



Judging Others

Judging is the improper destructive criticism either by a believer out of fellowship or an unbeliever under certain conditions. Discernment is the proper evaluation of people, events, problems, and is the monopoly of the believer in fellowship under the control of the Holy Spirit. Obviously a believer must evaluate, test, prove, and make decisions many times each day. To fulfill divine viewpoint, you must be in fellowship when you do this. The absolute criterion for discernment or evaluation is the Word of God. Heb. 4:12.

"For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart." (Hebrews 4:12, NASB)

When a believer is out of fellowship, they may or may not evaluate correctly. However, nothing they do is acceptable to the Lord for they are out of fellowship and operating on the basis of human good from the source of the old sin nature. Their evaluation may not be based on facts and can do a great deal of harm.

The "elect" in Romans 8:33, refers to every believer in Jesus Christ whether spiritual or carnal. Criticism of any believer is destructive and is never valid. Constructive discernment in fellowship given with His leadership is bona fide.

"Who will bring a charge against God's elect? God is the one who justifies;" (Romans 8:33, NASB)

The believer is prohibited from judging other believers. When you judge others, you are challenging the plan of God. You are not greater than the plan of God. Your critical thoughts are outside the will of God. Matt. 7:1-2; Rom. 14:4; Rom. 14:10.

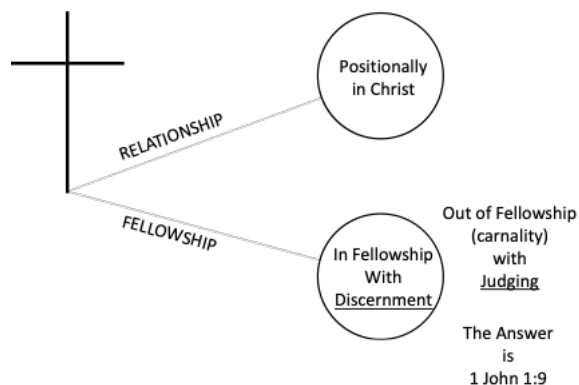
"Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you." (Matthew 7:1-2, NASB)

"Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand." (Romans 14:4, NASB)

"But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God." (Romans 14:10, NASB)

However, a believer has the right to discern when in fellowship. When the Holy Spirit is in control, what would otherwise be destructive criticism, becomes constructive discernment. 1 Cor. 2:15. See the diagram below.

"But he who is spiritual appraises all things, yet he himself is appraised by no one." (1 Corinthians 2:15, NASB)



Only the spiritual maturing believer with a nearly completed edification complex in the right lobe of the soul has the discernment to know how and when to evaluate others based on the Bible doctrine resident in their soul. Thus, the believer is to grow up spiritually as rapidly as possible. Heb. 5:11-14; James 3.

"Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil." (Hebrews 5:11-14, NASB)

Every believer has a right to privacy before God. Every believer must live their own life as unto the Lord. You are answerable to the Lord. Divine Institution #1- Volition means you have the right to judge yourself when out of fellowship. For the sins that you can remember or are aware of, you simply name them or cite them to God the Father. He then restores you to fellowship with God via the filling of the Holy Spirit. 1 John 1:9.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

An unbeliever who is a judge or a policeman is given authority under Divine Institution #1 - Volition and #4 - Nationalism to judge others' actions. Parents out of fellowship, still should follow the four divine institutions (volition, marriage, family, and nationalism) in judging their children. The main thing is for the believer to stay in fellowship and discern! God will judge the believer for their failures and for their carnality. Heb. 12:6-7.

"FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES." It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?" (Hebrews 12:6-7, NASB)

God's plan does not require your help in judging other believers. Leave discipline in the hands of the Lord except in your own family as a parent to child relationship. Part of God's work in the plan of God includes divine discipline. He is your best and only Judge. The plan of God is the work of God and accomplished by God apart from human advice or help. Therefore, there is no place in the plan of God for the believer to malign, gossip, judge, take vengeance or accuse another believer. Prov. 6.

Satan is permitted to accuse believers, but only him. When Satan accuses a believer, Jesus Christ acts at their defense attorney. The case is always thrown out of court because it is a family affair and that all sins have already been paid for. Job 1; Job 2; Rev. 12:10; 1 John 2:1-2.



“Then I heard a loud voice in heaven, saying, “Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.” (Revelation 12:10, NASB)

“My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:1-2, NASB)

It is a sin to judge the life of an unbeliever. It is wrong to intrude into their privacy by judging or maligning them, in fact it is a sin. In fellowship, you need discernment. It is not wrong to discern the false thinking of an unbeliever or discern the apostasy of an unbeliever when you are giving the Gospel to the unbeliever or helping a believer grow in the Lord. When does discussing someone become gossip? If you can answer this question biblically, you are mature and have an edification complex of the soul.

In salvation, the work of the Lord Jesus Christ on the Cross is the provision. The work of the Holy Spirit at the point of believing provides the mechanics. In the Christian way of life, the work of the Holy Spirit controlling the spiritual life provides the enablement. In eternity, the work of the Father provides everything for eternity.

In criticizing the believer or judging the believer, the Father does the work in the spiritual life. Grace then depends upon who and what God is, not who and what man is. Therefore, under grace, only God with His perfect righteousness and justice has the right to judge.

When a believer judges another believer, they are guilty of subtle but blasphemous legalism. The believer justifies their criticism, says they are operating under the principle of human good, but human good is legalism. The believer with scar tissue is a vicious judger - worse than an unbeliever can be.

Manifestation of Negative Volition

Only a maximum amount of doctrine can keep the tongue in line. James 3:2; James 3:8; James 3:17.

“For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.” (James 3:2, NASB)

“But no one can tame the tongue; it is a restless evil and full of deadly poison.” (James 3:8, NASB)

“But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.” (James 3:17, NASB)

In James 3:2, “a perfect man” is τέλειος (teleios) and means completed, mature. The same word used in Hebrews 5:14 and means mature, fully grown. “To bridle” is the aorist active infinitive of χαλινάγωγεω (chalinagōgeō) and means to guide with a bridle, to hold in check.

“But solid food is for the mature, who because of practice have their senses trained to discern good and evil.” (Hebrews 5:14, NASB)

Judging others is symptomatic of every kind of human viewpoint. Remarks regarding the communicator of Bible doctrine is a lack of authority orientation. Comments like, “He is unapproachable, you can’t talk with him,” “He is too dogmatic, you can’t reason with him,” “He is never wrong, you can’t correct him” will lead to severe double divine discipline. Be careful. James 3:16.

“For where jealousy and selfish ambition exist, there is disorder and every evil thing.” (James 3:16, NASB)



If your thoughts or worse yet, your words sound anything like the following statements, you are likely in for some tough sledding in the department of divine discipline. For example, “He has an authoritarian manner of declaration that approaches blind dogmatism.” “He has an all-encompassing omniscience on all subjects he undertakes to discuss.” “He is an unapproachable intolerant spirit, unwilling to be taught and unreachable with discussion on opposing views.” “He is too conceited, you can’t touch him.” “He is a little dictator, you can’t tell him anything.”

Badmouthing attacks both the person and the message of the communicator. 2 Cor. 10:1-2; 2 Cor. 10:4-6; 2 Cor. 10:9.

“Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent! I ask that when I am present I need not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.” (2 Corinthians 10:1-2, NASB)

“for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete.” (2 Corinthians 10:4-6, NASB)

“for I do not wish to seem as if I would terrify you by my letters.” (2 Corinthians 10:9, NASB)

Criticizing others is ultimately against the essence of God and the mind of God. “The preaching is too strong and personal. There is too little preaching and too much teaching. Categorical doctrine is the only right way, therefore all other ministers, no matter how fundamental, have been all wrong. The original languages are used to snow me, I can’t check him out!” Sheep checking out the Shepherd? “The language in the pulpit is crude and it offends me. The necessity of daily teaching bothers me, no previous generations of people emphasized it. The local church is emphasized to the exclusion of Bible colleges, seminaries, camp programs, child evangelism, missions, etc.”

“His message is intolerant of other views, churches, denominations, and individuals. He does not have a loving message. His message neglects the social needs of his congregation. He does not give an invitation. How can people get saved here? He is a very subtle false teacher. He is the devil incarnate.”

If these are your thoughts or discussion topics with others regarding any pastor-teacher, look out! You are very likely already under some serious divine discipline.

The Solution to People who Judge Others

The solution to people who insist on judging others is to stay in fellowship, function under the grace apparatus for perception daily by learning and applying *epignosis* Bible doctrine and thereby growing spiritually. Always consider the source and do not judge them. Gal. 6:1.

“Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.” (Galatians 6:1, NASB)

Likely, they need more Bible doctrine in their souls. You could relate some applicable doctrine to them. Possibly they need to be set straight. You may have to challenge their human viewpoint. Whatever you do, use discretion and avoid a judging tone. 2 Cor. 10:5-6.

“We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete.” (2 Corinthians 10:5-6, NASB)



If they persist, you may have to separate from them. 2 Cor. 6:11-12; Rom. 16:17-18.

“Our mouth has spoken freely to you, O Corinthians, our heart is opened wide. You are not restrained by us, but you are restrained in your own affections.” (2 Corinthians 6:11-12, NASB)

“Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.” (Romans 16:17-18, NASB)

You might suggest that they discuss the issue with the pastor or one of the deacons. You might say, “Have you talked face to face with the pastor about this? Do you understand his divine-delegated authority under his spiritual gift? Titus 2:15.

“These things speak and exhort and reprove with all authority. Let no one disregard you.” (Titus 2:15, NASB)

Do they come to all of the Bible classes? Are they quoting what someone else has said? Are they the spokesman for a group of people, but won't give any names? Remember, if people have rejected grace in 1 John 1:9 or think salvation is “asking Jesus in your heart,” you are dealing with carnal, emotional revolt or reversionistic believers.

Greek Words Used for Judging

Krino

Κρίνω (Krino) is translated in a number of ways as “to judge.” *Krino* can be used in a good sense and it can be used in a bad sense. 1 Cor. 10:15; Matt. 7:1-2. Context determines in which sense *krino* is used. Note especially John 7:24 and Romans 14:13.

“I speak as to wise men; you judge what I say.” (1 Corinthians 10:15, NASB)

“Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.” (Matthew 7:1-2, NASB)

“Do not judge according to appearance, but judge with righteous judgment.” (John 7:24, NASB)

“Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way.” (Romans 14:13, NASB)

Krino means to select or to prefer in Romans 14:5. This is legitimate judging.

“One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind.” (Romans 14:5, NASB)

Krino means to judge in 1 Corinthians 10:15. This is discernment in the correct sense.

“I speak as to wise men; you judge what I say.” (1 Corinthians 10:15, NASB)

Krino means to reach a decision in 1 Corinthians 7:37. This is to make a decision in the right sense, but context determines.

“But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin daughter, he will do well.” (1 Corinthians 7:37, NASB)

Krino means to hold court as a legal term. It was the right of Paul and the congregation to hold court



regarding members of a local church in 1 Corinthians 5:12. For believers, this is legitimate.

“For what have I to do with judging outsiders? Do you not judge those who are within the church?” (1 Corinthians 5:12, NASB)

Paul, as a Roman citizen, states to the Jews who were accusing him falsely of breaking the law that he should be tried before the Roman court in Acts 25:7-10. Here, it is legitimate for courts to judge cases where laws may have been broken.

“After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove, while Paul said in his own defense, “I have committed no offense either against the Law of the Jews or against the temple or against Caesar.” But Festus, wishing to do the Jews a favor, answered Paul and said, “Are you willing to go up to Jerusalem and stand trial before me on these charges?” But Paul said, “I am standing before Caesar’s tribunal, where I ought to be tried. I have done no wrong to the Jews, as you also very well know.” (Acts 25:7-10, NASB)

Krino means to settle a dispute or quarrel in 1 Corinthians 6:5-6. *Krino* here is translated “goes to law.” In this sense, it is used in settling disputes in court between two believers, but is not legitimate.

“I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers?” (1 Corinthians 6:5-6, NASB)

Krino refers to the perfect judge - Jesus Christ in 2 Timothy 4:1. Our Lord is the only righteous judge. For believers to pass judgment upon someone else is just to express an opinion. This is not bona fide. This would be a believer out of fellowship. The believer may carefully counsel another believer with Bible doctrine, but don’t judge! Matt. 7:1-2; Luke 6:37.

“I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:” (2 Timothy 4:1, NASB)

“Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.” (Matthew 7:1-2, NASB)

“Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.” (Luke 6:37, NASB)

In John 7:24, “judge” is used to admonish against improper or sinful judgment, but to judge righteously and discern according to the Word of God while filled with the Holy Spirit.

“Do not judge according to appearance, but judge with righteous judgment.” (John 7:24, NASB)

Krino is used in the following verses to pass an unfavorable judgement upon, to criticize, to find fault with, to condemn. In Romans 2:1 and Romans 2:23, *krino* is either a mental attitude sin or a sin of the tongue or both.

“Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.” (Romans 2:1, NASB)

“You who boast in the Law, through your breaking the Law, do you dishonor God?” (Romans 2:23, NASB)

In Romans 14:3, *krino* means to keep your nose out of other people’s business.



“The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.” (Romans 14:3, NASB)

In Romans 14:10 and 1 Corinthians 4:5, *krino* means to delegate all judgment to the Lord.

“But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.” (Romans 14:10, NASB)

“Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.” (1 Corinthians 4:5, NASB)

In Romans 14:13, *krino* is used in a bad sense and also a good sense.

“Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way.” (Romans 14:13, NASB)

In 1 Corinthians 10:29, *krino* is used to mean live and let live. Live your life as unto the Lord, not unto other people. In essence Paul is saying, “Why is my freedom of action to be unfavorably judged by another man's scruples?”

“I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience?” (1 Corinthians 10:29, NASB)

In Colossians 2:16 and James 4:11-12, *krino* is used to mean let other believers live their lives as unto the Lord. You put yourself up as God and play the Holy spirit when you judge in this manner.

“Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it. There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?” (James 4:11-12, NASB)

A good concluding verse for *krino* is Romans 14:22. This is freedom from a guilt complex.

“The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves.” (Romans 14:22, NASB)

One can conclude from the study of *krino* that the word is used in a good sense (discernment) and in a bad sense (condemnation or carnal judgment). The context determines and spiritual maturity makes the application clear.

Anakrino

Ἀνακρίνω (*Anakrinō*) means to pass judgement upon, which comes to mean to examine, to examine for answers. In Acts 17:11, this is a legitimate positive attitude toward the Scriptures.

“Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.” (Acts 17:11, NASB)

In 1 Corinthians 10:25 and 1 Corinthians 10:27, *anakrinō* is translated “without asking questions.” This simply states that in cases like this you are to not make an issue out of food set before you. You are to discern, while in fellowship. The proof that *krino* or *anakrino* take on a good connotation under certain conditions is found in these passages among others.

“Eat anything that is sold in the meat market without asking questions for conscience' sake;” (1 Corinthians 10:25, NASB)



"If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake." (1 Corinthians 10:27, NASB)

In 1 Corinthians 2:14-15, *anakinō* is "appraised" is means to appraise, to examine or judge, to investigate, enquire into, to scrutinize, to sift, to question. A "natural man" is the unbeliever. "Spiritually discerned" indicates that a believer filled with the Holy Spirit can properly discern or appraise based on the *epignosis* Bible doctrine in their soul.

"But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one." (1 Corinthians 2:14-15, NASB)

Diakrino

Διακρίνω (Diakrino) means to judge through, to be at odds with oneself, to doubt, to waver.

In Romans 4:20, Abraham did not "waver" (*diakrino*).

"yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God," (Romans 4:20, NASB)

In Romans 14:23, "he who doubts" is *diakrino*. This is an introspective judging which proceeds out of a guilt complex. This is not bona fide.

"But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin." (Romans 14:23, NASB)

In 1 Corinthians 4:7, "regards you as superior" is *diakrino* and means to make a distinction. This is describing the sin of impartiality by exalting one person over another. This is not recognizing that a person is what they are because of the grace of God.

"For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?" (1 Corinthians 4:7, NASB)

In 1 Corinthians 14:29, *diakrino* means to "pass judgment" which was legitimate in the context between 30-70 AD.

"Let two or three prophets speak, and let the others pass judgment." (1 Corinthians 14:29, NASB)

In 1 Corinthians 11:31, *diakrino* means to "judged ourselves."

"But if we judged ourselves rightly, we would not be judged." (1 Corinthians 11:31, NASB)

In 1 Corinthians 6:5, *diakrino* means to "to decide" or to render a decision. Here, to decide is used in the sense of discernment.

"I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren," (1 Corinthians 6:5, NASB)

Diakrasis

Διάκρισις (Diakrasis) used in Hebrews 5:14, is "discern" and refers to the mature believer's ability to consistently discern. "Mature" refers to mature believers and maturing believers with nearly completed edification complexes in their souls. James 3 backs this up regarding the training of the tongue.

"But solid food is for the mature, who because of practice have their senses trained to discern good and evil." (Hebrews 5:14, NASB)



“So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire!” (James 3:5, NASB)

“But no one can tame the tongue; it is a restless evil and full of deadly poison.” (James 3:8, NASB)

Kritikos

Κριτικός (Kritikos) is the Greek word from which we get the English word “critical.” This word is used once in the Word of God and is a quality ascribed to the Word of God as an absolute criterion of judgment. Heb. 4:12.

“For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (Hebrews 4:12, NASB)

It stands to the everlasting credit of Bible doctrine that if you know the Word biblically and categorically and use it while in fellowship, you will gain discernment as well.

Dokimadzo

Δοκιμάζω (Dokimadzo) means to test, to prove, to approve, to scrutinize, to make a decision. In 1 Corinthians 16:3, *dokimadzo* is “approve” and in 1 and Philippians 1:10 it means discernment in separating the better from the best.

“When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;” (1 Corinthians 16:3, NASB)

“so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;” (Philippians 1:10, NASB)

In 1 Thessalonians 2:4, *dokimadzo* is “approved” and in 1 John 4:1, it is “test” and means to test, to prove, to scrutinize. This means to test them by comparing them to Bible doctrine. Bible doctrine points out the problem. This is a powerful word for discernment that is used in a good sense - the application of Bible doctrine to experience.

“but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.” (1 Thessalonians 2:4, NASB)

“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.” (1 John 4:1, NASB)