

# Judge Not! What does this mean?

M Debono-De-Laurentis

---

Mat 7:1 Judge not, that ye be not judged.

Before we can progress with the a study in discernment we have to understand the Scripture “*Judge Not*” in its context and how it relates to our understanding and walk with God.

- Does this Scripture mean that we are not to Judge anything?
- Are we to accept all we are told for fear of Judgement coming upon us?
- Have we accidently judged someone and now going to reap punishment for that judgement?
- If we say that someone is teaching falsely, are we judging them and therefore breaking this commandment?

These are questions that can only be answered in light of Scripture and Scriptural context. If it is the case that we are not to judge, how do we interpret and follow these warnings?

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Phi 3:17-18 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

John 7:24 Judge not according to the appearance, but judge righteous judgment.

## Mark Them

Mark them is a term used to point someone out, make that person known to others and warn of the deception they are teaching – name them. The problem is, to do this we have to judge their fruit and teachings. Is this a contradiction or is there perhaps more to the *Judge Not* scenario than we have been led to believe through the misinterpretation of teachers, or perhaps even a controlling and deceiving elements coming from some of the leadership?

To fully understand this divisive topic we need to delve a little deeper than just one verse, which it would appear is taken out of context with the other instructions we are given.

The first five books of the Bible are known as the Pentateuch or the Torah. These are the books of Moses that were given by God as a guideline for Holy living and point to the Messiah for salvation. These books are normally referred to by Christians as the “Law”; however that is in fact an incorrect translation of the word Torah. The translation should be rendered “Teachings”; they are the teachings of God and are in fact the commentaries that help us to understand the New Testament. There is a saying - “the New Testament is the Fulfilment of the Old but the Old explains the New”.

Let us see what the “teachings” (Torah) instruct us about Judgement:

Lev 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

According to Moses we **are** to Judge our neighbour, we are to do so without giving preference to the wealthy above the poor in this judgement: So what kind of judgment is this? Is this possibly the judging of people's salvation, temperament and general demeanour? No - we must understand what judgement is being spoken of. The issue here is the type of judgement we are to use – "Righteous Judgement".

Righteous judgment means Godly or to judge according to Gods perspective. The Scriptures give us that perspective. We can judge people according to the Word of God but not by our own standards. If what the person is doing and teaching is in line with the Word of God then they are walking in righteousness, however if they are walking and teaching contrary to Scripture then they are walking in error and deception. This is the judgement we are to have, to understand and judge by Scripture.

This is what we find in the Torah – the commentary on the New Testament. Now let us look to the New Testament to see if in fact this commentary is pointing us in the right direction.

Mat 7:1 Judge not, that ye be not judged.

Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Mat 7:4 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?

Mat 7:5 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.

Reading this in its context will give us the correct picture as explained in the Torah (Leviticus 19:15).

Verses 1-4 are giving an accurate description of a judgement made from our own opinions. We cannot point out someone else's error by our own judgement; what is to say our judgement is any wiser than the one being judged, from where do we get our authority. Verse 5 clarifies the judgement system needed as explained in Leviticus – don't look with your own judgement; with that you cannot see, but judge with Scripture as this removes your plank and allows judgement by Gods standard. All must be judged in righteousness according to God's Word and not our own.

Reading a few verses further on in the same chapter we come to a summary or a "therefore". In Scripture we often find the word "therefore" and of course if it says that we have to look and see what it is *there for*.

Mat 7:12 **Therefore** all things whatsoever ye would that men should do to you, do ye even so to them: for this is the **law**<sup>1</sup> [torah] and the prophets.

Mat 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

---

<sup>1</sup> G3551

νόμος

nomos

nom'-os

From a primary word **νέμω** nemō (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), generally (regulation), **specifically (of Moses [including the volume])**; also of the Gospel), or figuratively (a principle): - law.

Mat 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Mat 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Mat 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

**Therefore** – the reason that these previous Scriptures were given – the result and conclusion of these Scriptures.

- v12 **Therefore** – do what *is* right according to the Law and Prophets (*the word “law” is the word “Torah”*) Do what is right according to the *Torah* or *Teachings* of God: *Referring back to the instruction given regarding judgment (Lev 19:15)*
- v13-14 **Warning** – broad is the road to hell and many are following it. Narrow is the gate leading to salvation
- v15 **Warning** – beware false prophets trying to destroy through lies and deceptions.
- v16-17 **You will know them by their fruit** – what they say, what they teach and how they live. Is their lifestyle right according to Scripture? *Righteous Judgement.*

With the reading of this Scripture in its context we find that the warning is to make sure in fact that we do judge, but only by the Word of God. All Scripture must be read in the entirety of its context. The errors abound because Scriptures are removed from their context as verse 7:1 of Mathew has been. This is vital in giving us the ability to check what the teachers are promoting and that they are not leading us astray. To misinterpret these verses and to remove our ability to judge effectively ties our hands and stops us from searching Scripture for the truth. There is only one person that wants us to misinterpret and be deceived from the truth – Satan. The many lies and deceptions he brings and promote make it of the utmost importance to follow the guidelines we are given in Scripture and be as the Bereans were:

Act 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

The Bereans searched the Scriptures daily to see if what they were being taught was true. In doing this they were seen as more noble because they were judging the teachings they were receiving and testing the integrity of those teachers. They were checking up on them, judging them by Scripture. They did this because they were following Gods commandment not to be deceived. They were judging according to the Torah. Remember the New Testament was still being pieced together at this time and the Scriptures used to check what was said, was the Old Testament, mainly the first five books – the Torah.

1Co 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

The reason for this judgement is to keep believers in their correct place in relationship to the Messiah:

Tit 1:13-14 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.