

# The Business of Judging

## Judging Truth

### Is Christianity tolerant?

This, of course, depends upon what you mean by tolerant and to whom this tolerance is expressed. Christians should be more than tolerant in their reaction to evil against their persons. We are to overcome evil with good and love our enemies, therefore, we are not aggressive towards those who would persecute us. Regarding discord in church relationships, we are to be patient with one another and cover sin with love, ie. continue to love despite hurt being done to us.

So in many practical and personal situations a Christian will express a tolerant attitude. However, it is wrong to think that believers must put up with everything. The image of a Christian being totally inoffensive and always expressing a sweet disposition is as improper to the Biblical faith as it is to the Bible's God. A father may love his child yet be foreboding during an act of discipline. God is love and yet has anger every day (Ps 7:11), in fact his wrath can only be pacified by the death of Christ.

The acceptance of the false position that Christians must never judge others, or must always be delightful in demeanour has led to serious gullibility. This, in turn, has resulted in receiving not only false doctrine, but totally aberrant practices and behaviour.

Followers of Jesus, and especially leaders of churches, are called to judge and particularly to identify false teachers, false prophets and false messiahs. How can you protect a flock from the wolf in sheep's clothing if you never judge? Accepting all that you see at a superficial level is dangerous indeed. Jesus will banish many who claim to minister in his name (Mt 7:21-3).

The Bible teaches that there are times when we must judge, and situations when we do not. This paper seeks to examine these and identify the correct Biblical practice.

### Words used in the New Testament

#### To Judge

##### *Krino*

to distinguish, decide, hence to conclude, determine, judge, separate, consider, call into question, condemn. Mt 7:1; Acts 3:13, 4:19; 1 Cor 4:5.

##### *Anakrino*

(ana = up) to examine, investigate, divide up, separate, question. Acts 17:11; Lk 23:14; 1 Cor 10:25, 27, 2:14.

##### *Diakrino*

(dia = means by, through) to separate throughout, discriminate, discern, decide, judge, contend, arbitrate. A stronger form of krino. 1 Cor 6:5; Mt 16:3; Jude 9.

##### *Synkrino*

(sun = with) compare, interpret. 1 Cor 2:13, 2 Cor 10:12.

## Judgment

### *Krisis*

act of distinguishing or separating, process of investigation, a judging, decision, verdict. (Also justice Mt 12:18; Acts 8:33.)

### *Krima*

(formed from *krino*) judgment (i.e. result of *krino*), verdict, condemnation, dispute, a decision resulting from an investigation. 1 Cor 6:7; Mt 7:1; Jn 9:39. (Also authority to rule Rev 20:4, Lk 22:30). *Krisis* and *krima* are often synonymous.

### *Diakrisis*

discerning clearly, distinguishing, appraisal, act of scrutinising. Heb 5:14, 1 Cor 12:10.

### *Aisthesis*

perception, power of discerning Phil 1:9

Associated words meaning condemn: *katakrino*, *katakrisis*, *katakrima*, *kataginosko*. Other associated words are used like: tribunal, legal statute, judicial process, opinion, esteem etc.

## Terms used in the Old Testament

### *Mispat*

The stem root *spt* has the sense of judge and rule. In judging the point is not to reach a decision but to restore a relationship (Gen 16:5; Isa 2:4). Judging and ruling for righteousness are related in the OT. The noun (formed with *m*) denotes judgment as a process as well as a decision. The term is primarily religious, based upon God the judge of his people. Judgment is light, showing people what is right to do on the basis of God's self revelation (Hos 6:5-6; Jer 9:23-24).

It can be seen that there is a foundational basis of separating, distinguishing, in all these words. To judge is to examine facts and separate the true from the false. This investigation leads to a conclusion. The conclusion will condemn the false and esteem the true.

## The problem

The difficulty is that we are commanded both to judge and not to judge in the New Testament.

	<b>Don't judge</b>	<b>Do judge</b>
<i>Krino</i> (Judge)	Mt 7:1 Rm 14:1-4, 10-13 Rm 2:1-3 Jm 4:11-12	Lk 12:57 Jn 7:24 1 Cor 5:1-5,12 1 Cor 6:1-6 1 Cor 10:15 1 Cor 11:13
<i>Diakrino</i> (Discern)		1 Cor 11:31 1 Cor 14:29
<i>Anakrino</i> (Investigate, judge)	1 Cor 4:1-5	1 Cor 2:14-15

## The solution

### a) Judging goes with ruling

God is the absolute judge (Gen 18:25; 1 Pt 1:17) and he is the king and Lord. His rule is to uphold righteousness. Justice establishes righteousness, only as a by product is evil condemned.

Originally, Israel was established with judges who ruled. The office of judge was delegated first to Moses, then to the judges. They were so important that the title 'gods' (*elohim*) was applied to them since they ruled and represented God the judge (Ps 82).

Judgment is now given to Jesus (Jn 5:22; Mt 25:31-33).

We have positions of responsibility that carry the authority to rule, therefore, we must judge, e.g. parents, leaders, work managers.

### b) Our judgment isn't final

God judges the heart. We cannot make a complete and accurate judgment of individuals (1 Cor 4:1-5). We do not make final judgment of character or conduct, even our own. God judges men finally (Rm 2:16, 14:10-13) eg we can't finally judge who is elect.

### c) We are responsible to judge some things but not others

- We must judge our conduct (1 Cor 11:28-32), in God's light (Ps 36:9) and by his word (Ps 119:1-16). This is not morbid introspection.
- We must judge what is true teaching (Acts 17:11).
- We must judge who are true ministers of God (Mt 24:4-5; 1Jn 4:1-3).
- Elders must judge and enforce Biblical discipline in the church (1 Cor 5:1-7; Mt 18:15-17).
- We must judge those with whom we are to withdraw fellowship from (1 Cor 5:9-13).
- We must judge those who pervert true doctrine (2 Jn 7-13; Titus 1:9-14)
- We must judge those who are factious (Titus 3:10-11).
- The church must judge elders who sin (1 Tim 5:19-20).

This is not an exhaustive list but a short selection of items that come to mind. Note the seriousness of this business. We cannot ignore what we are here taught. We cannot sit back and leave the judging to others. We are responsible to God for our behaviour. This means that we cannot fellowship with certain Christians who have committed gross sin or are perverting cardinal issues of doctrine. This is a Biblical command. Do we take this seriously today? We are responsible for what we take in as teaching. We must sift what we hear and hold it before the bar of God's word. This is another Biblical command. How much would change overnight if Christians were responsible in this matter? How many false teachers would be out of business?

Yet folk who attempt to behave like this in these politically correct days are disparaged as intolerant, unloving, dogmatic, religious Pharisees. I have known Christian leaders call genuine believers by names like these because they sought to uphold the truth of God's word. I now want to concentrate on the crucial issue of judging what is truth.

## 1. The need to discern

The word 'discern' means to perceive clearly with the mind and thus distinguish good from bad. Christians are to develop this faculty by practice and thus understand doctrine and experience properly.

*Solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil. (Heb 5:14)*

God is arranging our circumstances, in his providence, in order for us to learn what is good, what is from God. The Christian life is a long process of learning to judge what is right. Growth comes from distinguishing. A child learns what is good to eat and so grows through nourishment. An infant learns to discern dangers like electricity, and so progresses to maturity. All through life one chooses as a result of what is learned by experience. A child who ate anything at all would soon die. We choose what is good to develop.

As believers we must also choose what we accept and what we reject. We dare not believe everything we hear. Discernment is vital since preachers today are preaching just about everything. What is praised in one ministry is condemned in another. Which do we listen to? We cannot avoid the issue of judging. In fact we are subconsciously making judgments everyday. The question is - on what are we basing those judgments? Is it the latest paperback, what we are told to believe by our leaders, what we are excited about as a result of an experience or is it what the Bible says? We need revelation. We need light.

### Light in the scriptures

*Thy word is a lamp to my feet and a light to my path.. (Ps 119:105)*

*The unfolding of thy words gives light; It imparts understanding to the simple. (Ps 119:130)*

*The commandment is a lamp and the teaching a light. (Prov 6:23)*

There are promises galore that God's word will be a light for us. Do we need enlightenment on some matter before us, then let's first turn to the word of God for help. We do not have to be clever. The light God gives imparts understanding to the simple. The word can even mean foolish. God doesn't honour intellectual ability but faith. A father loves to help all his children no matter how dull they may be. Is it not true that a good father will usually give more time to his weaker children than those more able? If we are determined to know the truth, then the word of God is our strongest weapon to dispel the lies. But we must search. We may not need good brains but we do need effort, discipline.

This means that we must give time to systematic study of the Bible so that we understand how it fits together. We must not treat God's word like a painkiller, hidden in a cupboard until we need it. We must spend time in it daily. Read it for pleasure. Read it for help. Read it for comfort. Read it to study. Read it to worship God. Read it for inspiration. Whatever you do, spend time with God's word if you wish to be able to discern.

### Light from the Holy Spirit

*Thou art my lamp, O Lord, and my God lightens my darkness. (2 Sam 22:29)*

*The Lord is my light and my salvation. (Ps 27:1)*

*In thy light do we see light. (Ps 36:9)*

*If any of you lacks wisdom, let him ask God, who gives to all men generously and without reproaching. (Jm 1:5)*

The reason why the Bible gives us light is that it is the very word of God. It is the revelation of Jesus, God's beloved son. The light is in God, not in the printed page. It is because the words are his that we get light from the Bible. The Holy Spirit is the bringer of this light. He is the one who brings to us the things of Jesus (Jn 16:14-15). We must rely on him, not our own ideas in understanding God's word. He is the one who guides into all truth (Jn 16:13). So, we must not simply study the Bible in a clinical way, but we must fellowship with God in our study, relying upon him to lead us into truth. It is only in his light that we see light.

### **Light from the gifts God provides**

Although the final accountability for what we believe rests with us, God has provided gifts in the Body of Christ to equip us and help us to grow (Eph 4:11-12). One of his key gifts is that of the teaching ministry (Rm 12:7). Some men are called and gifted to have a deeper understanding of the teachings of God's word and to be able to communicate them effectively. We should listen carefully to those teachers that God brings us into contact with.

This includes writers. Books are the thoughts of men in writing. If these thoughts represent godly teaching, then they will be of great value to us. Reading is not so popular these days, but Christians should try to develop their capacity for reading. Since much modern ministry is superficial or even plain wrong, we can be greatly encouraged by reading better works of an older age or writings of men who are distant from us geographically.

### **Light from an obedient will**

*My teaching is not mine, but his who sent me; if any man's will is to do his will, he shall know whether the teaching is from God. (Jn 7:16-17)*

Jesus here lays down a clear principle: a prime requisite of knowing God's words is the heartfelt desire to do God's will. Discernment is not merely an intellectual activity, it is also moral. Those that earnestly desire to obey God, despite being poor intellectually, will know what is of God and what is not.

The use of Luther's catechism in Reformation Germany turned poor farmers with no education into godly people able to overwhelm the rational arguments of educated Roman Catholic priests.

## **2. The need to discriminate**

The essence of judging is discriminating between different opinions on something. We are held accountable by God for what we choose to believe. That is why we are told to make our own investigations and deduce what is correct Biblical doctrine and practice. Even beloved pastors must be subjected to our own evaluation of Biblical teaching. We dare not accept something on trust from mere men. The Bible approves those who thought that Paul's teaching was to be examined and accepted on the basis that it was scriptural, not because it was said by an apostle.

*Now these Jews [from Beroea] were more noble than the Jews in Thessalonica for they received the word with all eagerness, examining the scriptures daily to see if these things were so. Many of them, therefore, believed. (Acts 17:11)*

This verse is very important and much neglected in some parts of the church, especially

those branches where one is expected to blindly accept all that the leadership tells them. These people were commended for checking out the apostle Paul's doctrine and confirming it with the (OT) scriptures before they gave their assent. They examined, investigated and evaluated before they gave their approval. In doing this we are told that they were noble, and their example is left for us as a model of sound judgment.

If people were praised for checking on Paul's teaching, how much more important is it that we check what we hear today? We must judge teaching carefully and not accept everything we hear, even from our favourite teachers and writers. It will be no good on the Last Day to blame wrong practice upon sincerely following what men said. God expects us to examine the facts and choose what is Biblical. We are accountable for what we choose to believe individually.

We must all be Bible students. There is no choice in this matter. We will not all attain the same levels of understanding, but the cardinal doctrines can be clearly understood by all and proved from a reasonable grasp of scripture. Creeds, confessions and catechisms were provided for believers in years gone by to help folk understand basic doctrines. This sort of discipline is now shunned. But if people do not get taught the pattern of sound doctrine early on, they will eventually develop their own pattern from various sources which may not be helpful. Leaders have a responsibility here to teach Biblical truth (not party politics) to those in their care.

### **3. The need to contend**

*I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. (Jude 3)*

Here, the word of God through Jude appeals to us to contend for what we believe. The word means 'to struggle for', 'to earnestly contend for'. In English, the word 'contend' means to fight for, to strive with, struggle with, argue with, compete. We are not meant to be passive about the truth. Our tolerance in love does not extend to the perversion of the Gospel of Christ.

Do you realise that God expects us to fight for the truth. This letter is addressed to all who are called, not to the elders of a church. We must all strive for the purity of the Gospel. When was the last time you fought for the truth? Are you one who feels that it is more important to keep in good relationship with everyone even if the truth is watered down as a result. If so, you are disobeying this word. Without truth, there is no real relationship. This is true even of human relationships. Marriage is dead where it is based upon lies and deceit, for instance.

In 2 John it says:

*Any one who goes ahead and does not abide in the doctrine of Christ does not have God ... If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting; for he who greets him shares in his wicked work. (2 Jn 9-11)*

The force of this cannot be weakened by saying it only refers to giving false teachers hospitality. We are specifically told not to even greet false teachers or we share in their wicked work. Now this is obviously only referring to cardinal doctrines and the text mentions specifically the doctrine of Christ. We must not withdraw from people who

disagree with us on secondary issues like the mode of baptism or the interpretation of eschatology (doctrine of the last things). But we are clearly called to make judgment of teaching. This is not just to leaders but to all. Whether the 'elect lady' of v1 is a person or a metaphor for the church, it is clear that not only leaders are in view here, but all the Lord's people. We are responsible for whom we greet and associate with. We must not identify in any way with false teachers. To make this judgment, we must ourselves be clear on what sound teaching is. We all have a responsibility.

It may be uncomfortable, but we are commanded to contend for the faith. This is the summation of what we believe, the truth of God's word. We must judge what we hear, discern what is right and wrong and take steps to fight for what is true. Unity with other Christians can never be at the expense of cardinal Christian doctrines. History is replete with examples of the result of diluting truth for sincere reasons. The result is the loss of the testimony of Christ and the dissipation of the Church.

## Examples

### Jesus

It is a fallacy to think that Jesus was incredibly tolerant and always expressed love. That he was more concerned with people than with issues. In fact, Jesus was incredibly powerful in his rebuke of error and those that taught it. Here are some examples.

*You are of your father the Devil ... He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him ... you are not of God.* (Jn 8:44-47)

*Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs which outwardly appear beautiful, but within they are full of dead men's bones, and all uncleanness. So you also appear righteous to men, but within you are full of hypocrisy and iniquity.* (Matt 23:27-28)

*Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honours me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandment of men.' You leave the commandment of God and hold fast the tradition of men.* (Mk 7:6-8)

*Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves.* (Matt 7:15)

Jesus himself will ultimately distinguish and reject many that fooled Christians with their works of power and charismatic gifts:

*Not every one who says to me, 'Lord, Lord', shall enter the kingdom of heaven, but he who does the will of my father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then I will declare to them, 'I never knew you; depart from me, you evildoers.'* (Matt 7:21-23)  
(See also: Mk 12:38-40; Matt 6:5,15, 23:13-15)

## **Paul**

Like his master, Jesus, Paul could also use stinging invective against individuals when the truth of the Gospel was at stake.

*You are severed from Christ you who would be justified by the law; you have fallen away from grace ... he who is troubling you will bear his judgment ... I wish those who unsettle you would mutilate themselves! (Gal 5:4-12)*

*If we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed. (Gal 1:8 repeated in v9)*

*When Cephas [Peter] came to Antioch I opposed him to his face, because he stood condemned. (Gal 2:11)*

*O foolish Galatians! Who has bewitched you. (Gal 3:1)*

*God shall strike you, you whitewashed wall! (Acts 23:3)*

*He (an elder) must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it. For there are many insubordinate men, empty talkers and deceivers, especially the circumcision party; they must be silenced ... rebuke them sharply. (Titus 1:9-13)*

## **Jude**

*Admission has been secretly gained by some who long ago were designated for this condemnation, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. (Jude 4)*

*These men revile whatever they do not understand, and by those things that they know by instinct as irrational animals do, they are destroyed. Woe to them! For they walk in the way of Cain and abandon themselves for the sake of gain ... they are blemishes on your loves feasts ... looking after themselves; waterless clouds, carried along by the winds; fruitless trees in late autumn, twice dead etc. (Jude 10+)*

## **Conclusion**

We are called to judge in a correct manner. We cannot avoid it. To ignore judging properly in order to be safe from making a mistake is not an option for we are held accountable to God for what we choose to follow. Jesus tells us to take heed how we hear, blessing follows hearing properly but judgment results from failing to hear God's word (Lk 8:18). If we follow a false teaching in order to avoid being divisive or intolerant, God will hold us accountable. Furthermore, we must contend for the truth whenever cardinal issues are being attacked. To fail in this regard is to dishonour God.

In another paper I will look at ethical issues and the occasions when we must judge individuals because of their practices.



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## Appendix One

# Relevant texts containing cognates of 'Judge' in the KJV

**Relevant texts in English and Greek (Scrivener 1881) containing the words: 'judge', 'judged', 'judgest', 'judgeth', 'judgment'.**

KJV Matthew 7:1 **Judge** not, that ye be not judged.  
GNS Matthew 7:1 Mh. kri,nete( i[na mh. kriqh/te\

KJV Matthew 7:2 For with what judgment ye **judge**, ye shall be judged: and with what measure ye mete, it shall be measured to you again.  
GNS Matthew 7:2 evn w-| ga.r kri,mati kri,nete kriqh,sesqe\ kai. evn w-| me,trw| metrei/te( avntimetrhqh,setai u`mi/nÅ

KJV Luke 6:37 **Judge** not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:  
GNS Luke 6:37 mh. kri,nete( kai. ouv mh. kriqh/teiÅ kai. mh. katadika,zete( kai. ouv mh. katadikasqh/te\ avpolu,ete( kai. avpoluqh,sesqe\

KJV Luke 12:57 Yea, and why even of yourselves **judge** ye not what is right?  
GNS Luke 12:57 ti, de. kai. avfV e` autw/n ouv kri,nete to. di,kaionÈ

KJV John 7:24 **Judge** not according to the appearance, but **judge** righteous judgment.  
GNS John 7:24 mh. kri,nete katV o;yin( avlla. th.n dikai,an kri,sin kri,nateÅ

KJV John 8:16 And yet if I **judge**, my judgment is true: for I am not alone, but I and the Father that sent me.  
GNS John 8:16 kai. eva.n kri,nw de. evgw,( h` kri,sij h` evmh. avlhqh,j evstin\ o[ti mo,noj ouv k eivmi,( avlIV evgw.( kai. o` pe,myaj me path,rÅ

KJV John 8:26 I have many things to say and to **judge** of you: but he that sent me is true; and I speak to the world those things which I have heard of him.  
GNS John 8:26 polla. e;cw peri. u`mw/n lalei/n kai. kri,nein\ avlIV o` pe,myaj me avlhqh,j evsti( kavgw. a] h;kousa parV avtou/ tau/ta le.gw eivj to.n ko,smonÅ

KJV John 12:47 And if any man hear my words, and believe not, I **judge** him not: for I came not to **judge** the world, but to save the world.  
GNS John 12:47 kai. eva,n ti,j mou avkou,sh| tw/n r`hma,twn kai. mh. pisteu,sh|( evgw. ouv kri,nw avto,n\ ouv ga.r h=lqon i[na kri,nw to.n ko,smon( avlIV i[na sw,sw to.n ko,smonÅ

KJV Romans 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not **judge** him that eateth: for God hath received him.  
GNS Romans 14:3 o` evsqi,wn to.n mh. evsqi,onta mh. evxouqenei,tw( kai. o` mh. evsqi,wn to.n evsqi,onta mh. krine,tw\ o` Qeo.j ga.r avto.n prosela,betoÅ

KJV Romans 14:10 But why dost thou **judge** thy brother? or why dost thou set at nought

thy brother? for we shall all stand before the judgment seat of Christ.

GNS Romans 14:10 su. de. ti, kri,nejj to.n avdelfo,n souË h' kai. su. ti, evxouqenei/j to.n avdelfo,n souË pa,ntej ga.r parasthso,meqa tw/| bh,mati tou/ Cristou/Å

KJV Romans 14:13 Let us not therefore **judge** one another any more: but **judge** this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

GNS Romans 14:13 Mhke,ti ou=n avllh,louj kri,nwmen\ avlla. tou/to kri,nate ma/llon( to. mh. tiqe,nai pro,skomma tw/| avdelfw/| h' ska,ndalonÅ

KJV 1 Corinthians 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I **judge** not mine own self.

GNS 1 Corinthians 4:3 evmoi. de. eivj evla,cisto,n evstin i[na u`fv u`mw/n avnakriqw/( h' u`po. avnqrwpi,nhj h`me,raj\ avllv ouvde. evmauto.n avnakri,nwÅ

KJV 1 Corinthians 4:5 Therefore **judge** nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

GNS 1 Corinthians 4:5 w[ste mh. pro. kairou/ ti kri,nete( e[wj a'n e;lqh| o` Ku,rioj( ojj kai. fwti,sei ta. krupta. tou/ sko,touj( kai. fanerw,sei ta.j boula.j tw/n kardiw/n\ kai. to,te o` e;painoj genh,setai e`ka,stw| avpo. tou/ Qeou/Å

KJV 1 Corinthians 5:12 For what have I to do to **judge** them also that are without? do not ye **judge** them that are within?

GNS 1 Corinthians 5:12 ti, ga,r moi tou.j e;xw kri,neinË ouvci. tou.j e;sw u`mei/j kri,neteË

KJV 1 Corinthians 6:2 Do ye not know that the saints shall **judge** the world? and if the world shall be judged by you, are ye unworthy to **judge** the smallest matters?

GNS 1 Corinthians 6:2 ouvki oi;date o[ti oi` a[gioi to.n ko,smon krinou/siË kai. eiv evn u`mi/n kri,netai o` ko,smoj( avna,xioi, evste krithri,wn evlaci,stownË

KJV 1 Corinthians 6:3 Know ye not that we shall **judge** angels? how much more things that pertain to this life?

GNS 1 Corinthians 6:3 ouvki oi;date o[ti avgge,louj krinou/menË mh,tige biwtika,Ë

KJV 1 Corinthians 6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to **judge** between his brethren?

GNS 1 Corinthians 6:5 pro.j evtroph.n u`mi/n le,gwÅ ou[twj ouvki evstin evn u`mi/n sofo.j ouvde. ei-j( ojj dunh,setai diakri/nai avna. me,son tou/ avdelfou/ avtouto/(

KJV 1 Corinthians 10:15 I speak as to wise men; **judge** ye what I say.

GNS 1 Corinthians 10:15 w`j froni,mouj le,gw( kri,nate u`mei/j o[ fhmiÅ

KJV 1 Corinthians 11:13 **Judge** in yourselves: is it comely that a woman pray unto God uncovered?

GNS 1 Corinthians 11:13 evn u`mi/n avvtou/j kri,nate\ pre,pon evsti. gunai/ka avkataka,lupton tw/| Qew/| proseu,cesqaiË

KJV 1 Corinthians 11:31 For if we would **judge** ourselves, we should not be judged.

GNS 1 Corinthians 11:31 eiv ga.r e`autou.j diekri,nomen( ouvki a'n evkrino,meqa\

KJV 1 Corinthians 14:29 Let the prophets speak two or three, and let the other **judge**.

GNS 1 Corinthians 14:29 profh/tai de. du,o h' trei/j lalei,twsan( kai. oi` a;lloi diakrine,twsan

KJV Colossians 2:16 Let no man therefore **judge** you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

GNS Colossians 2:16 Mh. ou=n tij u`ma/j krine,tw evn brw,sei h' evn po,sei( h' evn me,rei e`orth/j h' noumhni,aj h' sabba,twn\

KJV James 4:11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou **judge** the law, thou art not a doer of the law, but a **judge**.

GNS James 4:11 Mh. katalalei/te avllh,lwn( avdelfoi,Å o` katalalw/n avdelfou/( kai. kri,nwn to.n avdelfo.n avtou/( katalalei/ no,mou( kai. kri,nei no,mon\ eiv de. no,mon kri,nej( ouv k ei= poiht.j no,mou( avlla. krith,jÅ

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

GNS Matthew 7:1 Mh. kri,nete( i[na mh. kriqh/te\

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

GNS Matthew 7:2 evn w-| ga.r kri,mati kri,nete kriqh,sesqe\ kai. evn w-| me,trw| metrei/te( avtimetrhqh,setai u`mi/nÅ

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

GNS Luke 6:37 mh. kri,nete( kai. ouv mh. kriqh/teiÅ kai. mh. katadika,zete( kai. ouv mh. katadikasqh/te\ avpolu,ete( kai. avpoluqh,sesqe\

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

GNS 1 Corinthians 2:15 o` de. pneumatiko.j avnakri,nei me.n pa,nta( avto.j de. u`pV ouvdeno.j avnakri,netaiÅ

KJV 1 Corinthians 5:3 For I verily, as absent in body, but present in spirit, have **judged** already, as though I were present, *concerning* him that hath so done this deed,

GNS 1 Corinthians 5:3 evgw. me.n ga,r w`j avpw.n tw/| sw,mati parw.n de. tw/| pneu,mati( h;dh ke,krika w`j parw.n( to.n ou[tw tou/to katergasa,menon(

KJV 1 Corinthians 6:2 Do ye not know that the saints shall judge the world? and if the world shall be **judged** by you, are ye unworthy to judge the smallest matters?

GNS 1 Corinthians 6:2 ouv k oi;date o[ti oi` a[gioi to.n ko,smon krinou/siÈ kai. eiv evn u`mi/n kri,netai o` ko,smoj( avna,xioi, evste krithri,wn evlaci,stwnÈ

KJV 1 Corinthians 11:31 For if we would judge ourselves, we should not be **judged**.

GNS 1 Corinthians 11:31 eiv ga.r e`autou.j diekri,nomen( ouv k a'n evkrino,meqa\

KJV 1 Corinthians 14:24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is **judged** of all:

GNS 1 Corinthians 14:24 eva.n de. pa,ntej profhteu,wsin( eivse,lqh| de, tij a;pistoj h' ivdiw,thj( evle,gcetai u`po. pa,ntwn( avnakri,netai u`po. pa,ntwn(

KJV Romans 14:4 Who art thou that **judgest** another man's servant? to his own master he

standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.  
GNS Romans 14:4 su. ti,j ei= o` kri,nwn avllo,trion oivke,thnÈ tw/| ivdi,w| kuri,w| sth,kei h' pi,pteiÅ staqh,setai de,\ dunato.j ga.r evstin o` Qeo.j sth/sai auvto,nÅ

KJV James 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that **judgest** another?

GNS James 4:12 ei-j evstin o` nomoqe,thj( o` duna,menoj sw/sai kai. avpole,sai\ su. ti,j ei= ojj kri,nejj to.n e[teronÈ

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

GNS 1 Corinthians 2:15 o` de. pneumatiko.j avnakri,nei me.n pa,nta( auvto.j de. u`pV ouvdeno.j avnakri,netaiÅ

KJV James 4:11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and **judgeth** his brother, speaketh evil of the law, and **judgeth** the law: but if thou judge the law, thou art not a doer of the law, but a judge.

GNS James 4:11 Mh. katalalei/te avllh,lwn( avdelfoi,Å o` katalalw/n avdelfou/( kai. kri,nwn to.n avdelfo.n auvtou/( katalalei/ no,mou( kai. kri,nei no,mon\ eiv de. no,mon kri,nejj( ouvkei= poiht.j no,mou( avlla. krith,jÅ

KJV Matthew 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the **judgment**: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

GNS Matthew 5:22 evgw. de. le,gw u`mi/n o[ti pa/j o` ovrgizo,menoj tw/| avdelfw/| auvtou/ eivkh/ e;nocoj e;stai th/| kri,sei\ ojj dV a'n ei;ph| tw/| avdelfw/| auvtou/( ~raka,( e;nocoj e;stai tw/| sunedri,w| ojj dV a'n ei;ph|( Mwre,( e;nocoj e;stai eivj th.n ge,ennan tou/ puro,jÅ

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

GNS Matthew 7:2 evn w-| ga.r kri,mati kri,nete kriqh,sesqe\ kai. evn w-| me,trw| metrei/te( avntimetrhqh,setai u`mi/nÅ

KJV John 5:30 I can of mine own self do nothing: as I hear, I judge: and my **judgment** is just; because I seek not mine own will, but the will of the Father which hath sent me.

GNS John 5:30 Ouv du,namai evgw. poiei/n avpV evmautou/ ouvde,n\ kaqw.j avkou,w( kri,nw\ kai. h` kri,sij h` evmh. dikai,a evsti,n\ o[ti ouv zhtw/ to. qe,lhma to. evmo.n( avlla. to. qe,lhma tou/ pe,myanto,j me patro,jÅ

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

GNS John 7:24 mh. kri,nete katV o;yin( avlla. th.n dikai,an kri,sin kri,nateÅ

KJV John 8:16 And yet if I judge, my **judgment** is true: for I am not alone, but I and the Father that sent me.

GNS John 8:16 kai. eva.n kri,nw de. evgw,( h` kri,sij h` evmh. avlhqh,j evstin\ o[ti mo,noj ouvkeivmi,( avllV evgw.( kai. o` pe,myaj me path,rÅ

KJV Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the **judgment** seat of Christ.

GNS Romans 14:10 su. de. ti. kri,nejj to.n avdelfo,n souÈ h' kai. su. ti. evxouqenei/j to.n

avdelfo,n souÈ pa,ntej ga.r parasthso,meqa tw| bh,mati tou/ Cristou/Å

KJV 1 Corinthians 4:3 But with me it is a very small thing that I should be judged of you, or of man's **judgment**: yea, I judge not mine own self.

GNS 1 Corinthians 4:3 evmoi. de. eivj evla,cisto,n evstin i[na u`fV u`mw/n avnakriqw/( h' u`po. avnqrwpi,nhj h`me,raj\ avllV ouvde. evmauto.n avnakri,nwÅ

KJV 1 Corinthians 7:25 Now concerning virgins I have no commandment of the Lord: yet I give my **judgment**, as one that hath obtained mercy of the Lord to be faithful.

GNS 1 Corinthians 7:25 Peri. de. tw/n parqe,nwn evpitagh.n Kuri,ou ouvkw e;cw\ gnw,mhn de. di,dwmi w`j hvlehme,noj u`po. Kuri,ou pisto.j ei=naiÅ

KJV 1 Corinthians 7:40 But she is happier if she so abide, after my **judgment**: and I think also that I have the Spirit of God.

GNS 1 Corinthians 7:40 makariwte,ra de, evstin eva.n ou[twj mei,nh|( kata. th.n evmh.n gnw,mhn\ dokw/ de. kavgw. Pneu/ma Qeou/ e;ceinÅ

KJV Philippians 1:9 And this I pray, that your love may abound yet more and more in knowledge and *in* all **judgment**;

GNS Philippians 1:9 kai. tou/to proseu,comai( i[na h` avga,ph u`mw/n e;ti ma//lon kai. ma//lon perisseu,h| evn evpignw,sei kai. pa,sh| aivsqh,sei(

[For a complete picture, texts must be examined which command judgment but do not use the precise word, e.g. *'deliver such a one to Satan'*, *'reprove them'*, *'withdraw from them'* etc..]