



## *How things fit together in the Kingdom*

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### Judging Others

Right from the outset let me say that “don’t judge others” is a fallacy. That’s right, a huge error and a delusion. In fact, it’s a distortion of the way the Kingdom properly functions.

Strong words? Yes, because the effect of such a stance is detrimental to both the saints and to their communities. The success of the purity of the 1<sup>st</sup> church was a result of judging, and the movement into formal religion that followed almost immediately after the death of the apostles is proof positive of what happens when there is no righteous judgement in the *ekklesia*.

There are always reasons why people cannot accept solid, accurate teaching, and it is no different in this case. Those who propagate the falsehood ‘Don’t judge’ are those who have something to hide. They are either hiding their rebellion – been there, done that – or they are hiding their hurts from the past – ditto. ‘Rebels’ are those followers of Christ who wish to continue in their error or sin, refusing to release it because it has a hold on them. ‘Hurters’ are those who have been wounded in the past by people, both inside and outside of the *ekklesia*, and they are protecting themselves from further hurt by taking this stance against judging.

Let’s have a look at what the New Testament (NT) has to say about judging inside the *ekklesia* and then project it into the Kingdom. I will ignore the Old Testament (OT) because it’s based on a different Covenant. Jesus showed us pretty clearly, that things changed with the New Covenant (NC) when he nullified “an eye for an eye”<sup>i</sup> & “love your neighbour and hate your enemy”<sup>ii</sup>, while showing his disciples the Kingdom way of *agape* love.<sup>iii</sup>

Those who forbid judging in the *ekklesia* quote Jesus saying, “Judge not”<sup>iv</sup>, or expressed in more modern English, “Don’t judge”. For them this is a *fait accompli*, the end of the matter. Actually, this is taking a quote out of context, and it’s really very ‘lame’ to do so. In context Jesus is teaching his disciples a number of Kingdom principles following his ‘beatitude’ discourse. This teaching goes for the whole of 3 chapters in Matthew<sup>v</sup> and includes some teaching on hypocrisy – something he couldn’t stand.

**Matthew 7:1-5 (NKJV)** – *Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and **then you will see clearly to remove the speck from your brother’s eye.***

In context, Jesus is not forbidding us to pass judgement on others, but rather, not to judge hypocritically by making self-righteous judgements. He is warning us not to pass judgement on another person’s sin when we are committing the same sin or even worse. Do you see that? Actually, Paul teaches the same thing.<sup>vi</sup>

Judging for the sake of judging is judgementalism and this is definitely wrong. However, when we see a fellow believer sinning, we need to say something about it. Whether it’s committing adultery, homosexuality, theft, or just plain lying, for example, we are duty bound to confront such a person. This is

one of the outcomes of being in Kingdom community.<sup>1</sup>

Jesus told us that if a brother sins against us we need to deal with it by approaching them.<sup>vii</sup> This is judging, isn't it? We have judged that sin was committed, and we are given the actions to take. We are to talk to them about it, firstly, but if they refuse 3 times, we are to take a couple of witnesses with us. If they totally refuse to listen, we are to “tell it to the *ekklesia*; and if he refuses to listen even to the *ekklesia*, treat him as you would a pagan or a tax collector.”<sup>viii</sup>

Wait a minute! Did Jesus say we are to treat sinners differently? Isn't that passing judgement? Looks like it to me! If it looks like a duck, smells like a duck, flies like a duck, and quacks like a duck, it is a duck.

**Jesus actually told us to pass judgement, but only in a righteous way.**

**John 7:24** (NKJV) – *Do not judge according to appearance, but judge with righteous judgment.*

Even Paul himself passed judgement on others himself:

**1 Corinthians 5:3** (CEB<sup>2</sup>) – *Though I'm absent physically, I'm present in the spirit and I've already judged the man who did this as if I were present.*

“In this verse the Apostle Paul was referencing the judgment he made regarding the sinful actions of a man who was committing adultery with his father's wife. He did this just as we are instructed to do. We are not called simply to point the finger at the one committing the offense, but in [the] hope of rather pointing out the truth with the ultimate goal of bringing repentance and restoration in the person”<sup>3</sup>

James writes:

**James 5:19-20** (NKJV) – *Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.*

Paul also taught that judgement should occur within the *ekklesia*. Didn't he stand against the Judaisers who wanted to convert believers into Judaism?<sup>ix</sup> He sure did, and vehemently so.<sup>x</sup> He couldn't have taken such a strong stance unless he first judged them. (See other examples of judging rightly on the last page of this document.)

Paul outlines occasions when we aren't to judge fellow believers. This is when they are involved in righteous or neutral activities rather than unrighteousness, which requires judgement. He said, “But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.”<sup>xi</sup> We have liberty and freedom in such areas of righteousness or neutrality, but not in sinfulness or unrighteousness. What are some of these permitted attitudes? Well, theologies, eschatologies, religiousnesses, ceremonies, etc. which are beliefs that don't contradict the centrality of the Gospel of the Kingdom, or the Kingdom itself. The cases of non-judgement that Paul was actually writing about related to what people eat and their observance of special days.<sup>xii</sup>

Paul did have 2 things to say about this liberty we have which negates judgement of these matters by others:

- (1) Those who abstain from eating certain foods and those who celebrate special days are weak and immature.<sup>xiii</sup> So, we need to put up with their immaturity and leave it to the elders to encourage them to grow up in the things of the Spirit.
- (2) These people are OK with the Lord, provided they are doing it by faith.<sup>xiv</sup>

1 – Read this important message: “One Little Known Reason Why We Come Together”  
[canberraforerunners.org/wp-content/uploads/2013/03/one-little-known-reason-why-we-come-together.pdf](http://canberraforerunners.org/wp-content/uploads/2013/03/one-little-known-reason-why-we-come-together.pdf)  
2 – Common English Bible  
3 – Steve Dodd “The Bible Says Not to Judge Others...Or Does It?” posted: July 10, 2012  
[m.blogs.christianpost.com/building-his-kingdom/the-bible-says-not-to-judge-others-or-does-it-10755](http://m.blogs.christianpost.com/building-his-kingdom/the-bible-says-not-to-judge-others-or-does-it-10755)

(3) In these matters, we are to “not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way.”<sup>xv</sup>

Paul definitely mentioned that there should be judgement among the saints. To that point, he stated that we should judge ourselves so that we wouldn’t have to be judged.<sup>xvi</sup> Very, very important.

Here’s something sobering regarding judgement among the saints:

**1 Corinthians 6:1-6** (NKJV) – *Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life? If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren? But brother goes to law against brother, and that before unbelievers!*

Judgement must occur within the *ekklesia*. This is not an option. The elders must use judgement and discernment to keep those they oversee on the ‘straight and narrow’. If they don’t, they are negligent, in the same way parents are if they don’t pass judgement on their children’s behaviour and discipline them.<sup>xvii</sup> As an apostle to the gentile churches in Asia Minor, Paul’s responsibility was to judge what was going on in each of them, both the saints and the elders. This is an apostolic role for all genuine<sup>4</sup> apostles. They bring stability and order because of the authority they have, and that includes the right to pass judgement. Remember Ananias and Sapphira?<sup>xviii</sup>

What about these statements by Paul?

**1 Corinthians 5:11-13** (NKJV) – *But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person. For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore “put away from yourselves the evil person.”*

**Romans 16:17** (NKJV) – *Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.*

You can’t note those who cause offences and division if you don’t judge their behaviour and attitudes. The elders in the church at Ephesus used judgement when they “tested those who say they are apostles and are not, and have found them liars”<sup>xix</sup>. You can’t test and find guilt if you don’t judge.

Judging is making an assessment, it’s not passing condemnation, although the job of an apostle is to do the sentencing. How could Titus and Timothy rebuke and correct (even in the presence of everyone) as they were admonished to do by Paul<sup>xx</sup> if they didn’t first make judgements about people’s behaviours, activities and beliefs? For example:

**1 Timothy 5:20** (NKJV) – *Those who are sinning rebuke in the presence of all, that the rest also may fear.*

Judgement must happen, otherwise the purity of the *ekklesia* is corrupted by unrighteousness. This is precisely why King Jesus castigated 2 of the churches in his message to John on Patmos.

(1) *“But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.”*<sup>xxi</sup>

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4 – By “genuine”, I mean those who the Spirit has anointed and set in place, rather than those that men have installed.

(2) *“Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent. Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.”* <sup>xxii</sup>

These churches failed in their responsibility to judge sin and eliminate it when the perpetrators refused to repent. As a consequence, our ascended King’s judgement was set against both churches. It’s a foolish thing not to judge appropriately within the Body.

Recently CCOP received prophetic messages from our King that contained these directives:

*“So be on your guard and be prepared. Don’t become complacent and relax. Be strong, be vigilant, be on your guard as a nation, as a people group. Stand against those things that are evil. Stand against those things that are unrighteous. Stand up against those things that come in across your borders from overseas that do not sit well with you.”* <sup>5</sup>

*“Warn those who need warning. Warn the slack. Warn the lovers of pleasure.”* <sup>6</sup>

How can we (the saints in Australia) do this correcting, warning and standing against things if we first don’t assess people, judging them. We simply can’t.

The leaven of sin in the *ekklesia* will corrupt the whole church if no one judges the activities and attitudes of the saints. <sup>xxiii</sup> Simply look at the current acceptance of divorce, abortion, homosexuality and fornication in many of the various denominations and fellowships. This has happened because there was no judgement against these things, nor any following ‘execution’ of appropriate action. This will only get worse until we have apostolic oversight with its authority to judge and correct.

How can we “abound still more and more in knowledge and all discernment, that you may approve the things that are excellent” <sup>xxiv</sup>, if we don’t judge/discern what is excellent and what is not. We must judge, even if that’s in the form of discrimination.

The primary purpose of judgement is to deal with open unrighteousness and rebellion, but it’s also to expose hidden secrets. That’s what The Judge will be doing at the final judgement, where everything will be brought into the light. <sup>xxv</sup> This is the purpose in the church also: to expose sin and unrighteousness in all it’s forms, even the secret ones. His Body must be like him.

Remember, we are kings through our sonship and adoption into the family of Father? It is the responsibility of kings to judge. We’ll have to get used to this as we learn from the Spirit how to really be sons and kings in this current end-time Age.

The fact that some people abuse judging within the *ekklesia* is not a reason to reject it. That’s like rejecting Jesus because of Christian religion – it doesn’t make sense. The spiritually mature deal with issues of bias and deviation, they don’t run away from it or cause themselves to be hurt by it.

Finally, let me quote Peter, referring to the difficulty in understanding some of the revelation that Paul writes about in his letters to the churches. He states:

**2 Peter 3:16** (AMP) – *speaking about these things as he does in all of his letters. In which there are some things that are difficult to understand, which the untaught and unstable [who have fallen into error] twist and misinterpret, just as they do the rest of the Scriptures, to their own destruction.*

5 – CCOP (4-4-2016) “Australia in the Period 2015-2028”

[canberraforerunners.org/wp-content/uploads/2016/03/australia-in-the-period-2015-2028-4-4-2016.pdf](http://canberraforerunners.org/wp-content/uploads/2016/03/australia-in-the-period-2015-2028-4-4-2016.pdf)

6 – Laurence Smart (9-2-2016) “This is a Critical Time”

[canberraforerunners.org/wp-content/uploads/2013/03/this-is-a-critical-time.pdf](http://canberraforerunners.org/wp-content/uploads/2013/03/this-is-a-critical-time.pdf)

The spiritually mature don't try to justify their stance by manipulating scripture and they don't avoid sound doctrine<sup>xxvi</sup>. Instead, they adhere to sound doctrine<sup>xxvii</sup> and current revelations of the Kingdom.

I'll leave the last word to Jesus, seeing what he said about not judging others<sup>xxviii</sup> started the judging controversy:

- We can judge right from wrong, truth from error. He told his hearers, "Why don't you judge for yourselves what is right?"<sup>xxix</sup>
- He commended someone for judging correctly – "You have judged correctly."<sup>xxx</sup>
- He told his hearers to "judge correctly".<sup>xxxi</sup>

## The KINGDOM PERSPECTIVE

In conclusion, judgement is for assessment among the saints, and the purpose of judgement is correction. Without correction, sin burgeons through tacit approval in the *ekklesia* – just as it does in the home.

Most importantly though, all judgement and correction in the Kingdom is restorative, not punitive or for power-weilding. Everything must be done in love, patience and self-control, with Father's heart dominating the processes.

Proper, loving judgement and correction can happen. It hasn't been successful in the structured church because of it's hierarchical, controlling nature, but in Kingdom Communities where the members are in open, loving relationship, there is the best chance for successful judging.

**NOTE:** This is not a complete study on the topic. It is just a preliminary investigation to verify that there is a type of judgement that must occur among the saints and to identify what that type is. It is also to counteract the "do not judge" 'school of thinking' among believers.

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19-12-2021

[This is a re-posting of 'KINGDOM: Are We Permitted to Judge Others?' (25-4-2016)]

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**\*References are on the next 3 pages\***

## BIBLE REFERENCES: To “Judge”

Here are additional, relevant references from the NT Greek showing judgement being used appropriately.

### ‘Krino’

*Meaning: to ‘judge’, to ‘pass judgement’.*

**Matthew 7:1** (NKJV) – Judge not, that you be not judged.

**Acts 15:19** (NKJV) – Therefore I judge that we should not trouble those from among the Gentiles who are turning to God,

**Acts 16:4** (YLT<sup>7</sup>) – And as they were going on through the cities, they were delivering to them the decrees to keep, that have been judged by the apostles and the elders who [are] in Jerusalem,

**Acts 21:25** (ASV<sup>8</sup>) – But as touching the Gentiles that have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.

**Romans 2:27** (NKJV) – And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?

**Romans 14:5** (NRSV<sup>9</sup>) – Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds.

**1 Corinthians 2:2** (DRA<sup>10</sup>) – For I judged not myself to know anything among you, but Jesus Christ, and him crucified.

**1 Corinthians 10:15** (NKJV) – I speak as to wise men; judge for yourselves what I say.

**1 Corinthians 11:13** (NKJV) – Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

**2 Corinthians 5:14** (NKJV) – For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

### ‘Anakrino’

*Meaning: to ‘examine’, ‘investigate’; rendered to ‘judge’.*

**1 Corinthians 2:14** (ASV<sup>11</sup>) – Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

**1 Corinthians 4:3** (AMPC<sup>12</sup>) – But [as for me personally] it matters very little to me that I should be put on trial by you [on this point], and that you or any other human tribunal should investigate *and* question and cross-question me. I do not even put myself on trial and judge myself.

### ‘Diakrino’

*Meaning: to ‘separate out’, ‘discriminate’, ‘discern’ and hence to ‘judge’.*

**1 Corinthians 14:29** (NKJV) – Let two or three prophets speak, and let the others judge.

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7 – Young's Literal Translation

8 – American Standard Version

9 – New Revised Standard Version

10 – Douay-Rheims 1899 American Edition

11 – American Standard Version

12 – Amplified Bible, Classic Edition

## REFERENCES

- i – Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
- ii – Possibly a rule that came from Leviticus 19:18
- iii – Matthew 5:38-48
- iv – Matthew 7:1
- v – Matthew 5 to 7
- vi – Romans 2:1-3
- vii – Matthew 18:15-17
- viii – Matthew 18:17
- ix – Philippians 3:2
- x – Galatians 5:12
- xi – Romans 14:9-10
- xii – Romans 14:1-13
- xiii – Romans 14:1-2; Galatians 4:9-10
- xiv – Romans 4:5; Hebrews 10:38
- xv – Romans 14:13
- xvi – 1 Corinthians 11:31
- xvii – See: qualities of elders in Titus 1:6 & 1 Timothy 3:4-5 and also of deacons in 1 Timothy 3:12
- xviii – Acts 5:1-5
- xix – Revelation 2:2
- xx – 2 Timothy 4:2; 5:20; Titus 1:13; 2:15
- xxi – Revelation 2:14-16 (NKJV)
- xxii – Revelation 2:20-23 (NKJV)
- xxiii – Galatians 5:9
- xxiv – Philippians 1:9-10 (NKJV)
- xxv – Romans 2:16; 1 Corinthians 4:5; Luke 12:3
- xxvi – 2 Timothy 4:3
- xxvii – Titus 2:1
- xxviii – Matthew 7:1
- xxix – Luke 12:57
- xxx – Luke 7:43
- xxxii – John 7:24