

RIGHTEOUS JUDGMENT

Formally Titled

AREN'T YOU BEING JUDGMENTAL, BROTHER?

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PREFACE

Back in the early 1990's as I was praying for a clear-cut ministry, an office that YHVH could use me for I received an answer. I was told that since I hate injustice and have been a voice for the lost and the destitute then I would be used in a prophetic office. This is not exactly what I had hoped for. I have the heart of a pastor and hoped for that office, but YHVH had other plans.

As the days, months and years marched forward I realized even more how hard this office would be. The Church of Yeshua is really no different than ancient Israel and Judah used to be. It is comprised for the most part of a people that cry out for help but do not want the answers that they receive. People want a fast-food approach to almost everything. They cry out for help and expect the answer immediately and they bemoan when they are not answered. Even worse, they tend to reject the answer when it arrives because it is not what they expected from their fast-food god.

I'm reminded of a story that I heard years ago, whether it is true or not I cannot attest to but it is a perfect analogy of the modern day Church expects from YHVH. In the story a man is at sea and he finds himself perishing in the waves. He prays for a miracle, something like the hand of Yeshua plucking him from the waves and setting him on dry ground. So as he is praying a rescue helicopter arrives overhead but the man waves it off and refuses the help. Next a cruise ship comes to the rescue and is waved off as is a fishing boat that comes and even a party boat. Finally, the man drowns and as he is approached by Yeshua in heaven he asks YHVH why he

didn't answer his prayer to save him. Yeshua answers and says that he answered the prayer four times but all four times the man refused the help.

Christians are like the drowning man in many ways. We expect miracles while during our times of waiting the solution has presented itself many times over. Christians many times have tunnel vision looking straight ahead while the answer is in the peripheral. A good example of this can be found in the Tanakh. In the book of Jeremiah, we read an account where Jerusalem is besieged by the Babylonians. The King and many of the nobles ask the prophets to beseech YHVH for an answer and for salvation from this enemy. All of the prophets, with the exception of Jeremiah and Baruch tell the King that YHVH will perform a miracle and that Jerusalem will be delivered. Jeremiah on the other hand received a word from YHVH to tell the King that he should surrender to the Babylonians and if they did surrender they would lead fruitful lives in Babylon until the exile was over. The King and the people listened to the false prophets, even going as far as lowering Jeremiah down into a cistern so that he could not preach YHVH's true message. The story ends with Jerusalem being sacked, the King having his eyes put out after his family is murdered by King Nebuchadnezzar and the people being led into exile. Jeremiah however was spared and left in the land to tend to the few people that were allowed to remain.

I can only imagine, using my own experiences, how Jeremiah felt. I too have been given words that YHVH has wanted me to deliver to people who were seeking answers, but they were not the answers that the people wanted to hear. Like Jeremiah I have been accused of being a false prophet, which in and of itself is not so bad because when YHVH gives you a word the conditions are that if the person that is to receive the word listens and obeys YHVH they will

receive blessings, but if they refuse to listen then it is on them when it comes to the result of their disobedience. The hard part is when people start to label me a Pharisee or the name that all disobedient people like to use, they call me judgmental and unloving.

I have decided to publish this study that I conducted back in 1991. I started off doing the study to see if my accusers were right and perhaps I was being too judgmental. To my surprise I found that there are many facets to the English word “judge” when seen in the Greek in which the Brit Hadasha was written. So I submit this book to you from two views of angle so that if you are like me and have been given the task of telling people what YHVH’s true desire is, and you’ve been chastised and berated as being judgmental and unloving, you can see that your accusers are wrong and that as is usually the case, they have misinterpreted scripture to suit their own needs, or at the very least, they have been taught wrongly.

CHAPTER ONE

ACCUSATIONS OF BEING A JUDGMENTAL PHARISEE

It all started one day when I started to ask questions. The questions mainly centered around why the body of believers in the church I was attending were being told to adhere to rules that I found questionable. They were not questionable because of some sort of rebellion in my heart, but because the things that I was being taught went against what I had read in the Bible, and what the Ruach Ka Kodesh had been telling me all of my years of being a believer in Yeshua.

I had been living with a couple that were (and as far as I know they still are) wonderful Christians. About a year before I had been involved in an industrial accident and was disabled. They were kind enough to let me live with them and their family until I could get back on my feet. One of the requirements for living there was to attend church, which I had been doing anyway and they were happy with me, and I with them. I didn't agree with the all of the church's doctrine but was willing to overlook it. I knew then as I still know, that there's no such thing as a perfect church.

Many people know the same and they accept the good with the bad. Me; I'm a bit different in that I go with the good things and address and try to change the bad. I've always been this way, and frankly, it ticks people off. Many get ticked off because they are comfortable with the easy flow of things and turning their heads to sin; and others get mad because they are

the ones who are teaching false doctrine, are profiting by it and don't want things changed. There is a small group of indifferent people who believe with all their hearts that there is good in everything, and that if a pastor is teaching something wrong, he will be taught by YHVH about the mistake and will turn around and repent. I don't doubt that some in authority are sensitive to the Word of YHVH and His Ruach Ka Kodesh, but they are few and far between. The people that I lived with were of the third group. They honestly believed that the pastor was in full control and was obeying the instruction of YHVH. In some ways he was, but in others he wasn't. It was sort of weird because the people would always talk about the pastor as if he were some sort of Messiah. While in other churches, the talk outside would start out with, "Yeshua said," the people in this church would always start out conversations by saying, "pastor **** says."

When I first started attending this church; which was about a year before I moved in with my couple friends, I noticed that it had factions. There were some families that were well off financially, and they had positions on the church board. That to me was the first warning. The second was that most of the people in the church were related in one way or another. I was an outsider and was under suspicion for quite some time before I was accepted. The folks who didn't have money or status, and who were not on the board resented those who were. They for the most part sat on the left side of the church while the ones with status or authority sat on the right side. There was a rumor mill (in disguise of a prayer chain) that was pretty vast and acted with precision and at great speed. Another thing I noticed is that most of the men in the church were into sports, including the pastors and a lot of times sports dominated the conversation both inside and outside the church.

I can remember wondering out loud to YHVH one day; “YHVH, why do you always put me in churches like this?” Two things came to mind right away. The first thing was that He put me in places with spiritual conflict so that I could be a warrior and help Him to get things straight. The second thing that came to mind was that He put me in these situations to teach me patience how to cope with a Church that in the last days would be in rebellion toward YHVH. Well, He got me to do both things in this situation. The church I attended prior to this one was riddled with abuses by the pastoral staff both in monetary terms and personal relationship terms. That church destroyed the faith of many people, but not mine. In fact, it made me trust in YHVH more and in people less. Too many people put pastors on a pedestal and then get hurt when the pastor acts out of some human frailty. In the past I was guilty of this and would never let it happen again.

I started this new church with a clean slate. I had a meeting with the pastor and told him where I was coming from; about the former church, its pastoral staff and their abuses. He was sympathetic and listened intently. I really think that he genuinely cared for my concerns. One of my biggest concerns was for the way that a church handles its financial affairs. My prior church had bled its parishioners to death in ways that would make the Internal Revenue Service want to send its officers there for training purposes. I told the pastor that I was uncomfortable about the practice of tithing and thought it to be a Tanakh practice. I expressed that it has been replaced with, “cheerful giving,” as spoken about in the Brit Hadasha and as orchestrated by the Ruach Ka Kodesh, who is in the believer’s heart. He was fully comfortable with what I was saying and assured me that I would be under no compulsion to give a tithe.

It wasn't long before I was launched into ministries around the church. I was skilled at plumbing and electrical work, so I offered to do those things around the church and my offers were always accepted. I thought of it as my ministry to the body of Christ. Then I started to teach the 5th and 6th graders in Sunday School once a month. Things were going great but behind the scene the rumor mill and the aristocracy of the church were out to get me. I know that the last sentence makes me look like some sort of conspiracy theorist, so let me explain.

The first incident happened one day, after having a hard time of teaching a bunch of renegade "Christian" children I made a comment to one of the other teachers that one of the kids upset me so much that I thought about kicking him under the table to get his attention. A week later I was called into a meeting of teachers and scolded about kicking the kid. I asked where this rumor had come from and the woman whom I had made my expression to a week earlier raised her hand. I asked her why she had lied and why she hadn't remembered that I said that I wanted to kick the boy, but I didn't actually do it. She admitted that she was wrong, but I got no apology either from her or any of the board members. An admission without an apology is not an apology. About that same time people in the church started to walk up to me and question why I was a tightwad and didn't tithe. One guy, who noticed that I wore a Harley Davidson biker wallet (the kind with the chain that attaches to the belt) accused me of being chained to the god of mammon because I didn't tithe.

Now, I could have overlooked those things and I even laughed at the mammon comment, but the fact was that the pastor had betrayed my confidence and told others what I had told him in private. This was not good, and I knew that if the top is corrupt then the rest are corrupt also. The family I was living with were starting to take a second look at me. The wife was the church

secretary and the husband was on the church board, so it didn't totally surprise me that I would be seen with an air of suspicion. It was time for Christmas to roll on in and I was still teaching the kids in the class. It was really neat because they were participating and asking for prayer and supplication for family issues. YHVH was moving in the class. The church was adorned with all sorts of pagan idols; wreaths, boughs of holly and a humongous Christmas tree. The tree was so large that it had to have close to a third of it cut off so that it could fit into the church. Bear in mind that the church ceiling reached to about 30 feet in height. I thought, "wow, this church must be doing well to afford a tree like that." But at the same time, it bothered me because trees have nothing to do with the birth of The Savior, and they are pagan in origin. I'd have to look at that tree sitting upon the altar of the church for at least three weeks and I would not be a happy camper with it there. But, I realized that Rome wasn't built in a day and that pagan traditions have been around the Church for many years and will be hard to get rid of, so I shrugged it off.

It was also at this time that that the kids in the my Sunday School class were really getting into learning about Yeshua. They were asking for prayer every Sunday and they were sharing with each other their concerns for their families, relatives and other things like school and such. If you know fifth and sixth graders you know that they don't generally do things like that. So, I knew that YHVH was using me to work good things in these youngsters. One day, I found something that I wanted to pass out to each kid and I wanted to make copies for them to take home and study. I approached the assistant pastor and asked him for paper for the Xerox machine so that I could make those copies. He looked at me with a very serious face and said that they didn't have any paper. He said that they were a poor church and couldn't afford paper. Now remember, I had just seen that tree upstairs, so when he told me about the church being poor, I sort of snickered and that offended him. He asked me what I found funny about what he

said, and I pointed upstairs. I asked if the tree was donated, or if the church bought it. He told me that the church had purchased the tree. I snickered again (it's an alternative to blowing my top) and said, "now you know why this is a poor church." He got mad and walked away.

As well as I can figure it, he went to the church office steaming, and let the steam out by telling the church secretary. Now remember, that I was living with the secretary's family. I knew that things would be coming to a boil soon, so I went to my favorite spot out by the creek. It was something that I did every morning to enjoy YHVH and to ask Him for advice in what to do and also to praise Him. So, this particular morning He told me to just roll with the punches and to be a good Christian, but not to be a jellyfish either. So, the fateful day came for this couple to try to "straighten me out." I'll skip the details, but basically, they went into telling me that I was unfaithful to YHVH because I didn't tithe, (which I never told either of them / the pastor strikes again) and that I was all messed up. We went round after round about the tithing thing and they challenged me to do a Bible study about it, which I did, much to their disdain. So, when they had pretty well finished, I got to speak. I told them of the things that I had mentioned above, and they really didn't have answers. Then I threw out the gauntlet. I asked about the Christmas tree at the church. I said, "was that tree donated, or did the church buy it?" The wife looked down at the floor and said that the church had purchased it. I told her that the church practiced bad stewardship of the funds that it was entrusted with. I tried to explain that having paper for the Xerox machine so that I could teach the kids about Yeshua was much more important than adorning the church with a pagan symbol. I also felt compelled to bring up the poor in the community and how all the money spent for a pagan symbol could have been used for food and clothing for those less fortunate.

Well, the word “pagan,” must have lit the fuse because I was then accused of being judgmental. The word Pharisee was thrown my way several times (directed at me) and I was called many other things. But the one thing that stuck in my mind was the word, “judgmental.” I began to wonder if I was being too critical of things and perhaps I went too far. So, like all other things, I went to the best authority, The Bible, to see what it had to say about judging and being judgmental.

You see, at the time that all of this was going about, the church was adopting another worldly practice called “political correctness,” in where care had to be taken not to offend anyone, because if you did tell them any truth that they found offensive, they would leave the church; at least that is the theory. This meant less revenue for the church and such. It also meant that the church was at the beginning of what scholars now call the “Laodicean Age of The Church.” The Church becomes lukewarm and ineffective because it doesn’t want to tell the truth and offend those who have itching ears. I didn’t want to be like the world, so I wanted to see what the ultimate authority says about correctly judging things, events and people. So, below is the study.

CHAPTER TWO

A WORD IS WORTH A THOUSAND PICTURES

It really is no secret that when you take script or an idea from one language or culture you have to interpret it correctly. For instance, if attempting to write in Spanish from English you have to remember that the verb almost always precedes the noun. If you fail to remember that the result is a jumbled mess that is meaningless to whoever reads it.

In the same way, when we read scripture we have to remember we have to remember that the Tanakh was written in Hebrew, so when studying the Tanakh you have to have a working knowledge of how the ancient Hebrews thought and you have to realize that a word written in an English Bible might have different connotations, ideas and meanings when studied in Hebrew.

The same thing is true when studying the Brit Hadasha. The New Testament was written in Greek, or at least the oldest manuscripts that we can find are in Greek. So to understand the Brit Hadasha a person has to have a working knowledge of how Hebrews thought but also the meanings of the Greek words in which the Greek was originally written. Many people think that the Brit Hadasha was originally written in Hebrew, and that may be true of the Gospels, but the Epistles of Paul, who was an Apostle to the Gentiles would have most likely been written in Greek so that the world at that time could have understood the message, since most people spoke Greek or had knowledge of it as well as Latin.

When studying the meaning of the words “Judge” or “Judgmental” it is helpful to have a Greek lexicon and/or a good concordance of the Brit Hadasha. Knowing that we can decipher the Brit Hadasha using the correct words helps people like you and me to know the original intent of what the writer or orator was trying to convey. In addition, knowing that the people that wrote the Brit Hadasha had a working knowledge of Greek and how to apply the correct words to the correct context helps us to be able to understand what Yeshua and others meant when they addressed any subject in the Brit Hadasha so that we can place it into the correct context when reading the text in English, much like we must know the correct context of words like “Judge” when we use it in everyday English. Fortunate for us, the Greek language had several words for “judge” and they are all used to convey the intent of the author or the orator that the text quotes.

We will now proceed to the Greek words in Greek that are used for the English word “judge” that we find in the Brit Hadasha and the words that are often misquoted and used out of context. With the words given context meaning you will see that there is a gross ignorance within the Christian community and that when you are being told that you are being “judgmental” your words are often being misdiagnosed by people that have no reason or purpose to falsely accuse you.

Root Words and Such:

Because this paper is dedicated to examining the term “judging” in a Christian context, we will be looking at scriptures from the Brit Hadasha. Another reason I use only the Brit Hadasha is that I know what some Christians are like, and if I quote scripture from the Tanakh I will get letters from some who are very narrow minded and can’t understand that, “the Tanakh is the Brit

Hadasha concealed and the Brit Hadasha is the Tanakh revealed.” Yes, there are still some out there who can’t see that, and they all seem to write to me.

It’s important to realize that the Greek and English languages, although sharing some similarities in sentence structure and other things, have big differences where word meanings are concerned. For instance, the English language has commonized the word “love,” to mean many different things. There’s the love of a wife; there’s sexual love, the love of a brother and the love of country. One word is used for several meanings. On the flip side of the coin, the Greeks had specific words for specific acts. The word “philiros,” relates to brotherly love. That’s why Philadelphia is called “the City of Brotherly Love.” The Greek word for sexual love is “eros,” which is where we get the word “erotic” from. I think you get the point. The Brit Hadasha that we use today came to us originally in the Greek language. Because of the English tendency to use one word for many meanings it can confuse people who are reading the Bible, especially if a word is taken out of context, or if the original Greek has been translated using one of many similar words that can be used to translate it. The same is true with the Greek words for judgment or judging.

With the recent influx of immigrants to the United States I’ve seen personally what can happen when words are not taken in their context. A few years ago, I was working with an Armenian immigrant who was a very nice lady. To her credit, she had learned English at lightning speed, but she needed some finishing work, especially where slang is concerned. One day she had come to work and it was quite evident that she’d been out in the sun too long the day before because her skin was a lobster like color. At one point she was absorbed in her work and I had to get her attention, so I decided to tap her shoulder. She responded in the best way that she thought

possible and said, “don’t touch me, I’m hot!” I laughed, and she got sort of mad at me until I was able to explain to her what her sentence could mean. I told her that it could mean that she was aroused. Then I told her that it could mean that she thought she was so good looking (hot) or perhaps that she was mad and didn’t want me to come near her. Or, it could have meant that she had a fever and didn’t feel good. I went on and on until she understood that Americans will put a slang to almost any word that exists.

Greek Words And Meanings:

The words that are used for “judge” in the Brit Hadasha are as follows, with their most used meanings:

- ***Krites:*** (Strong's 2923) pronounced “kree-tace,” which means the person of a judge. 17 references in the Brit Hadasha – Always means a judicial person.

- ***Krino:*** (Strong's 2919) pronounced “kree-noh,” which means to distinguish, decide or punish.
 - 88 references mean to “judge,” as in punishing.
 - 7 references mean to “determine,” as in deciding.
 - 5 references mean to “condemn,” which is self-explanatory.
 - 2 references mean to go to law.
 - 2 references mean “to call into question.”
 - 2 references mean to “esteem,” as in to distinguish.
 - 8 references are miscellaneous.

- 114 total references in the Brit Hadasha.
- **Dikastes:** (Strong's 1348) pronounced "dik-as-tace," which means a "judge." Much like a jury person, one who weighs the evidence. In Athens, the dikastes were the jury whereas the Krites was the presiding judge.
 - 3 references in the Brit Hadasha, all meaning as mentioned above.
- **Anakrino:** (Strong's 350) pronounced "an-ak-ree-no," which means to scrutinize, investigate, interrogate, determine or discern.
 - 6 references mean to "examine."
 - 6 references mean to "judge," – by way of truthful examination.
 - 2 references mean to "ask questions."
 - 1 reference means to "search."
 - 1 reference means to "discern."
 - 16 total references in the Brit Hadasha
- **Kriterion:** (Strong's 2922) pronounced "kree-tay-ree-on," means rule of judging or tribunal.
 - 1 reference meaning "judge."
 - 1 reference meaning "judgment."
 - 1 reference meaning "judgment seat."
 - 3 references found in the Brit Hadasha

- **Diakrino:** (Strong's 1252) pronounced "de-ak-ree-no," which means to separate thoroughly, to withdraw from, oppose, discriminate or hesitate.
 - 5 references mean to "doubt."
 - 3 references mean to "judge."
 - 2 references mean to "discern."
 - 2 references mean to "contend."
 - 2 references mean to "waver."
 - 5 references are "miscellaneous."
 - 19 references total in the Brit Hadasha

So now we know of the words are used in the Brit Hadasha that translate as "judge" in English. The "Strong's" numbers that you see right after the words above refer to the Strong's Concordance of the words of the Bible. The numbers are reference numbers. Use them if you wish to do your own study. Don't ever believe what you read unless it can be backed up by the Word of YHVH, that is, The Bible.

In Matthew we read the following verses about judging:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam [is] in thine own eye? Thou hypocrite, first cast out the beam out of

thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matthew 7: 1-5

The Greek word used in the scripture above is Krino. The context in which it is used is to punish, or perhaps belittle or criticize. In other words, Yeshua was telling us that we should not be so willing to tell others about their wrongdoings, especially when we have greater wrongdoings in our own lives. A mote was a splinter and a beam is a large board. You'll notice that Yeshua didn't banish judging someone, he just said that if one is a sinner, and guilty of sin, then they should clean up their own house before they go to another's house to tell them how to clean. And remember, that people who live in glass houses, should never throw stones.

If a person judges another person, but is guilty of greater sin, then they are hypocrites. Yeshua ran into a lot of that type of people during His short life here on earth, and they were the ones that He scolded the most. The following will show you what Yeshua thinks of those who judge unrighteously:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier[matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. [Ye] blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Matthew 23:23-28

What Yeshua describes are people who appear to be pious on the outside but are really messed up on the inside. In the passage, we see again something that is equal to the passage in Chapter 7 that we read just above. The Pharisees were masters of the Law of Moses, but they did one thing that angered YHVH, in that they added to the Law to such an extent that it made the YHVH's Law a great burden to the common Israelite. They codified every one of YHVH's commandments down to the littlest quotient. If you read the Gospels, you will see how they tried to trap Yeshua in some of their codes, which they had written as law. When Yeshua healed people on the Sabbath, they tried to charge Him for doing so, claiming that He was working on the Sabbath, which was forbidden. That was one of the ways that they tried to trap Him, but he put them to shame every time. But you remember the scripture in Matthew 7 where Yeshua tells us not to remove the splinter from the brother's eye when there was a beam in our own. The same applies with the gnat and the camel. The Pharisee's were so busy trying to enforce the stupid little rules that they made up, that they were missing the one big mistakes that they were making in their own lives. They were judging in an unrighteous manner and had perfected it into an art form.

I think that we can all relate to what Yeshua was saying. Most of us will remember having a friend who had parents who would preach about the evils of drinking to their kids but would go out and party every weekend with other adults. Many of us grew up observing adults using the old, "do as I say, but not as I do," line and it had effects on us. I know that when I saw an adult do that, I lost all respect for them. It is the same with people who appoint themselves to

judge in an unrighteous manner. Believing anything else that they say is taken with an air of doubt and all credibility is lost. So, when one judges, they must do so with a clean slate and it can't be done with belittling or condemnation, like the Pharisee's did.

The next scripture we will examine is quite interesting, because shows that the word Krino isn't necessarily a judgment of condemnation, but the judgment before condemnation:

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Luke 6:37

In the verse above, the word for "judge," is again Krino, but it takes on a different meaning. Because of the way that the sentence is presented, Krino here can't mean to punish, and the only other context that makes sense is the "bring into question," context. The word for condemn in the Greek is not listed above, but it is, "katadikazo," pronounced (kat-ad-ik-ad'-zo) and it literally means to "give judgment against," or to "condemn." A good example of the above would be calling into question someone's salvation. Let's say that some Christian guy does something stupid like shoplifts some food at a store. He gets caught and word gets around the church of what he did. The first question that would pop into many minds is, "gee, I wonder if the guy is really a Christian." That would be Krino in this case. The judgment part might then come into play, where the person pondering this would say, "no, he can't be a Christian if he shoplifted because Christians don't do such things." In one thought process, the guy has been judged and condemned.

Krino can be used in another fashion, as is illustrated in the following verse. The context of the verse is that Yeshua was rebuking the people for the way that they interpreted the Law of

Moses. They knew the Law but didn't live by the spirit of the Law. They were mocking Him because of the way that He taught them at the Temple and in answer to them, Yeshua said:

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

In this verse, the word Krino takes on the context of being able to distinguish something as it truly is. So, my paraphrase of this particular scripture is, "distinguish not according to appearance, but distinguish with righteous judgment."

I can best describe this by telling you a story of an actual event. I had the privilege of knowing a brother named Robbie Logue. Robbie was an elderly gentleman whom at a very young age had a severe fever that damaged his brain. The result was that he had the mentality of a five-year-old child. Robbie was a delight to be around because there wasn't any falseness about him and he was pure. Robbie was the uncle to our pastor's wife and so he would attend our church every Sunday and on Wednesday nights too. Robbie was a Christian and there was no doubt about it. When we worshiped in church, he would sing the loudest he could, and he meant it with all his heart. The problem that some people in the church had was that Robbie didn't know the words to most of the songs and he would make sounds that sounded similar but didn't quite match what everyone else was singing. He'd come to church usually in a long sleeve pullover shirt, slacks and rainbow suspenders and that, along with his singing upset people. Now, as I mentioned above, there was no question that Robbie loved Yeshua, but he got looks from people during worship and all through the service who thought that he was a bother. These people judged Robbie, not by the wonderful heart that he had, and the way that he loved Yeshua, but they judged him by the way that he couldn't sing and the way that he dressed; directly opposite of what Yeshua said in John 7:24. Old Rob died in the mid 1990's and went straight to

be with Yeshua, because he loved Yeshua, and he loved everyone he met with an unconditional love.

Since the context of the scripture in John says that we are to judge; and judge here means to distinguish, then it is okay to judge from time to time, as long as it is done correctly. A few days each month, when the lunar cycle is right, you can see both the moon and the sun in the sky. I can look at the brighter one and say, “that is the sun.” True too I can look at the dimmer one and say, “that is the moon.” In doing so, I’ve distinguished between the two and made correct judgments. This can be done with people too, because Yeshua tells us to beware of false prophets and those who would do us harm. He said that we will know them by their fruits, meaning we will know them by the actions and also their accomplishments. I’m not wrong in saying that Adolph Hitler was an evil person, and that Billy Graham is a good person. YHVH gave each Christian a brain, and a spirit of discernment with which to determine things. So, to judge the action of a Christian by the fruit he or she produces or the way it impacts lives is not going against scripture or Yeshua’ words.

Another use of the word Krino can be found in 1 Corinthians:

What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside. “Expel the wicked man from among you.” 1 Corinthians 5:12-13

By today’s standards, Paul was being a judgmental person should be reprimanded. But Paul was addressing an issue here where the Church in Corinth was allowing people who were sexually immoral to attend services and instead of those people coming to Christ, the immoral

people were corrupting the church. The context for the word Krino in the first verse means; “to preside over with the power of giving judicial decisions.” Paul didn’t want to be a magistrate over those outside the church because he knew that in the ultimate end, that is YHVH’s job. He did say however that those inside the Church should judge (decide on then punish) those in the Church who were not living sanctified lives and who were sexually immoral. The punishment was to expel those people from the Church. Paul was saying that they were to use the discernment that the Ruach Ka Kodesh had given them to make decisions, or judge.

Later on, in chapter six of the same letter, Paul again admonishes the Corinthians to judge, telling them that it is okay to judge. I feel that the Church of Corinth must have had a lot of people running around calling others judgmental and that Christians were afraid to act, not knowing what correct judgment is. Paul had to write the scripture below because those in the Church were taking others in the church to secular courts. It was an affront to YHVH that His people couldn’t take care of their own affairs and trusted the things of the Kingdom to heathen judges.

If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints? Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? Do you not know that we will judge angels? How much more the things of this life! Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church! I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? But instead, one brother goes to law against another—and this in front of unbelievers! 1 Corinthians 6:1-6

Where Paul is talking about us judging the world and angels, he uses the word *Krino* again. He's basically saying that we will distinguish between right and wrong where the world is concerned and that we will punish the angels; referring to the evil angels that rebelled with Satan. But Paul uses a different word when he asks if there's anyone among the Corinthians who is able to judge disputes between believers. He uses the word *Diakrino* here, which means to discern or contend. In other words, he's saying, "Isn't there any of you who can discern between right and wrong where disputes are concerned. Isn't there anyone can make a decision then contend that that decision is correct?"

I had occasion to see something like mentioned above. During lunch at work I watch television and there are a lot of litigation programs on the air at that time. One show had two women who claimed to be Christians and they were suing each other. It was such shame to see to of our sisters acting like little bickering children before a secular judge. I actually felt embarrassed for YHVH during this whole scene. Had they not mentioned Yeshua in court, I would have been fine with the trial. But as the trial went on, one claimed to hear from YHVH more than the other, and then they both started to debate who was serving what YHVH. Man, it was a mess, and a blight on YHVH's Kingdom. I could only imagine how YHVH was hurt by that scene. We need to stay out of secular courts without contentions against each other.

So, What Have We Learned?

We've learned that it is perfectly acceptable to discern between right and wrong, and then to approach the people who are committing wrong (according to scripture) in a spirit of love and understanding. We are to confront such things in a Biblical manner in order to bring peace to the Church. We've learned that there is a wrong type of judgment; one that is critical and

overbearing and that sort of thing is frowned upon by Yeshua Himself. We've learned that if a brother or sister spurns rebuke, they are to be put through a battery of chances to repent, and then cast away if need be to preserve the integrity of the Church. And finally, and foremost, when you approach a believer in a Godly fashion, and that believer tells you that you are being judgmental, critical or even a Pharisee, you can look them in the eye and say that it is perfectly well in YHVH's eyes to confront impropriety in YHVH's ranks.

CHAPTER THREE

LOVING THEM RIGHT INTO HELL

It is very hard for me, and I'm sure some of you, to live in this day of "political correctness," and "don't hurt their feelings," types of values. As most of you know, I have Facebook Accounts and I look at the quite often. I actually have two accounts; one that is specific for family and those who are so close they are like family; and I have another where I speak my mind (and the mind of scripture) about issues, events and yes, even people.

Now, there is a problem with having two Facebook accounts; that problem being that sometimes I forget that I'm on the family page and I'll post something I meant to place on the "free for all" page. Oft times my wife catches these things and she'll always ask me, "did you mean to put that on your family page?" I often run to change it around for what I meant originally. The problem, as I see it, is if people had the strong convictions that I have, or at least would accept them or my expression of them, things would be okay. However, there are a few people that are liberal in thought that happen to be family and they're very quick (under the auspices of grace) to jump all over me when I happen to express my feelings or opinions.

The funny thing about people with liberal modes of thinking is that if you think like they do, you're a hero; if you hold differing morals or values then they are quick to demonize you. Back in my day, liberals would often say, "I might not agree with what you are saying, but I will die to defend your right to say it." Nowadays, they take the attitude, "I don't agree with what you say and because you said it I hope that you die." Liberal people want you to be tolerant, but they exercise the freedom to be harsh and not express tolerance if you disagree with them.

When I read something on any format, whether electronic or printed media, and I don't agree with what they have written I most times take those thoughts and ponder them. Everyone is different, and they present things differently. A good writer will cause people to think about thinking. If a person thinks in spiritual terms (led by the Ruach Ha Kodesh) and they think in literal terms, they will be able to determine the meaning of any author and his or her true intent.

Let me give you an example of what I mean. About four years ago my wife and I moved into a 55+ manufactured home community. We just wanted to live there for a couple of years until our finances were more stable and we could start looking for a house. Our neighbor was a cranky man, whom through talking to others and also observing his actions and such, determined that he was a homosexual. Having lived near the Bay Area of California a person often has homosexual neighbors or coworkers and while the sin of homosexuality offends me, the people are sinners just like everyone else, just not saved by the Blood of Yeshua, therefore unrepentant. Having discernment through the Ruach Ha Kodesh we know that there is a spiritual war between the entities that convince people that they are homosexuals, and the Ruach Ha Kodesh and the Holy Malak of YHVH. People often don't recognize that this war exists, but the unregenerate will many times manifest in behalf of the enemies of righteousness.

The war became quite evident when we moved into the home in that 55+ community. We met our neighbor one time and he seemed like a nice guy, even telling us that if we needed anything to just let him know. We thanked him and said the same in kind. Somehow, the neighbor found out that we were believers in Yeshua. I believe that the manager of the community, a supposed "Christian" who was into Karate and called his soul his "inner Chi," was involved in the strife between the neighbor and ourselves. After that first meeting the guy turned

hostile to us, complaining about the most trivial things and the tension was so thick that one could cut it with a knife.

As this one-sided war ensued, I made a comment on my family Facebook that the “homosexual” next door was warring with us and that we were victims of his unprovoked hatred. A relative was quick to call my wife on the phone and complain about my post, telling my wife that I was “homophobic,” and that I didn’t need to place the fact that the guy was “homosexual” on Facebook. That relative often lives in a one-dimensional world where she lives by convictions that are based on what is supposedly politically correct and what her interpretation of “grace” really is. Now, I have to admit that this woman’s way of looking at things sometimes bothers me, but I’ve matured enough in our faith that I just pray and place her in Yeshua’s hands to correct, while at the same time praying that if I’m wrong in my convictions that He’ll tell me and correct me.

Now here’s the deal. People like me who think multidimensional tend to look at all facets of anything presented to us. If I look down at the top of a box I see a square because I see only one dimension. However, if I move my perspective I notice that the square is two dimensional and I move a bit more I notice that it exists in three dimensions. The same principal works in my “homosexual” statement. To someone who thinks in one dimension I would seem to be bigoted in my thinking. However, if we see the spiritual connotation to my statement we see something else. In my statement, by stating that the person is a homosexual, I am stating that because of his chosen lifestyle, he has placed himself at odds with natural processes and against the Creator of The Universe; YHVH. Because he has chosen that lifestyle, he has chosen to be an enemy of YHVH and since my wife and I are followers and lovers of YHVH Yeshua, it is only natural for

a hater of YHVH to hate us. So, by stating our neighbor's sexual orientation, I was showing people why he has an unnatural hatred toward us, not to defame the man, but to show why the hatred existed.

As an aside to this story, one might ask how we treated this neighbor. Realizing that this man had unwittingly placed himself in an enemy camp caused us to want to love him more. Yes, there were times when we became frustrated with the situation, but outwardly I did things like water his plants, inform him when the gardeners broke his flower pot and blew the leaves from his driveway in Autumn. And, because of this attitude from us, this man, just before we moved, approached me and apologized for his actions and wanted to be friends. We were quick to verbally forgive him, and we talked and laughed a lot during our last month as neighbors.

It would have been so easy for my flesh to want to treat our neighbor with indignation and passive aggressiveness, but that is not the way of a believer in Yeshua Ha Mashiach. Prayer and love is what turned our neighbor around. Although one relative thought that I was being unfair and bigoted in my description of the neighbor, I do believe that it caused others to begin to pray about the situation that we were placed into and our prayer along with the prayers of others brought about victory for YHVH and his Kingdom. I did witness to our neighbor before we left and prayed that YHVH would water the seeds and see that they fell into fertile ground.

CHAPTER FOUR

JUDGING IN RIGHTEOUS JUDGMENT

Please understand that this chapter may be a bit redundant since I addressed word meanings at the beginning. This chapter was written at a later time with subject matter that is a bit different. I decided to leave the word meanings in this chapter because I have used different scriptures and have expounded a little more on the meanings of the words for clarity sake.

I think that I would get a big AMEN when I say that the Church today is all messed up. There are very few people out there that have any sense about scripture and what it actually says. Yeshua referred to people as sheep, and this works great with believers because sheep tend to follow each other into mayhem. This is why sheep need a shepherd. Christians are great at straining at gnats while some camel walks right by them. They'll pick up on one little thing and make a doctrine out of it. They're also good at listening to people and not checking what is said with what Scripture actually says.

One of these little areas has become the Christian portion of political correctness. The Christian PC battle cry is to accuse people of being judgmental. They'll always quote Jesus' words where He says, "Judge not, lest you be judged," without realizing that the Brit Hadasha was written in Greek and that language has several different words for Judge and/or judging. Let's look at those words before we progress any further:

- **Krites:** (Strong's 2923) pronounced "kree-tace," which means the person of a judge. 17 references in the New Testament – Always means a judicial person.
- **Krino:** (Strong's 2919) pronounced "kree-noh," which means to distinguish, decide or punish.
 - 88 references mean to "judge," as in punishing.
 - 7 references mean to "determine," as in deciding.
 - 5 references mean to "condemn," which is self-explanatory.
 - 2 references mean to go to law.
 - 2 references mean "to call into question."
 - 2 references mean to "esteem," as in to distinguish.
 - 8 references are miscellaneous.
 - 114 total references in the New Testament.
- **Dikastes:** (Strong's 1348) pronounced "dik-as-tace," which means a "judger." Much like a jury person, one who weighs the evidence. In Athens, the dikastes were the jury whereas the Krites was the presiding judge.
 - 3 references in the New Testament, all meaning as mentioned above.
- **Anakrino:** (Strong's 350) pronounced "an-ak-ree-no," which means to scrutinize, investigate, interrogate, determine or discern.
 - 6 references mean to "examine."
 - 6 references mean to "judge," – by way of truthful examination.
 - 2 references mean to "ask questions."
 - 1 reference means to "search."

- *1 reference means to “discern.”*
- *16 total references in the New Testament*
- ***Kriterion:*** *(Strongs 2922) pronounced “kree-tay-ree-on,” means rule of judging or tribunal.*
 - *1 reference meaning “judge.”*
 - *1 reference meaning “judgment.”*
 - *1 reference meaning “judgment seat.”*
 - *3 references found in the New Testament*
- ***Diakrino:*** *(Strongs 1252) pronounced “de-ak-ree-no,” which means to separate thoroughly, to withdraw from, oppose, discriminate or hesitate.*
 - *5 references mean to “doubt.”*
 - *3 references mean to “judge.”*
 - *2 references mean to “discern.”*
 - *2 references mean to “contend.”*
 - *2 references mean to “waver.”*
 - *5 references are “miscellaneous.”*
 - *19 references total in the New Testament*

There you have it. There are six different Greek words used throughout the Brit Hadasha, all with different meanings and Christians run around slinging rocks at people without even

knowing which word is used in which application. Let's look at the scripture that they most often use:

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

The word "krino" is used in this scripture two times. If you look at the scripture in proper context, using the Greek definitions the scripture is better rendered:

Condemn not, lest you be sentenced by your own condemnation.

That is so wonderful. Yes, we are not to pass sentence on someone, that is YHVH's job and that will occur at the end of the age. We are however to judge with a discerning judgment:

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

It would seem that there is a contradiction in scripture if you compare the two that I've cited.

Condemn not according to the outward appearance but determine with a Godly justice.

Here's an example. You get to work, and your coworker comes in and treats you horribly. How do you treat this situation? Well, you could get mad and call your coworker an insensitive jerk, and that would be sentencing him or her. Or, you could consider things. You can recall that

the coworker's father is sick, that their spouse is abusing them and that their child was just hauled into juvenile hall. After such consideration, you would feel more empathy for your coworker and you will probably approach them and tell them that if they need to talk they can come to you and you'll lend a sympathetic ear. In the second scenario, you didn't condemn, and you didn't come to a conclusion by reacting to their outward appearance, but you took time to look at the entire situation and come to the right conclusion.

It is okay to judge when we see that a person is bearing bad fruit, but we need to examine the tree and the fruit to make sure that the fruit isn't just damaged from environmental factors and such, and then we are free to assess the fruit to see if it actually is bad fruit. Of course, sometimes it is easy, like when you see someone who tries to be an apple tree, but they're a cactus that gives the appearance of an apple tree and tries to convince us that it is growing apples. We are called by Yeshua to be fruit inspectors:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Matthew 7:15-20

I think it's sort of foolish to chide someone who recognizes a wolf in the flock and tries to tell the rest of the flock that there is a wolf, by saying, "aren't you being a little judgmental

brother, only Yeshua knows his heart.” People who ridicule fruit inspectors try to guilt the righteous into silence. Fruit inspectors that care about the opinions of men will cave in and will become silent, however those who care about the flock will not remain silent.

Standing up for the rights of wolves and the tares is tantamount to suicide. Take for instance the hypocrisy of those who cry “racist” when something is said about the atrocities of Islam. Islam is a philosophy that is bent on world domination through the sword and through deception, it is not a race. However, the national insanity says that being wary of Muslims and talking about the murderous deeds of Islam is wrong, that it is defaming a whole religion by the acts of a few.

Muslims love this attitude and they’re laughing at the PC crowd that is standing up for their rights. I find it sadly ironic that it is liberals such as homosexuals and woman’s right’s advocates that cry the loudest when it comes to discerning Islam correctly. These are the very people who Islam will go after when they finally do take over our society. I’d rather go down proclaiming the ills of Islam rather than being an advocating “sheeple” for Islam and being sent to the slaughter for defending them. What liberals today are doing could be labeled as a suicide mission brought on by adherence to political correctness; it’s truly insane.

The Bible talks about correction of people as being a good thing to do. We’re told in several places that we’re supposed to bring correction to people in error:

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. Proverbs 13:24

And:

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Proverbs 22:15

And:

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. Proverbs 23:13-14

And:

Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6

And, for those who think Grace replaces correction:

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless

afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12:9-11

Some of you have no doubt heard me tell the story of my cousin Larry. Larry was the only child of my Uncle John and his wife Lois. Lois was a disciplinarian, but John would not discipline Larry. Of course, Larry became close to his father and hated his mother. Because he received no correction from his father, Larry became rebellious as a teenager and also as an adult.

Larry abused drugs, was a drug dealer, and went to jail once or twice and could never keep a job. Larry's life was a mess for sure. Larry swore that he would never come to faith in Yeshua and would not hear anything that was said about faith. Of course, when things got bad for Larry, my uncle tried to bring him to correction, but never in a harsh manner and Larry grew worse. I prayed for Larry for 25 years, and my prayers did not go unanswered.

When Larry was in his mid-forties he met a girl, who was a backslidden Christian. She witnessed to Larry and after a few more years, Larry accepted Yeshua into his life and made a commitment to YHVH. Soon after, Marcia his girlfriend died from the AIDS virus she acquired as a result rape a few years earlier. Larry moved close to his father but died a couple years after.

What might Larry's life had been like if my uncle had corrected Larry like he should have corrected him? Because of my uncles' lack of regard for his wife's attempts to correct Larry their marriage ended in divorce. Perhaps they would have remained married if my uncle had enough love for Larry and Lois to correct Larry? Perhaps Larry would have felt loved and would

not have turned to drugs to soothe his bruised psyche? Perhaps Larry would have come to faith earlier? Perhaps Larry would have met Marcia and/or been with her to protect her the day that men decided to rape Marcia? So many tragedies could have been avoided, but they weren't because my uncle didn't want to drive his son away by correcting him. If it weren't for the intervention by YHVH Yeshua, Larry might be in hell today; but YHVH is faithful and Larry is in Heaven's realm in the loving arms of Yeshua.

You see, not speaking the truth because of this fear of that fear could have eternal implications. I cringe when I'm out in a public place and I hear mothers yelling at their kids to behave. I've heard many times mothers doing the counting game; counting 1, 2, 3.... until the child responds. That is not correction, that is pandering. The Bible mentions repeatedly that we are born with Original Sin, meaning that we have the propensity to sin right out of the womb. We all know parents who have what we could consider "kids from hell," and we watch them grow progressively worse because parents today are afraid to spank their children in fear of having the child taken away by social services if the authorities find out about the punishment. Well, if you don't spank them then sin will take them away anyway, it will just be delayed a few years.

Now I can't blame worldly people for acting worldly; that is what sinners are supposed to do. However, there is no excuse for those who follow Yeshua to act worldly. The Bible is rife with scriptures that exhort parents to chastise their children; I cited some of them above. But in addition, the Bible also has many scriptures that talk about correcting brothers and sisters when they fall into error. As I mentioned earlier, people often play the "thou shalt not judge," card in order to spurn correction and they guilt people into being silent where sin is concerned. Other times people cite Grace as a reason for being silent. Their mentality is that YHVH will take care

of things by ministering to the sinner through the Ruach Ha Kodesh. This might be true in some cases, but if the person is sensitive to the Ruach Ha Kodesh then they wouldn't be sinning to begin with and would hear the Ruach's voice. People often need a nudge from other people to confirm that they're hearing from the Ruach Ha Kodesh. How many of you have been corrected by worldly people? They have enough Bible knowledge to know right from wrong, or they just have enough common sense to know those things. The minute that a believer does something that is outside the box of what people know to be Christianity they will let you know about it. If you're walking with Yeshua then you feel convicted and have to admit that they're right, and then you repent, and hopefully thank them for correcting you.

Grace is a wonderful thing, but people often use it as an excuse to sin, or not to correct, as I mentioned above. Remember the story about my cousin Larry; his father basically loved him right into sin and rebelliousness. Inaction is actually an action, a negative one. In Ezekiel, YHVH tells the prophet that he is a watchman on the wall of a city. YHVH tells him that if he sees an enemy coming to the city and he warns the city so that they are prepared, then he is a righteous man and if there is any blood spilled because of inaction by those in the city, the blood of those in the city is not on the hands of the prophet. However, if the prophet fails to warn the city and blood is spilled, the blood and guilt will be on the prophet. YHVH is the same yesterday, today and forever, and his precepts do not change.

I don't know about you, but before I was saved YHVH had to let me sink down to my lowest denominator so that I could see how miserable a human I had become. Would I call that Grace, yes I most certainly do. I call it grace because He cared enough about me to let me digress

to the point where I recognized that I needed him. So too, isn't it grace when He uses us to offer correction to another brother or sister? Yes, it is.

The mistake that Christians make is that they have things all turned around. Yeshua tells us that we're supposed to be a light to the lost. He tells us that we're supposed to have nothing to do with this world, and that we're not supposed to take on the ways of the world. Why then do Christians take on political correctness? We're supposed to be so much like Yeshua that the world wants to be like us. Instead the Church takes on the world as clothing. Why would anyone want to dress in rags when we are supposed to be clothed in Righteousness? Why would any sane person want to take on the corruptible when we're offered the incorruptible? It's insanity to want to be like the world and lest we forget:

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. James 4:4

Yes, not speaking the truth has eternal implications. For those of you who believe that a person can lose their Salvation; imagine that you didn't tell a brother or sister that they are sinning and getting worse and worse. They die before they have a chance to repent and they lose their salvation. On judgment day they are paraded past you and they ask you why you never told them that they were on the road to perdition. What could you possibly say to make things better? Absolutely nothing.

Now, for those of you who believe that once you're saved, you're always saved; what would you do if when the books are opened you realize that your brother or sister won't get many of the rewards that they would have gotten had you spoken a word of correction to them? And how will you feel knowing you won't get some of the rewards you would have gotten simply because you weren't faithful to talk to someone about their actions.

Sorry, but in either case there is nothing comforting about inaction when it comes to crying from the wall about the enemy's actions in someone's life. You are bound by the love that you're supposed to have for your brothers and sisters; bound to correct them out of love. But many in the Church have it the wrong way; they'd rather not say anything because they'd be thought to be "judgmental," and this they see as being loving. Well, that sort of attitude is loving someone right into hell, or at the very least, loving them into a lack of rewards they could get when we all get to Heaven. That sort of "love" is a selfish kind of love and in reality, is devoid of love. We're told that a time will come when things will be turned around; a time when bad will be called good and good will be called bad, and dare expound on that by saying that some will even go as far as saying that a selfish act is really an act of love. YHVH help people to know, see and act on the truth. Help them to quit offering their pearls before the swine and convince them to come out of the Church of Laodicea. Amen.

CHAPTER FIVE

THE PROOF IS IN THE PUDDING

When I was a young adult I opted not to follow the line of peers that were rushing off to get married and to start families. My reasoning is that a relationship with someone and then that of having children would hamper my relationship with YHVH. Another reason was that I was scared of the commitment that marriage brings and thirdly I didn't think that I was mature enough to handle all that came with marriage. I have always had tolerance of children as long as they were someone else's children and I could escape to the comfort of my home or apartment alone without the noise and chaos of young family life. Frankly, my dad was a strict disciplinarian and I thought that I would be too and I didn't know how I would handle rebellious children.

I was in my mid-forties when I decided to look for a life's partner. Frankly, I thought that by that time any woman I did marry had children that were out of the house and married, having their own children. I loved my grandfather and I knew that grandpa was a job that I could handle. My first wife Lourdes was barren, so she came without children and we enjoyed our lives as two childless people that loved each other. She went to be with Yeshua close to three years into our marriage. After almost a year of grieving I met my current wife Barbara and we fit like a hand in a glove so we decided to get married.

Situations were a bit different with my new wife. She was newly divorced and had three daughters, all married and all with grandchildren. I liked (and still do) this idea, of being a

grandpa, or should I say a step-grandfather. Because there were distance restraints with two of the daughters, one living almost two hours away and one living overseas, I became very close to my youngest step-daughter and her children. The middle child, a grandson was a challenge to me. It was like he was always testing me to see how far he could push me. He was the type of kid that would ask incessant questions about the strangest things, things like, "Grandpa, if I jumped from that airplane way up there do you think it would kill me?" When I would explain that it would he would question me about why it would kill him, how fast he would be going when he hit the ground and a myriad of other questions. Thank goodness we got through that stage because it was a real test of my endurance.

We were renting a house and this grandson was visiting with his brother and sister. He asked if he could climb a little cherry tree that was planted in the corner of the yard. I told him that with his history of falling and getting hurt, I would not allow him to climb the tree. He told me that his father let him climb the tree all the time. I retorted that when he was with his dad I had no say in the matter. Then he asked me a question that caused me to get firm with him. He asked me that if he climbed that tree and fell out would I feel sorry for him. I told him that I would not feel sorry for him. He looked sullen and asked why I wouldn't care. I explained that I would not feel sorry because I had told him several times that I didn't want him to climb the tree but, in his disobedience, he climbed it anyway and I was not going to reward disobedience. I did explain that I would care for him, bandage him up and take him to the doctor if needed because I loved him. He said that I didn't love him if I didn't feel sorry for him. I told him that he didn't love me because he didn't listen to me. I could see the little gears moving around in his head and soon afterward he told me that he understood. I was floored, I finally got through to this kid.

Turns out that he is left brained like his grandpa and can understand abstract concepts. I felt so proud.

One more story before I bring this book to a close, if you'll indulge me. My other grandson, his brother bought into the whole Harry Potter scheme, you know, the demonic books and movies that so many Christian parents are allowing their children to become immersed within. One day, we were talking about Nephilim, trolls, elves and other occult creatures, all beings that are being touted as innocent and benign in today's culture. This grandson asked me why I thought that these beings are evil. I was dreading how I was going to deal with this because I didn't want to turn him away from me, but he needed to know the truth. So, I asked him who he thought made these creatures. I asked him first what creatures YHVH created. He answered birds, fish, reptiles, amphibians all the animals that we see and he also mentioned men. So, I asked him if his list was complete and he answered that it was. Then I asked him if he thought that YHVH created the occult creatures. He was pretty quick to answer "no." Then I asked him if they were not created by YHVH then are they good or evil. He answered that he thought that they are evil. Then I asked him why he was entertaining them by playing games that had these creatures in them. It didn't happen right away, but he slowly started to back away from those games.

So, I ask you, why can I get through to a seven-year-old and a ten-year-old but I cannot get through to many Christian adults when it comes to hearing the truth? Well, the answer to that can be summed up in a joke that I heard on the ward the other day at work. A patient walked up to me and asked me how many psychologists does it take to change a lightbulb? He answered,

none, the lightbulb has to want to be changed. The deceased comedian George Carlin once coined a phrase that everyone should employ, that phrase being, “you gotta wanna.” People have to want to change or accept change or accept correction. Children have soft hearts, so they are moldable. Adults on the other hand have had many years to develop opinions and their own doctrines so many times we have hardened hearts. YHVH promised that he will someday take away hearts of stone and give men hearts of flesh again. YHVH said that the people that he can use have broken spirits and contrite hearts. We have to be broken down to the lowest common denominator and then built back up on a rock foundation. Frankly, if you think that you have many of life’s answers and you know more about YHVH than others then you probably know nothing about either and if you truly belong to YHVH then expect to be brought to your knees before you can rise up again to anyone that YHVH can use.

My grandkids can listen and accept what I say because they see me as an authority figure, as someone who has life’s experience and has some sort of wisdom. Adults, especially Christians who should know better, spend a lifetime building their own life castles with elaborate walls, moats and draw-bridges and they see humility as something that will bring the walls down to expose the things that they see as embarrassing. When they see someone as coming against the castle with maybe a few ways that they could improve their walk with Yeshua they mount a preemptive strike with cannons ablaze and arrows flying in the direction of the messenger. Now I am not talking about literal cannons or arrows, but verbal weapons that are meant to destroy the messenger. The messenger is told that he or she is judgmental, and that Yeshua said we should not judge, which we dispelled earlier as being a lie. Then the character assassination continues

with the messenger being called unloving and uncaring. They whisper behind the messenger's back spreading gossip, much like the false prophets of Jeremiah's day did to Jeremiah.

So, go ahead and castigate messengers like myself all that you want. We don't speak our own words, but words of life from the giver of life. People like my grandchildren and adults that have broken spirits and contrite hearts will listen and that little remnant will walk into eternal life. Go ahead and do the evil that you do, and don't listen to advice that can free you and set you on the road to eternal life. But remember what Yeshua said at the end of His Revelation:

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Revelation 22:13-