one portion of Scripture we must view it in the light of all Scripture. No prophecy of the Scripture is of any private [isolated] interpretation **2 Peter 1:20**. Comparing Spiritual things [words] with spiritual" **1 Corinthians 2:13**.

אֱלֹהִים (Yahuah) Expects Us to Judge

"The mouth of the Righteous speaks Wisdom, and his tongue talks of Judgment." **Psalm 37:30** A Righteous person will talk of Judgment. He will not REFUSE to Judge. He will talk Judgment.

"Seek good, and not evil, that you may live: and so אֱלֹהִים (Yahuah), the Alahym (God) of hosts, shall be with you, as you have spoken. Hate the evil, and love the good, and establish Judgment in the gate: it may be that אֱלֹהִים (Yahuah) Alahym (God) of hosts will be gracious unto the remnant of Joseph." **Amos 5:14-15**

How can you hate the evil and love the good if you refuse to Judge? You can't. Our generation is well described in **Isaiah 59:8**: "The way of Shalum (Peace) they know not; and there is no Judgment in their goings: they have made them crooked paths: whosoever goes therein shall not know Shalum (Peace)." People have refused to Judge, so there is no Shalum (Peace).

Paul said in **I Corinthians 1:10** to ". . . be perfectly joined together in the same mind and in the same Judgment." Why would Paul make such a statement if Judging is wrong? In **I Corinthians 2:15** Paul says, "But he that is Spiritual judges all things, yet he himself is judged of no man." Judging is not a Sin; Judging is a characteristic of being a Kadosh person! HaSatan has been lying to us, hoping that we will NOT Judge, because he knows that the right kind of Judgment PLEASES אֱלֹהִים (Yahuah) and betters our lives and service.

Paul REBUKES the Corinthians for NOT Judging: "Dare any of you, having a matter against another, go to law before the unjust, and not before the Kodeshim (Believers)? Do you not know that the Kodeshim (Believers) shall Judge the world? and if the world shall be Judged by you, are you unworthy to Judge the smallest matters? Do you not know that we shall Judge Malakym (Angels)? how much more things that pertain to this life? If then you have Judgments of things pertaining to this life, set them to Judge who are least esteemed in the body of believers. 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?" **I Corinthians 6:1-5**

If Judging is wrong, then Paul needs to confess and repent for misleading these Believers! He clearly told them to JUDGE.

If Judging is wrong, how can we obey **Romans 16:17-18? II Corinthians 6:17? II Timothy 3:5-6? I John 4:1?** If Judging is wrong, then **יְהוָה** (Yahuah) has contradicted Himself and His words cannot be trusted!

Notice **Malachi 3:18**: "Then shall you return, and discern between the righteous and the wicked, between him that serves **יְהוָה** (Yahuah) and him that serves him not." WOW! Does that sound like it is wrong to Judge?

What about **Revelation 2:2**? "I know your works, and your labour, and your patience, and how you can not bear them which are evil: and you have tried them which say they are apostles, and are not, and have found them liars." Why would **יְהוָה** (Yahuah) be pleased with these Believers if Judging was wrong? Is it not impossible to find someone a "liar" without Judging them?

If Scripture is clear about anything, it is clear about the importance of Judging on a regular basis in order to properly serve and honor **יְהוָה** (Yahuah). To ignore this fact is to ignore all of the Scripture just presented and also the rest of Scripture. **יְהוָה** (Yahuah) expects us to Judge.

יְהוָה (Yahuah)'s Rules for Judging

Now I do not wish to imply that we should spend all of our time Judging. Sometimes people Judge when they have no business doing so. In **John 7:24** **וְיָשׁוּב יְהוֹשֻׁעַ** (Yahusha) tells us to Judge RIGHTEOUS Judgment. This can only be done by following the rules that **יְהוָה** (Yahuah) has established in His word.

(7) Seven good rules from Scripture:

1. Judge Scripturally

Isaiah 8:20 says, "To the Torah (law) and to the testimony: if they speak not according to this word, it is because there is no light in them." Our standard is **יְהוָה** (Yahuah)'s word, not our feelings, our traditions, or our opinions. Right and wrong should always be determined by **יְהוָה** (Yahuah)'s word.

2. Don't Judge When יְהוָה (Yahuah)'s Word Is Silent

If **יְהוָה** (Yahuah)'s word is silent about a subject, then you may not have to Judge at all. Don't rush to Judgment on an issue when Scripture says very little or is silent about it. Don't make more of a matter than **יְהוָה** (Yahuah) makes of it.

3. Pray for Good Judgement Ability

When Solomon received his kingdom he asked **יְהוָה** (Yahuah) to Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?" **I Kings 3:9**

James 1:5 says, "If any of you lacks wisdom, let him ask **יְהוָה** (Yahuah), who gives generously to all without reproach, and it will be given him. " We

should pray for good Judgment ability.

4. Don't Respect Persons

Proverbs 24:23 says, "These things also belong to the wise. It is not good to have respect of persons in Judgment." Treat all parties fairly without favoring anyone, such as family members or friends. A truly fair Judge is blind and deaf to any outer influence. **Isaiah 42:1, 19-21**

5. Judge in Truth

Do not Judge another when you do not have all the relevant facts. **Jeremiah 5:1** says, "You run to and fro through the streets of Yerusalem, and see now, and know, and seek in the broad places thereof, if you can find a man, if there be any that executes Judgment, that seeks the truth; and I will pardon it." A true Judge is one who seeks the truth. If you must Judge, be sure and get all the facts. A Japanese proverb says to "search (7) seven times before you Judge."

6. Judge Mercifully

Remember the words of **OWYAZL** (Yahusha) in **Matthew 7:2**: "For with what Judgment you Judge, you shall be Judged: and with what measure you measured, it shall be measured to you again." You'll reap what you sow **Galatians 6:7-8**. If you are swift and harsh in Judging others, then **AYAZL** (Yahuah) will see to it that you receive the same from others. Has **AYAZL** (Yahuah) not been very merciful to you, even though you do not deserved it? Likewise, you should exercise mercy toward others.

7. Don't Forget to Judge Yourself

Wouldn't it be amazing if every Beleiver actually took time to Judge themselves before Judging anyone else?

Lamentations 3:40 Let us examine and probe our ways, And let us return to **AYAZL** (Yahuah)

Matthew 7:4 Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? 5 "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

1 Corinthians 11:23-34 For I received from **OWYAZL** (Yahusha) that which I also delivered to you, that the Adon **OWYAZL** (Yahusha) in the night in which He was betrayed took bread; **24** and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." **25** In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." **26** For as often as you eat this bread and drink the cup, you proclaim **OWYAZL** (Yahusha)'s death until He comes. Therefore whoever eats the bread or drinks the cup of **OWYAZL** (Yahusha) in an unworthy manner, shall be guilty of the body and the blood of **OWYAZL** (Yahusha). But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. **29** For he who eats and drinks, eats and drinks Judgment

to himself if he does not Judge the body rightly. **30** For this reason many among you are weak and sick, and a number sleep (Died). **31** But if we Judged ourselves rightly, we would not be Judged. **32** But when we are Judged, we are disciplined by **OWYAZL** (Yahusha) so that we will not be condemned along with the world. **33** So then, my brethren, when you come together to eat, wait for one another. **34** If anyone is hungry, let him eat at home, so that you will not come together for Judgment. The remaining matters I will arrange when I come.

2 Corinthians 13:5 Test yourselves to see if you are in the Amanah (Faith); examine yourselves! Or do you not recognize this about yourselves, that **OWYAZL** (Yahusha) HaMashiach is in you--unless indeed you fail the test.

Galatians 6:4 But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.

1 John 3:19-21 We will know by this that we are of the truth, and will assure our heart before Him in whatever our heart condemns us; for **AYAZL** (Yahuah) is greater than our heart and knows all things. Beloved, if our heart does not condemn us, we have confidence before **AYAZL** (Yahuah).

James 1:23-25 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. But the one who looks into the perfect Torah (law), the Torah (law) of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be Baruch (Blessed) in his doing.

Psalms 139:1-24 To the choirmaster. A Psalm of David. O **AYAZL** (Yahuah), you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, behold, O **AYAZL** (Yahuah), you know it altogether. You hem me in, behind and before, and lay your hand upon me.

Lamentations 3:40 Let us test and examine our ways, and return to **AYAZL** (Yahuah)!

Psalms 51:1-19 To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba. Have mercy on me, O **AYAZL** (Yahuah), according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my Sin! For I know my transgressions, and my Sin is ever before me. Against you, you only, have I Sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your Judgment. Behold, I was brought forth in iniquity, and in Sin did my mother conceive me.

Romans 12:3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober Judgment, each according to the measure of Amanah (Faith) that **AYAZL**

(Yahuah) has assigned.

1 John 1:9 If we confess our Sins, he is faithful and just to forgive us our Sins and to cleanse us from all unrighteousness.

Psalm 34:1-22 Of David, when he changed his behavior before Abimelech, so that he drove him out, and he went away. I will Baruch (Bless) אַיָּאָל (Yahuah) at all times; his Hallu (Praise) shall continually be in my mouth. My soul makes its boast in אַיָּאָל (Yahuah); let the humble hear and be glad. Oh, magnify אַיָּאָל (Yahuah) with me, and let us exalt his name together! I sought אַיָּאָל (Yahuah), and he answered me and delivered me from all my fears. Those who look to him are radiant, and their faces shall never be ashamed.

Acts 17:30 The times of ignorance אַיָּאָל (Yahuah) overlooked, but now he Commands all people everywhere to repent.

Philippians 4:6-7 Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to אַיָּאָל (Yahuah). And the Shalum (Peace) of אַיָּאָל (Yahuah), which surpasses all understanding, will guard your hearts and your minds in OMYָּאָל (Yahusha) HaMashiach.

Psalm 119:59 When I think on my ways, I turn my feet to your testimonies;

1 Peter 1:13 Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of OMYָּאָל (Yahusha) HaMashiach.

Galatians 5:22-23 But the fruit of the Ruach (Spirit) is love, joy, Shalum (Peace), patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

1 Corinthians 6:19-20 Or do you not know that your body is a temple of the Ruach HaKodesh within you, whom you have from אַיָּאָל (Yahuah)? You are not your own, for you were bought with a price. So glorify אַיָּאָל (Yahuah) in your body.

Revelation 2:5-6 Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. Yet this you have: you hate the works of the Nicolaitans, which I also hate.

Psalm 139:23-24 Search me, O אַיָּאָל (Yahuah), and know my heart! Try me and know my thoughts! And see if there be any grievous way in me, and lead me in the way everlasting!

John 8:32 And you will know the truth, and the truth will set you free.”

Acts 2:38 And Peter said to them, “Repent and be baptized every one of you in the name of OMYָּאָל (Yahusha) HaMashiach for the forgiveness of your Sins, and you will receive the gift of the Ruach HaKodesh.

1 Corinthians 10:12 Therefore let anyone who thinks that he stands take heed lest he fall.

Romans 8:1 There is therefore now no condemnation for those who are in

OWYAZL (Yahusha) HaMashiach.

False Teachers and False Teaching

"Beware of false prophets!" (**Matthew 7:15**) is the Warning and Command of our Adon. But how could we "beware" and how could we know they are "false prophets" if we did not Judge? And what is AZAZL (Yahuah)'s standards by which we are to Judge? "To the Torah (Law) and to the Testimony: if they speak not according to this word, it is because there is no light in them." **Isaiah 8:20**

"You shall know them by their fruits" **Matthew 7:16**

OWYAZL (Yahusha) said. And in Judging the "Fruits," we must Judge by AZAZL (Yahuah)'s Word, not by what appeals to human reasoning. Many things seem good to human Judgment which are false to the Word of AZAZL (Yahuah).

"Come out from among them, and be you separate, says AZAZL (Yahuah)" **2 Corinthians 6:14-18**. and "From such turn away." **2 Timothy 3:5**. "Withdraw yourselves" **2 Thessalonians 3:6**. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" **Ephesians 5:11**. "Abhor that which is evil; cleave to that which is good" **Romans 12:9**. "Prove all things; hold fast that which is good" **1 Thessalonians 5:21**. It would be impossible to obey these injunctions of AZAZL (Yahuah)'s Word unless it were right to Judge! And remember, nothing is "good" in AZAZL (Yahuah)'s sight that is not true to His Word.

The Apostle John wrote, "Beloved, believe not every Ruach (Spirit), but try [test or Judge] the Ruachs (Spirits) whether they are of AZAZL (Yahuah): because many false prophets are gone out into the world" **1 John 4:1**. Again he wrote, "For many deceivers are entered into the world, who confess not that OWYAZL (Yahusha) HaMashiach is come in the flesh.... If there come any unto you, and not bring this doctrine, do not receive him not into your house, neither bid him AZAZL (Yahuah) speed: For he that abides him AZAZL (Yahuah) (God) speed is partaker of his evil deeds" **2 John :,10-11**. This Scripture Commands us to Judge between those who do, and those who do not bring the true doctrine of OWYAZL (Yahusha) HaMashiach.

AZAZL (Yahuah) wants us to know His Word and then test all teachers and their teaching by it. Notice also that it is the false teachers who make the "divisions," and not those who protest against their false teaching. And these deceivers are not serving Messiah, as they profess, "but their own belly," or their own "bread and butter," as we would put it. We are to "Mark them and avoid them." This means Judging.

Other Matters to be Judged

The immoral conduct of professed believers in OWYAZL (Yahusha) is to be Judged. **1 Corinthians**, Chapter **5**, tells a sad story and closes with the Apostolic injunction, "Therefore put away from among yourselves that wicked person" **1 Corinthians 5:13**.

Disputes between Believers concerning "things that pertain to this life," (**1 Corinthians 6:3**) should be Judged by a tribunal of fellow Believers instead of going before unbelievers in the civil courts. The whole (6th) sixth chapter of **1 Corinthians** makes clear אַיָּאֵל (Yahuah)'s plan for His people in this regard. And some startling truths are here revealed: (1st) First, "The chosen believers shall Judge the world." (2nd) Second, "We shall Judge Malakym (Angels)" **1 Corinthians 6:2-3**.

We ought to Judge ourselves.

"Examine yourselves, whether you be in the Amanah (Faith); prove your own selves" **2 Corinthians 13:5**. "For if we would Judge ourselves, we should not be Judged. But when we are Judged, we are chastened by אַיָּאֵל (Yahuah), that we should not be condemned with the world" (**1 Corinthians 11:31-32**).

What a change and what a Barachah (Blessing) it would be if we would Judge our own faults as uncharitably as we do the faults of others-and if we would Judge the failings of others as charitably as we do our own! And Believers could save themselves much chastening by אַיָּאֵל (Yahuah) if they would Judge, Confess and Cease their disobedience to אַיָּאֵל (Yahuah).

Limitations of Human Judgment

But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even Judge myself. For I am not aware of anything against myself, but I am not thereby acquitted. It is **OWYָּאֵל** (Yahusha) who Judges me. Therefore do not pronounce Judgment (κρίνω) before the time, before **OWYָּאֵל** (Yahusha) comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from **OWYָּאֵל** (Yahusha). **1 Corinthians 4:1-5**. Only אַיָּאֵל (Yahuah) can see into the heart and know the motives that underlie actions.

"אַיָּאֵל (Yahuah) knows them that are His" **2 Timothy 2:19**. We cannot look into anyone's heart and say whether or not they have accepted **OWYָּאֵל** (Yahusha) HaMashiach as their personal Saviour, if they profess that they have. But we had better test ourselves according to **2 Corinthians 5:17**: "If any man be in Messiah, he is a new creature: old things are passed away; behold, all things are become new." If this change has not taken place, our profession is vain.

THE JUDGMENT ACCORDING TO WORKS

" the Father, who without partiality Judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; " **1 Peter 1:17; 4: 1-5, 17-18**

"Fear אַיָּאֵל (Yahuah) and keep His Commandments, for this is the whole duty of man; For **OWYָּאֵל** (Yahusha) will bring every work into Judgment, including every secret thing, whether good or evil." **Ecclesiastes 12:14**

"For we must all appear before the Judgment seat (throne) of Messiah, that each one may receive the things done in the body, according to what he has

done, whether good or bad." **2 Corinthians 5:10**

"Eternal life to those who by patient continuance in doing good seek for glory, honor and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness - indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Hebrew (1st) first and also of the Gentile.

For there is no partiality with Alahym." **Romans 2:7-9, 11** (Note. Hebrew and Gentile (nations) covers all believers - see verses **1-6** of same chapter)

FOR THAT REASON - the apostles of Messiah said, "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in **OWYAZL** (Yahusha) HaMashiach (the Messiah)" **Colossians 1:28**

" to present you Kadosh (Holy), and Blameless and above reproach in His sight" **Colossians 1:22**

" That you may be sincere and without offence till the day of Messiah, being filled with the fruits of righteousness " **Philippians 1:10-11**

"But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, nor unclean person, nor covetous man, who is an idolator, has any inheritance in the kingdom of Messiah and **AYAZL** (Yahuah). Let no one deceive you with empty words, for because of these things the wrath of **AYAZL** (Yahuah) comes upon the sons of disobedience. Therefore do not be partakers with them." **Ephesians 5: 3- 7**

"Now the works of the flesh are evident, which are adultery, fornication (sexual relationship outside of marriage), uncleanness (moral impurity), lewdness (lustfulness, wantonness, lasciviousness), idolatry (worship of things or people - identities & ideologies), sorcery (all involvement in occultic, psychic or witchcraft practices), hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions (divisions), heresies (doctrine contrary to foundational principles), envy (coveting), murders, drunkenness, revelries and the like; of which I tell you beforehand, just as I told you in times past, that those who practice such things will not inherit the kingdom of **AYAZL** (Yahuah)." **Galatians 5:19-21**

"Do you not know that the unrighteous will not inherit the kingdom of **AYAZL** (Yahuah)? Do not be deceived. (led astray) Neither fornicators, nor idolators, nor adulterers, nor homosexuals (sexual abusers), nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of **AYAZL** (Yahuah)." **1 Corinthians 6: 9-10**

"For it is impossible for those who were once enlightened, and have tasted the heavenly gift (salvation), and have become partakers of the Ruach HaKodesh and have tasted the good Word of **AYAZL** (Yahuah) and the powers of the world to come, if they fall away, to renew them again to repentance, since they put to death (crucify) again for themselves the Son of **AYAZL** (Yahuah), and put

Him to an open shame." **Hebrews 6: 4-6**

Judgment upon all Sin is certain, "But let us who are of the day be sober, putting on the breastplate of Amanah (faith) and love, and as a helmet the hope of Salvation. For אַיָּהּ (Yahuah) did not appoint us to wrath, but to obtain Salvation through our Adon OWHYAH (Yahusha) HaMashiach (the Messiah)." **1 Thessalonians 5: 8, 9**

"Wherefore are given unto us exceeding great and precious promises, that through these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust." **2 Peter 1: 4**

"Be diligent to be found in Him in Shalum (Peace), without spot and blameless." **2 Peter 3:14**

Scriptural Perspective of "Judge Not"

Those people who call for tolerance and quote "Judge not" out of context are not using sound thinking. Their call for tolerance is impossible because as believers, we are called to Judge Righteously, and Judging between Right and Wrong is something we do every day—and it should be a part of Scriptural discernment in every believer's thinking. But it is אַיָּהּ (Yahuah)'s Word that makes the Judgment on morality and truth according to Torah, his 10 Commandments, not our own opinions or theories.

The Commandments

אַיָּהּ (YAHUAH)'s 10 Commandments, and the (2) Two great Commandments spoken by OWHYAH (Yahusha) our Mashiach (Messiah) wraps up the 10 Commandments into (2) Two categories. **MatithYAHU- Matthew 22:37**

1. "You shall love אַיָּהּ (YAHUAH) your Alahym with all your heart, and with all your mind, and with all your strength (resources)." This Great Commandment is broken down within the (1st) first 4 of the 10 Commandments. If you learn to obey the first 4 Commandments, you will fulfill this commandment.

2. "You shall love your neighbor as yourself." This Great Commandment is broken down within the last 6 of the 10 Commandments. If you learn to obey the last 6 Commandments, you will fulfill this commandment.

The 10 Commandments

1. I am אַיָּהּ (YAHUAH) your Alahym, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other Alahym (gods) besides me.

The (1st) First Commandment is about Loyalty. The (1st) first words from the Creator is "I am אַיָּהּ (YAHUAH) your Alahym." This means that He is clearly telling you what His Name is and he is the Alahym (God). He is ready to deliver you out of misery (current and future misery) and deliver you out of the bondage of Sin and asks us to demonstrate our love for Him by having no other Alahym (God's).

The (1st) First Commandment is the (1st) first of a series of (4) four that define our relationship with our Heavenly Father. Establishing, developing and

maintaining that personal relationship with the true and living Alahym is the most important commitment we can ever make. That is the primary focus of the (1st) first of the (10) Ten Commandments, You shall have no other Alahym's (gods) before Me. We should love, honor and respect Him so much that He alone is the supreme authority and model in our lives. He alone is אַיָּהוָה (YAHUAH). We should allow nothing to prevent us from serving and obeying Him. You have to repent of having other Alahym's (gods) before him.

2. You shall not carve for yourself an image, the likeness of anything in the Shamyim (Heavens) above or below the earth, or in the waters under the earth. You shall not worship them or serve them, for I אַיָּהוָה (YAHUAH) your Alahym am a Jealous Alahym, inflicting the Sins of the parents upon their children, upon the (3rd) third and (4th) fourth generations of those who hate Me, but showing steadfast love to those who love me and keep my Commandments.

The (2nd) Second Commandments is about Worship. The (1) One and only true Alahym (God) loves us so much that He is jealous of our love and does not want to share our love with any images, symbol representing our Amanh (Faith), including bowing down, kissing or acknowledging these meaningless idols. The (2nd) Second Commandment goes to the heart of our relationship with our Creator. It deals with several crucial questions. How do we perceive אַיָּהוָה (YAHUAH)? How do we explain Him to ourselves and to others? Above all, what is the proper way to worship the only true Alahym (God)? The (2nd) Second Commandment is a constant reminder that only we, of all created things, are made in the image of Alahym (OBYָּהוָה (YAHUSHA) / אַיָּהוָה (YAHUAH). Only we can be transformed into the spiritual image of OBYָּהוָה (Yahusha) who came in the flesh as the perfect spiritual image of our heavenly Father. This Commandment protects our special relationship with our Creator, who made us in His likeness and is still molding us into his image.

3. You do not bring the Name of אַיָּהוָה (YAHUAH) Your Alahym to naught (Nothing), for אַיָּהוָה (YAHUAH) does not leave the one unpunished who brings His Name to naught (Nothing).

The (3rd) Third Commandment is about Reverence. אַיָּהוָה (YAHUAH) asks us to respect His Kadosh (Holy) Name and not to use it in vain. The Hebrew word for “vain” is “shav” and means Vanity, Falsehood, Iniquity, Nothingness, Worthlessness and Emptiness. Simply summed up, “shav” means showing disrespect by replacing it with other Names, hiding the Name, so it is not known by his people. Saying it does not matter what Name we call him is taking his Most High, Set Apart Name in vain. Now that you know Alahym's (God's) Name is אַיָּהוָה (YAHUAH), you must not treat it as meaningless and useless.

4. Remember the Sabbath day and keep it Kadosh (Holy). (6) Six days shall you labor and do all your work, but the (7th) seventh day is a Sabbath day of אַיָּהוָה (YAHUAH) your Alahym: you shall do no work - you, your son or daughter, your servants, your domestic animals, or the stranger in the community. For in (6) six days אַיָּהוָה (YAHUAH) made Shamyim (Heavens)

and earth, the sea, and all that is in them; then He rested on the (7th) seventh day. Therefore אַיָּאֵל (YAHUAH) Baruch (Blessed) the Sabbath day and called it Kadosh (Holy).

The (4th) Fourth Commandment is about Sanctification and Relationship. אַיָּאֵל (YAHUAH) starts off the (4th) fourth Commandment with the word “Remember”. This is because He knew we would forget it. אַיָּאֵל (YAHUAH) asks that we keep it set apart for Kadosh purposes, so we can draw nearer to Him. The (4th) Fourth Commandment to remember the Sabbath concludes the section of the (10) Ten Commandments that specifically helps define a proper relationship with אַיָּאֵל (YAHUAH), how we are to love, worship and relate to Him. It explains why and when we need to take special time to draw closer to our Creator. It is also a special sign between us and אַיָּאֵל (YAHUAH). The Sabbath, the (7th) seventh day of the week was set apart by אַיָּאֵל (YAHUAH) as a time of rest and spiritual rejuvenation, it is very simple. Just rest, teach your family about and focus on אַיָּאֵל (YAHUAH) on the day that He has said is set-apart and you will be Baruch (Blessed)!

5. Honor your Father and Mother, that you may long endure in the land that אַיָּאֵל (YAHUAH) your Alahym gives to you.

The (5th) Fifth Commandment is about Respect for Parental authority. אַיָּאֵל (YAHUAH) instructs us to show love for our parents by honoring them. The (5th) Fifth Commandment introduces us to a series of Commandments that define proper relationships with other people. The (5th) fifth through to the 10th serve as the standards of conduct in areas of human behavior that generate the most far reaching consequences on individuals, families, groups and society. Families are the building blocks of societies that build strong nations. Paul wrote, “Children, obey your parents in אַיָּאֵל (YAHUAH), for this is right. Honor your father and mother, which is the (1st) first Commandment with promise: that it may be well with you and you may live long on the earth” **Ephesians 6:2-3.**

6. You shall not commit Murder.

The (6th) Sixth Commandment is about Respect for Human life. אַיָּאֵל (YAHUAH) asks us to demonstrate love and not hate towards others by not murdering. We must learn to control our tempers. Taking another person's life is not our right to decide. That Judgment is reserved for אַיָּאֵל (YAHUAH) alone. אַיָּאֵל (YAHUAH) does not allow us to choose to willfully or deliberately take another person's life. The (6th) Sixth Commandment reminds us that אַיָּאֵל (YAHUAH) is the giver of life and He alone has the authority to take it or to grant permission to take it. אַיָּאֵל (YAHUAH) wants us to go far beyond avoiding murder. He requires that we not maliciously harm another human being in word or deed. This is why John wrote, “Whosoever hates his brother is a murderer: and you know that no murderer has eternal life abiding in him” **1 John 3:15.**

7. You do not commit Adultery.

The (7th) Seventh Commandment is about Purity in Relationships. אַיָּאֵל (YAHUAH) asks us to express and demonstrate our love for our partner by not committing adultery. Adultery is the violation of the marriage covenant

by willful participation in sexual activity with someone other than one's spouse. Since אַיָּאֵל (YAHUAH)'s law sanctions sexual relationships only within a legitimate marriage, the Command not to commit adultery covers in principle, all varieties of sexual immorality (Fornication, Homosexuality, Bestiality, etc...). No sexual relationship of any sort should occur outside of Marriage. That is the basis of this Commandment.

8. You do not Steal.

The (8th) Eighth Commandment is about Honesty. אַיָּאֵל (YAHUAH) instructs us to show our love and respect for others by not stealing what belongs to them. The (8th) Eighth Commandment safeguards everyone's right to legitimately acquire and own property. אַיָּאֵל (YAHUAH) wants that right honored and protected. His approach to material wealth is balanced. He wants us to prosper and enjoy physical Barachah (Blessings). He also expects us to show wisdom in how we use what He provides for us. We are to depend on Him for all our needs and He does not want possessions to be our primary pursuit in life.

9. You do not bear False Witness against your Neighbor.

The (9th) Ninth Commandment is about Truthfulness. אַיָּאֵל (YAHUAH) says, if we love others we should not deceive or lie to them. How important is truth? Scripture says that OWYָּאֵל (Yahusha) is “the way and the Truth” **John 14:6**. To fully appreciate the (9th) Ninth Commandment with its prohibition of lying or making Fales Witness, we must realize how important truth is to אַיָּאֵל (YAHUAH). OWYָּאֵל (Yahusha) said of אַיָּאֵל (YAHUAH) the Father, “Your word is truth” **John 17:17**. Scripture throughout, teaches that “אַיָּאֵל (YAHUAH) is not a man, that He should lie” **Numbers 23:19**. As the source of truth, אַיָּאֵל (YAHUAH) requires that His servants always speak truthfully. Under אַיָּאֵל (YAHUAH)'s inspiration, King David wrote, “... אַיָּאֵל (YAHUAH), who may dwell in your sanctuary? Who may live on your Kadosh (Holy) hill? He whose walk is blameless and who does what is righteous, who speaks the truth from his heart and has no slander on his tongue, who does his neighbor no wrong and casts no slur on his fellow-man, who despises a vile man, but honors those who fear אַיָּאֵל (YAHUAH), who keeps his oath even when it hurts” **Psalms 15:1-3**.

אַיָּאֵל (YAHUAH) expects truth to permeate every facet of our lives. Everything in the life of a believer is anchored to truth. אַיָּאֵל (YAHUAH) wants us as His children, to commit ourselves to truth and reflect it in everything we do.

10. You shall not covet your Neighbor's house. You shall not covet your Neighbor's wife, nor his servants, nor his cattle, nor anything that is your Neighbor's.

The (10th) Tenth Commandment is about Contentment. אַיָּאֵל (YAHUAH) instructs us not to covet, because He knows it can entrap us into even greater Sin. To covet means to crave or desire, especially in excessive or improper ways. Coveting is an immoral longing for something that is not rightfully ours. That is usually because the object of our desire already belongs to someone else. But coveting can also include our wanting far more than we would legitimately deserve or that would be our rightful share. The

focus of the (10th) Tenth Commandment is that we are not to illicitly desire anything that already belongs to others. The opposite of coveting is a positive desire to help others preserve and protect their Barachah (Blessings) from אַיָּאֵל (YAHUAH).

We should rejoice when other people are Baruch (Blessed). Our desire should be to contribute to the well being of others, to make our presence in their lives a Barachah (Blessing) to them. The last of the (10) Ten Commandments is aimed directly at the heart and mind of every human being. In prohibiting coveting, it defines not so much what we must do, but how we should think. It asks us to look deep within ourselves to see what we are on the inside. As with each of the previous (9) nine Commandments, it is directed toward our relationships. It specifically deals with the thoughts that threaten those relationships and can potentially hurt ourselves and our neighbors. Therefore, it is fitting that the formal listing of these (10) Ten foundational Commands, which define the love of אַיָּאֵל (YAHUAH), should end by focusing on our hearts as the wellspring of our relationship problems.

אַיָּאֵל (YAHUAH) is well pleased for his Righteousness' sake; he will magnify the Torah (Instruction/law), and make it honorable **Isaiah 42:21**

From within come the desires that tempt us and lead us astray. Nearly every one of us at one time or another has felt envious of another person and/or their possessions. There is literally no reason to covet, because OUYָּאֵל (YAHUSHA) says that whatever you ask in His Name, He will do it **John 14:14**.

The key that unlocks this powerful message is to “know Him.” The only way to truly know Him and to love אַיָּאֵל (YAHUAH) with all your heart, soul, mind, and strength! This teaches you Amanah (faith), patience, and the correct work ethic to accomplish the things you ask אַיָּאֵל (YAHUAH) for. When you do this you will have no need to covet (be jealous of anyone else).

The body of Believers is to be built on the foundation of OUYָּאֵל (Yahusha) and the authority of His Word **Ephesians 2:20**—and that means believers should examine their own lives regularly and also lovingly challenge fellow brothers and sisters who are in error or commit Sin. To do this, believers must be bold for OUYָּאֵל (Yahusha), but they also have to be humble, loving, and kind. We encourage you to keep these things in mind as you strive daily to maintain unity in the truth of OUYָּאֵל (Yahusha) **John 17:20-26**.

Judge, but Judge Righteously, Judge in Love, and only Judge as you are lead by the Ruach HaKodesh according to Scripture.