

# ONE TORAH FOR ALL

Zerubbabel ben Emunah  
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## Righteous Judgment

***Yochanan (John) 7:24***

***“Do not judge according to appearance, but judge righteous judgment.”***

Every single one of us judges many things every day. It is part of how we live. Many things have little to no visible effect upon us. When a person listens to or watches the news, as that person watches the news he is constantly judging what is being said. The same is true of a commercial on television. As a person watches an advertisement he is judging the product as to whether it is something that he wants or not and whether he will go out and buy that product.

When we meet a person for the first time, our judgment is in high gear. We are watching for every single thing and make a judgment of that person based upon what we see and hear. That judgment may be based upon what that person is wearing, his gestures, the way he stands or walks, and especially what he says and the way that he says it.

We all use judgment all the time, every day and nearly every moment of every day. It is what helps us make decisions in our life, from the seemingly insignificant things like what we are going to wear and what we are going to eat, to greater things like how we are going to hear and obey His Voice concerning those things that He impresses upon us throughout the day.

As quoted in the opening passage above, Mashiach Yeshua teaches us that we are not to judge by simple appearance, but rather we are to judge with righteous judgment. This statement comes as the conclusion to an incident that we need to look into more closely in order to get the context of what Yeshua is teaching in this case.

***Yochanan (John) 7:16-24***

***16 Yeshua therefore answered them and said, “My teaching is not Mine, but His that sent Me.***

***17 If any man is willing to do His will, he shall know of the teaching, whether it is of Elohim, or whether I speak from Myself.***

***18 He that speaks from himself seeks his own glory; but He that seeks the glory of Him that sent him, the same is true, and no unrighteousness is in him.***

**19 Did not Moshe give you the Torah, and yet none of you does the Torah? Why do you seek to kill me?"**

**20 The multitude answered, "You have a demon; who is seeking to kill You?"**

**21 Yeshua answered and said to them, "I did one work, and you all marvel because of it.**

**22 Moshe has given you circumcision (not that it is of Moses, but of the fathers); and on the Shabbat you circumcise a man.**

**23 If a man receives circumcision on the Shabbat, that the Torah of Moshe may not be broken; are you angry with Me, because I made a man completely whole on the Shabbat?**

**24 Judge not according to appearance, but judge righteous judgment."**

The particular incident to which Yeshua is speaking is recorded in Yochanan 5:9-11. In this incident He healed a crippled man. He made him whole and this was done upon the Shabbat. Then Yeshua compares the making of this man whole through healing to circumcision. If the eighth day, the day of circumcision, falls upon a Shabbat the circumcision is done anyway to keep the commandment of circumcision. When this is done on the eighth day and it is a Shabbat, Torah is not broken. They were angry with Yeshua because He healed a man and made him whole on Shabbat. Yet, they did not see the need to make a man completely whole on the Shabbat. Their judgment was not righteous.

The key to understanding this statement by Yeshua of having righteous judgment is found several verses before it in verse 18.

**18 He that speaks from himself seeks his own glory; but He that seeks the glory of Him that sent him, the same is true, and no unrighteousness is in him.**

When a man speaks, whose glory is he seeking? If he is seeking his own glory, that is to elevate himself, then his judgment cannot be righteous. However, if a man is seeking the glory of our heavenly Father and Creator, then there will be no unrighteousness in him as long as he is seeking His glory and honor. This is why the Torah Moshe teaches us the following.

**Vayyiqra (Leviticus) 19:15**

**"You shall do no unrighteousness in judgment; you shall not respect the person of the poor, nor honor the person of the mighty; but in righteousness shall you judge your neighbor."**

A person's status should have no bearing in our judgment. If a person's status has any bearing in someone else's judgment, then his judgment will not be righteous, but rather unrighteous. This means that if the rich or famous or influential man is favored because of his great status, then justice has not been served. However, if the poor man is favored because he is poor, then once again justice has not been served.

One of the greatest hindrances to righteous judgment is pride. The reason for this is pride always favors self. When self is favored, then the above commandment is broken. One must learn how to set aside self and listen to His Voice. Only in this way will righteous judgment be attained when one listens to and obeys His Voice.

I have actually seen this happen both ways. It is usually easier to see when the rich are favored. It is not as easy to see when the poor man is favored because he is poor. Everyone loves it when the underdog wins. However, if he wins simply because he is poor and not because he is in the right, then Torah has been violated and justice has not been served.

YHWH has commanded us to guard against favoring a man for any reason. We are to judge a man righteously regardless of what his status in life is. This is the essence of what Yeshua is teaching us when He tells us not to judge according to appearance. Do not favor a rich or powerful man simply because he is rich or powerful. Do not favor a poor man simply because he is a poor man. Do not judge according to the appearance of a man; judge with righteousness. But what exactly does it mean “to judge with righteousness”?

***Devarim (Deuteronomy) 1:17***

***“You shall not respect persons in judgment; you shall hear the small and the great alike; you shall not be afraid of the face of man; for the judgment is Elohim's; and the cause that is too hard for you; you shall bring to me, and I will hear it.”***

Before we are to render a judgment for any reason, we are to hear from all parties concerned. And we are not just to hear from all parties, but we are also to hear the matter in its fullness. If a judgment is rendered before hearing from all the parties concerned and hearing the full matter, then it is not judgment based upon righteousness. It is for this very reason that gossip and slander are so wrong, because it is judgment based upon partial information or upon only one side of the story. This is fully and completely against Torah. YHWH commands us never to do this.

It is also important for parents to understand this principle. Many times a parent goes with the child who comes to him first and tells his version of what has happened. However, this is not righteous judgment. Righteous judgment demands that we make diligent inquiry into the matter before a judgment can righteously be made.

***Devarim (Deuteronomy) 19:18a***

***“and the judges shall make diligent inquisition;”***

The importance of this cannot be stressed strongly enough. It is a grave sin to render a judgment if full and complete inquiry is not done. Both sides of a question must be heard from and all matters must be thoroughly and fully investigated. A righteous judgment cannot be properly rendered on only partial information.

This brings to mind the words and teaching of Mashiach Yeshua in this matter of judging. Let us carefully and prayerfully take to heart His words.

***Matithyah (Matthew) 7:1-5***

***1 “Judge not, that you be not judged.***

**2 For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you.**

**3 And why do you behold the speck that is in your brother's eye, but do not consider the beam that is in your own eye?**

**4 Or how will you say to your brother, 'Let me cast the speck out of your eye'; and behold, the beam is in your own eye?**

**5 You hypocrite, first cast the beam out of your own eye; and then you shall see clearly to cast the speck out of your brother's eye."**

When it comes to judging with righteous judgment the very first requirement is that we remove any and all such things that are a hindrance to being able to judge righteously from our own lives first. After we have done that before YHWH and with His help, then we are ready to go to our brother and help him remove those things from his life. The truth is that until a person has removed the log out of his own eye first, he will not have righteous judgment.

Please note that in the passage above there is a strong element of condemnation present in the verses speaking of judgment. Yeshua is basically teaching us that if we do not want to be condemned, then we should not condemn. In the manner in which a man condemns another he will be condemned. This is particularly so when one's judgment is not based on righteousness. When righteousness is not upheld, and a judgment is rendered which violates His righteousness and therefore one is condemned who should not have been condemned, then the one bringing this condemnation upon him is actually only bringing condemnation up on himself before YHWH.

The first aspect of having righteous judgment is being able to be honest with ourselves and the flaws and difficulties that are present within us. If one is not able to be honest about this, then he will never attain righteous judgment. It is absolutely paramount to having righteous judgment that one be able to be honest with and about himself first and foremost before he is able to judge his brother righteously. We will discuss judging oneself in greater detail below.

***Matithyah (Matthew) 15:18-20***

**18 "But the things which proceed out of the mouth come forth out of the heart; and they defile the man.**

**19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings;**

**20 these are the things which defile the man; but to eat with unwashed hands do not defile the man."**

Please note that it is not just the words of a man's mouth that defile him, but especially his actions. The words and actions of a man come out of his heart. It is the words and actions of a man which reveal for all to see what is in his heart. This does not mean we are to judge the thoughts and intentions of another's heart. Rather it means that when these things come forth from a man's heart, then we can know for certain that they came forth because they were in his heart to begin with. And once these things have been manifest for all to see, then his

actions and breaking of Torah is to be judged according to Torah. It is the actions of a man which are to be judged according to Torah, not the thoughts and intentions of his heart and mind.

***B'reshit (Genesis) 6:5***

***And YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.***

The inside of a man is, generally speaking, not a pretty thing to behold. This is exactly why we need a Savior and Redeemer. When a man comes to Yeshua and accepts Him as Mashiach, then the condition of that man's heart changes. He becomes a new man. As long as that man stays in Mashiach Yeshua he can have righteous judgment. This is so because of the presence of Mashiach in his life.

While this new life begins at the moment that one repents and confesses his sins to YHWH Elohim, it is really only the beginning of a life long process in which the image of Mashiach is then reproduced in him. This means in part that it is a constant refining process that one goes through for the rest of his life.

***Ivrim (Hebrews) 4:12-13***

***12 For the word of Elohim is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intentions of the heart.***

***13 And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do.***

Our heavenly Father knows us better than we know ourselves. If a person truly desires for the life of Mashiach to be manifest in his life, then he will listen to His Voice as YHWH examines him. When YHWH tells a person that some area in his life needs some work, then whatever that work is, he needs to listen to and respond to His Voice in a favorable manner. YHWH truly knows what is in our hearts and minds. Furthermore, YHWH uses the word to do this work. The word is both the written word and the Living Word, Mashiach Yeshua.

***Amos 4:13***

***For, behold, He that formed the mountains, and created the wind, and declares to man what is his thought; that makes the morning darkness, and treads upon the high places of the Earth – YHWH Elohim Tzava'ot, is His name.***

YHWH will tell us what is in our thoughts if we will listen to Him. But this is the big question. When He speaks to us will we actually listen to His Voice and respond to Him to do the hard work of correcting that which is not pleasing in His sight?

Please note that YHWH speaking through the prophet Amos tells us that He is the one who declares to a man what is in his heart. So, when another person attempts to declare what is the

heart and mind of another with regards to his thoughts, intentions or motives, in effect he is declaring himself to be Elohim. Now I ask you, will a wise man do this? Of course not!

***Kepha Aleph (1<sup>st</sup> Peter) 4:17***

***For the time is come for judgment to begin at the house of Elohim; and if it begins first with us, what shall be the end of them that do not obey the besorah of Elohim?***

The judgment which is to come has actually already begun in the house of YHWH our Elohim. All those who come into this house (His house is Torah) are judged through and by Mashiach Yeshua.

***Yochanan (John) 5:22***

***“For neither does the Father judge any man, but He has given all judgment to the Son.”***

The Son has been given all judgment by the Father. This means that when a person uses righteous judgment he is actually using the judgment of the Son rather than his own personal judgment to determine a matter.

But herein lies one of the difficulties which each and every one of us faces.

***Romans 3:10***

***as it is written,***

***There is none righteous, no, not one.***

We are commanded to have righteous judgment. Yet, not one of us is righteous. So how can we have judgment based in righteousness when we have no righteousness?

***Qorintyah Aleph (1<sup>st</sup> Corinthians) 4:3***

***But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self.***

Shaul teaches us a very important aspect of having righteous judgment. One must not judge himself. If a man judges himself then he will inevitably come to the wrong judgment because we do not have any righteousness.

***Yochanan (John) 5:24***

***“Amein, amein, I say to you, he that hears My word, and believes Him that sent Me, has eternal life, and comes not into judgment, but has passed out of death into life.”***

When a person accepts Yeshua as Mashiach, then that person is no longer under judgment, but now has life. This is true of every single person who has accepted Yeshua as Mashiach.

**Romans 14:10**

***But you, why do you judge your brother? Or you again, why do you set aside your brother? For we shall all stand before the judgment-seat of Elohim.***

Every single person who comes to Mashiach Yeshua and accepts Him as his Savior is even now being judged by Him. Is your judgment superior to Mashiach Yeshua's? I think not! Then why do we judge our brother as if we know what is in his heart? We need to stop doing this as it is an idolatrous act.

The Spirit of Mashiach will reveal to each person what is in his own heart. He will then give him counsel as to how to go about fixing that which He has revealed to him which is not pleasing to Him. Then it becomes incumbent upon that person to rectify this uncleanness inside of him as soon as possible.

In this way a man is listening to the judgment of Mashiach concerning himself. This is the right and proper way in which to do things in His kingdom. His judgment is right and true for He is the Righteous One. Our own personal judgment is skewed because we are not righteous in and of ourselves. But when we listen to His counsel and do not seek our own will, then we can speak words of righteous judgment, because these words are not our own, but are from Him.

**Yochanan (John) 5:30**

***"I can of myself do nothing; as I hear, I judge; and My judgment is righteous; because I seek not My own will, but the will of Him that sent Me."***

If Yeshua did not judge according to what was in Him, and He is righteous, then what business do we have of judging anyone or anything? None whatsoever! Yeshua has taught us one of the important keys to having righteous judgment. It is seeking the will of YHWH our Elohim. When man seeks after his own will, then righteous judgment flees away!

**Ya'aqov (James) 2:13**

***For judgment is without mercy to him that has showed no mercy; mercy triumphs over judgment.***

Another key to having righteous judgment is to show mercy wherever and whenever possible. This is also true towards oneself. Each person knows that there had been darkness in his own heart before coming to Mashiach Yeshua. In fact, we all still stumble at times because of the flaws and imperfections that are part of who and what we are. Because this is true, Satan will try to get us to beat ourselves up mentally and spiritually. He will take items of one's past and form them into a club and hand it to us and convince us that we need to beat ourselves with this club regularly.

However, this is going against the righteous judgment of our Master. In His righteous judgment He has declared that all things covered by His Blood have been removed from the record against us. If we truly believe His righteous judgment concerning these things that had been

against us but are no longer against us, then we should never allow Satan to convince us to beat ourselves up concerning our past. If it is under the Blood of Mashiach, then leave it there!

Furthermore, this is not only true for oneself; but it is also true concerning one another. If something is under the Blood of Mashiach, then we have no right or authority to drag it out from under the Blood of Mashiach and pass judgment upon it afresh and anew as if Mashiach did not know what He was doing and needs our help to judge something He has already judged!

***Philippians 3:13-14***

***13 Brethren, I do not count myself yet as having laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,***

***14 I press on toward the goal to the prize of the high calling of Elohim in Mashiach Yeshua.***

See here is the truth of this matter. If a person is always focused upon himself and his own spiritual condition, then he is focused upon himself. It doesn't really matter whether that focus is a good kind of focus or a bad kind of focus, if the focus is self, then it is not righteous. This is not pleasing to YHWH our Elohim. He is our Elohim and we need to be focused upon Him alone!

If there is something that He needs to point out to us that is not pleasing to Him, then He will. He will tell us to look inward at a particular thing that is not good and needs to be removed; then and only then should we look inward. Then once that which He has placed His finger upon is taken care of in a manner which is pleasing to Him, then one's full and complete focus should once again return to and be upon YHWH our Elohim. In this manner a man may walk uprightly before YHWH.

We have examined having righteous judgment concerning oneself. Now let us turn our focus to having righteous judgment concerning others. But let us not set aside the foundation of having righteous judgment concerning oneself, for it is the whole basis of having righteous judgment concerning others.

***D'varim (Deuteronomy) 16:18***

***"Judges and officers you shall make for yourself in all your gates, which YHWH your Elohim gives you, according to your tribes; and they shall judge the people with righteous judgment."***

YHWH commands Israel to set up judges and officers in all its towns and cities. Please note that these judges and officers are to judge the people. When they judge the people they are to do it with righteous judgment, which means that they will not judge according to their own will, but according to His will. This means in part that Torah will be the guide of coming to this judgment and this will be brought about through and by His Spirit in us. Both the letter of the Torah and the Spirit of the Torah will be met in having righteous judgment. If either the letter of Torah or the Spirit of Torah is absent, then there is no righteousness in one's judgment.



***D'varim (Deuteronomy) 25:1***

***"If there be a controversy between men, and they come to judgment, and the judges judge them; then they shall justify the righteous, and condemn the wicked."***

Those who do the judging are to condemn the person who is in the wrong. The one who is in the right shall be lifted up. If this is not done, then there is no righteous judgment. Let us remember that diligent inquiry must be done before reaching a judgment in any matter.

***1<sup>st</sup> Timothy 5:24***

***Some men's sins are evident, going before to judgment; and some men also they follow after.***

What this verse teaches us is that the sins of some men are so blatant that it is not a difficult matter to resolve because even before a man comes before the judges the evidence shouts out the wrongness of what was done. However, there are other times that the evidence must be searched out diligently in order to come to a righteous judgment in the matter before the judges.

There are many things which might hinder one's judgment in matters concerning others. One of those things that will hinder one from having righteous judgment is anger.

***Matithyah (Matthew) 5:21-22***

***21 "You have heard that it was said to them of old time,***

***You shall not kill; and whosoever shall kill shall be in danger of the judgment;***

***22 but I say to you, that everyone who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, 'Raca', shall be in danger of the council; and whosoever shall say, 'You fool', shall be in danger of the Gehinom fire."***

Anger and other strong emotions push one in the direction away from righteous judgment. This is so because strong emotions are seated in the soul of man and are a function of his fleshly nature. If one is going to have righteous judgment then he is going to have to operate in His Spirit. There is no other way in which to have righteous judgment. But let us understand that having righteous judgment in and by His Spirit will be within the letter of the Torah and never outside of it. His Spirit will not cause us to violate His written word.

Here is another hindrance to having righteous judgment.

***Matithyah (Matthew) 5:37***

***"But let your speech be, 'Yea, yea'; 'Nay, nay'; and whatsoever is more than these is evil."***

Now most of us are familiar with the following commandment.

***D'varim (Deuteronomy) 12:32***

***"Whatsoever thing I command you, that you shall observe to do; you shall not add to, nor take away from it."***

Now we all rightly understand this passage to be speaking of the commandments of YHWH our Elohim, and that we are not to add to them or take away from them in any manner whatsoever. However, it also has another application when it comes to having righteous judgment and can be seen in the passage above it when Mashiach teaches us to let our “yes be yes” and our “no be no”. Now, most see that Yeshua is teaching us to speak plainly and not to waffle back and forth on questions. However, He is also teaching us that when a person gives us an answer, we should not add to it or take away from it.

***Ya’aqov (James) 5:12***

***But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; that you fall not under judgment.***

We are not only commanded to speak plainly, letting our “yes be yes” and our “no be no,” but we are also commanded not to swear an oath. I remember one time in which some things were being examined and several had already testified to what another person had said. This person was embarrassed and began to swear by heaven and earth that he had never said such things. But he was stopped before he could do so, for he nearly brought the judgment upon himself even as he sat there, knowing that what he was saying was not true.

As we are commanded not to add to or take away from the commandments of YHWH our Elohim, likewise when a person adds to or takes away from what has been said or done by another person, then how can there be righteous judgment on our part? There cannot be!

This happens most frequently in the area of motives, thoughts and intentions. As we have looked at above from Scripture, YHWH knows the mind and heart of each person and will reveal it to him. However, no one else can know the mind and heart of another person. We might think we can, but we would only be deceiving ourselves.

The only thing that we can judge righteously is the actions and words of another person, those things that we can actually examine. We do not have the capacity to examine another’s mind, another’s heart, another’s motives, or another’s intentions. It is just not humanly possible to do this. There is nothing there that we can set before our eyes and say, “Look at this.”

And if we say that YHWH has revealed it to us, then how can another person take that and examine it as to whether it is true or not? He cannot. It becomes one person’s word against another and a judgment cannot be rightly rendered in such a matter according to Torah.

When it comes to being able to judge with righteous judgment one needs to be able to take things at face value. Any time motives are assigned, or thoughts are superimposed or intentions are allocated to another, then righteousness has fled away. These things cannot be examined out in the open for all to see. But the actions or words of a man can be openly and rightly examined. It is only upon these things that righteous judgment rests.

It is when we guard these matters knowing and understanding these things that one will be able to be impartial and not favor one over the other for unrighteous reasons. We are to favor the one in the right and condemn the one in the wrong. Only in this way do we show favor to one over the other.

***Qorintyah Aleph (1<sup>st</sup> Corinthians) 1:10***

***Now I beseech you, brethren, through the name of Adonenu Yeshua Mashiach, that you all speak the same thing and that there be no divisions among you; but that you be perfected together in the same mind and in the same judgment.***

How is it even possible for a group of people to have the same judgment? There is only one way for this to be possible. It is when each person has His Spirit and is willing to shema, willing to hear and obey His Voice. In this way all can be in one accord when it comes to righteous judgment. It is also when each person is willing to submit to His Torah and live by His standard which He has given to us through Moshe.

But if there is dissension, then someone is not clearly hearing His Spirit. If this is the case, then more time and prayer is needed to be able to be in one accord. And this should be done until such time as all are in one accord. This may take some time if the question at hand is an emotional one for all or some of those concerned.

YHWH places some under a greater judgment than others.

***Ya'aqov (James) 3:1***

***Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment.***

But just because YHWH places some under greater judgment, and we know that He does this, does not give us the right or authority to do it. We are to have one torah for all. We are to have only one standard by which we judge: Torah.

***Shemot (Exodus) 12:49***

***One Torah shall be to him that is home-born, and to the stranger that sojourns among you.***

In this teaching above we learned that YHWH has commanded us not to show partiality towards a rich or powerful man, nor are we to show partiality towards a poor man. Not only does this apply to physical possessions, but it also applies to knowledge and understanding of Torah. We are not to have a different set of standards and weights between a man who has great Torah knowledge and a man who is poor in understanding of Torah. Both are to be judged with righteous judgment, which means there is only one standard by which we may judge them. And that standard of measure is the Torah.

***D'varim (Deuteronomy) 19:15***

***“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.”***

Typically when a case is being heard by judges he is going to hear things that will be established by two or three witnesses as well as some things that will not be established by two or three witnesses. When this happens the judge or judges are obligated to disregard any and all things not established by two or three witnesses. If anything that he has heard enters into his decision that has not been established by two or three witnesses, then the judgment rendered is not and cannot be righteous.

Furthermore, all Torah commandments are dealing with what we do or do not do. It is not dealing with motives or intentions. If a Torah commandment has been broken, then it needs to be corrected. The best correction is to seek for repentance and restoration. However, if this is not forthcoming, then punishment must be meted out.

Please note this wonderful example of righteous judgment that Yeshua gives to us as He teaches us concerning the judgment to come.

***Matithyah (Matthew) 25:34-46***

***34 “Then shall the King say to them on his right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;***

***35 for I was hungry, and you gave Me to eat; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in;***

***36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’***

***37 Then shall the righteous answer Him, saying, ‘Adonai, when did we see You hungry, and feed You? Or thirsty, and gave You drink?***

***38 And when did we see You a stranger, and took You in? Or naked, and clothed You?***

***39 And when did we see You sick, or in prison, and came to You?’***

***40 And the King shall answer and say to them, ‘Amein I say to you, inasmuch as you did it to one of these My brethren, even these least, you did it to Me.’***

***41 Then shall He say also to them on the left hand, ‘Depart from Me, you cursed, into the eternal fire which is prepared for the devil and his angels;***

***42 for I was hungry, and you did not give Me something to eat; I was thirsty, and you gave Me no drink;***

***43 I was a stranger, and you did not take Me in; naked, and you clothed Me not; sick, and in prison, and you visited Me not.’***

***44 Then shall they also answer, saying, ‘Adonai, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You?’***

***45 Then shall He answer them, saying, ‘Amein I say to you, inasmuch as you did it not to one of these least, you did it not to Me.’***

***46 And these shall go away into eternal punishment; but the righteous into eternal life.”***

It is important for us to note, that in this judgment which is to come, the judgment of the King is based solely upon what a person did or did not do. It is not based upon motives, thoughts or intentions. It is based upon actions or the lack of them.

Make no mistake about it, YHWH does judge one's thoughts and motives and intentions. But that judgment is in the here and now. It is how He works in our lives to bring about the image of His Son in us. That is the express work of His Spirit in us. It is not our work; it is not our domain to judge the thoughts and intentions of another's heart.

Righteous judgment is judging the words and actions, especially the actions of another. And that judgment is based upon a right understanding of Torah. Furthermore, the same standard of measure must be used for all men regardless of what his station in life may be.

One final thought about judgment.

***Galatians 5:10***

***I have confidence toward you in YHWH, that you will be none otherwise minded; but he that troubles you shall bear his judgment, whosoever he be.***

When a man raises himself up to cause trouble in Israel, then he will bear his own judgment. His sin goes before him and he will be condemned by YHWH unless he repents and sets things right.

Let each man be likeminded in Mashiach Yeshua!

ABBA YHWH, teach us to judge righteously; in the name of Yeshua our Mashiach.

Amein and Amein.

Zerubbabel ben Emunah

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