**TL04-01 Techniques of the Christian Life - The Technique of Confessing Sins, No. 5**

*See Greek and Hebrew Parsing Abbreviations Tables at the bottom.*

Now we're looking at the fifth segment on the subject of The Confession of Sin, which is one of the techniques of the Christian life. We find as we examine the Word of God that God has revealed certain techniques which are basic to Christian living. If you're going to live the Christian life, you have to know these techniques. One of them is this one that we've been examining and we're coming to a very crucial application of this technique--an application which has long range repercussions, both now and as far as eternity is concerned for you personally. If we sin we break fellowship with the Heavenly Father and confession of known sins is the way to repair that broken fellowship. Without this fellowship, you are incapable of walking daily with the Lord, no matter what you know. Again I want to caution you to please remember that it makes no difference how far you've gone in the Christian life. Once fellowship is broken, you have entered a period of maximum danger to your spiritual life, and practically overnight you can deteriorate from someone who is close to the Lord to someone who is just completely disoriented where you don't know up from down.

So without fellowship in your daily walk there can be no spiritual growth and there can be no Christian service productive of divine good. You may keep serving the Lord, but what you'll keep cranking out is something that God rejects because it comes from the good side of your old sin nature and therefore it is human good.

We have found that 1 John 1:9 is the key verse. It is the answer. It is the first thing a convert needs to learn. After a person understands John 3:16 and believes what that verse says, the very next thing he must learn is 1 John 1:9. Otherwise, you will put that Christian immediately upon a disastrous course in his spiritual life. And this is the one verse that Satan assiduously attempts to keep a convert from understanding.

**1Jn 1:9**  If**G1437 COND** we confess**G3670 V-PAS-1P** our sins, he is faithful and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from**G575 PREP** all**G3956 A-GSF** unrighteousness**G93 N-GSF**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

**G575** - (Preposition) apo (apo'): from, away from (from, away from.)

**G3956** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves). - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.)

**Joh 3:16**  For God so loved**G25 V-AAI-3S** the world, that he gave**G1325 V-AAI-3S** his only begotten Son, that whosoever believeth**G4100 V-PAP-NSMin** him should not perish**G622 V-2AMS-3S**, but have**G2192 V-PAS-3S** everlasting life.

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G4100**  - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of 622 /apóllymi dating back to Homer (900 bc.]

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

This technique is not an indulgence to permit us to sin, because discipline is applied when we do sin (Hebrews 12:3-15). Resisting discipline builds calluses on the soul (Ephesians 4:17). Calluses create spiritual disorientation because they destroy the believer's spiritual maturity, and then a Christian will go spiritually insane. His loyalty, his values, and his vision are completely distorted. You read of that in Ephesians 4:18-20.

**Heb 12:3**  For consider**G357 V-ADM-2P** him that endured**G5278 V-RAP-ASM** such contradiction of sinners against himself, lest ye be wearied and faint**G1590 V-PPP-NPM** in your minds.

**G357**  - (Verb) analogizomai (an-al-og-id'-zom-ahee): to consider (I think upon, consider attentively. Note: G357 analogízomai (from G303 /aná, "up, completing a process" intensifying G3049 /logízomai, "reckon, reason") – properly, reason up to a conclusion by moving through the needed thought-process (analysis); to "add things up," reckoning from "premise to conclusion" – especially by repeated (nuanced) reflection that advance up the "levels of truth."

**G5278** - (hupomenó (hoop-om-en'-o): to stay behind, to await, endure ((a) I remain behind, (b) I stand my ground, show endurance, (c) I endure, bear up against, persevere.) [Note: Cognate: G5278 hypoménō – literally, remaining under (the load), bearing up (enduring); for the believer, this uniquely happens by God's power (cf. 1 Thes 3:5). See G5281 (hypomonē).]

**G1590** - (Verb) ekluó (ek-loo'-o): to loose, release, to grow weary (I loose, release, unloose (as a bow-string), relax, enfeeble; pass: I am faint, grow weary.) [Note G1590 eklýō (from 1537 /ek, "out from and to" and 3089 /lýō, "loose, let go") – properly, let completely out as to (entirely) succumb, i.e. with the outcome of losing inner strength; hence, to become weary (exhausted), to the point of fainting.]

**Heb 12:4**  Ye have not yet resisted**G478 V-2AAI-2P**unto blood, striving**G464 V-PNP-NPM** against sin.

**G478** - (Verb) antikathistémi (an-tee-kath-is'-tay-mee): to set down against, to replace, oppose (I resist, supersede, replace, oppose.

**G464** - (Verb) antagónizomai (an-tag-o-nid'-zom-ahee): to struggle against ((I resist, strive against, contend.

**Heb 12:5**  And ye have forgotten**G1585 V-RPI-2P** the exhortation which speaketh**G1256 V-PNI-3S** unto you as unto children, My son, despise**G3643 V-PAM-2S** not thou the chastening of the Lord, nor faint when thou art rebuked**G1651 V-PPP-NSM** of him:

**G1585** - (Verb) eklanthanomai (ek-lan-than'-om-ahee): to forget utterly (I forget entirely, make to forget. Note: G1585 eklanthánomai (from G1537 /ek, "out from and to" and 2990 /lanthánō, "forget") – properly, completely forget, removed out from memory (consideration) and to the sin of willful neglect, i.e. with the outcome of being wholly (totally) absent from one's mind. This personal neglect (rejection) means to willfully dismiss (used only in Heb 12:5).

**G1256** - (Verb) dialegomai (dee-al-eg'-om-ahee): to discuss, to address, to preach (I converse, address, preach, lecture; I argue, reason. [Note: G1256 dialégomai (from 1223 /diá, "through, from one side across to the other," which intensifies 3004 /légō, "speaking to a conclusion") – properly, "getting a conclusion across" by exchanging thoughts (logic) – "mingling thought with thought, to ponder (revolve in the mind)" (J. Thayer).]

**G3643** - (Verb) oligoreo (ol-ig-o-reh'-o): to esteem lightly (I despise, hold in low esteem, make light of.) Note: G3643 oligōréō (from G3641 /olígos, "little in number" and ōra, "concern, care") – properly, caring too little ("in too few places"); to esteem lightly, neglect (LS). G3643 /oligōréō ("neglect as a habit") is used only in Heb 12:5 (an OT quote, cf. Job 5:17; Prov 3:11): "My son (i.e. true followers of the Lord), do not keep on neglecting (G3643 /oligōréō, negated present imperative) the training of the Lord, nor go on becoming undone when you are internally convicted by Him."

**G1651** - (Verb) elegchó (el-eng'-kho): to expose, convict, reprove ((a) I reprove, rebuke, discipline, (b) I expose, show to be guilty. Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect).

**Heb 12:6**  For whom the Lord loveth he chasteneth**G3811 V-PAI-3S**, and scourgeth every son whom he receiveth**G3858 V-PNI-3S**.

**G3811** - (Verb) paideuó (pahee-dyoo'-o): to train children, to chasten, correct ((a) I discipline, educate, train, (b) more severely: I chastise.) [Note: G3811 paideúō (from 3816 /país, "a child under development with strict training") – properly, to train up a child (3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment). G3811 /paideúō ("to instruct by training") is the root of the English terms, "pedagogue, pedagogy." ]

**G3858** - (Verb) paradechomai (par-ad-ekh'-om-ahee): to receive, admit (I receive, accept, acknowledge.) [Note: G3858 paradéxomai (from 3844 /pará, "from close-beside," intensifying 1209/dexomai, "receive") – properly, receive openly, welcoming with personal interest. ]

**Heb 12:7**  If **G1487 COND** ye endure**G5278 V-PAI-2P** chastening, God dealeth**G4374 V-PPI-3S** with you as with sons; for what son is he whom the father chasteneth **G3811 V-PAI-3S** not?

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) [Note: G1487 ei (a conditional conjunction) – if. 1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, 1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual). ]

**G5278** - (hupomenó (hoop-om-en'-o): to stay behind, to await, endure ((a) I remain behind, (b) I stand my ground, show endurance, (c) I endure, bear up against, persevere.) [Note: Cognate: G5278 hypoménō – literally, remaining under (the load), bearing up (enduring); for the believer, this uniquely happens by God's power (cf. 1 Thes 3:5). See G5281 (hypomonē).]

**G4374** - (Verb) prospheró (pros-fer'-o): to bring to, to offer((a) I bring to, (b) characteristically: I offer (of gifts, sacrifices, etc).

**G3811** - (Verb) paideuó (pahee-dyoo'-o): to train children, to chasten, correct ((a) I discipline, educate, train, (b) more severely: I chastise.) [Note: G3811 paideúō (from 3816 /país, "a child under development with strict training") – properly, to train up a child (3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment). G3811 /paideúō ("to instruct by training") is the root of the English terms, "pedagogue, pedagogy." ]

**Heb 12:8**  But if **G1487 COND** (*G1161* ***G3811 COND*** *not translated in this verse*) ye be **G1510 V-PAI-2P** without **G5565 ADV** chastisement, whereof (*G1096* ***G1096 V-2RAI-3P*** *not translated in this verse*)all are partakers, then are ye bastards, and not sons.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) [Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual). ]

**G3811** - (Verb) paideuó (pahee-dyoo'-o): to train children, to chasten, correct ((a) I discipline, educate, train, (b) more severely: I chastise.) [Note: G3811 paideúō (from G3816 /país, "a child under development with strict training") – properly, to train up a child (G3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment). G3811 /paideúō ("to instruct by training") is the root of the English terms, "pedagogue, pedagogy." ]

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 andG2962 /kýrios ("Lord").

**G5565** - (AdVerb) chóris (kho-rece'): separately, separate from (apart from, separately from; without. Note: G5565 xōrís (a preposition, also used as an adVerb) which is probably derived from G5561 /xṓra, "an open or detached space") – properly, apart from, separated ("without"); (figuratively) detached, rendering something invalid or valid.

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**Heb 12:9**  Furthermore we have had**G2192 V-IAI-1P** fathers of our flesh which corrected *us,* and we gave *them* reverence**G1788 V-IMI-1P**: shall we not much rather be in subjection**G5293 V-2FPI-1P** unto the Father of spirits, and live**G2198 V-FAI-1P**?

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.

**G1788** - (Verb) entrepó (en-trep'-o): to turn about, to reverence, to put to shame ((a) I turn to confusion, put to shame, (b) mid: I reverence, regard. Note: G1788 entrépō (from G1722 /en, "in" and trépō, "to turn") – properly in (a state of) turning, i.e. to turn one's attention to in a riveted ("locked-in") way. This term is also used of recoiling (turning away) in shame, at times of a "wholesome shame which leads a man to consideration of his condition" (Berry).

**G5293** - (Verb) hupotassó (hoop-ot-as'-so): to place or rank under, to subject, mid. to obey (I place under, subject to; mid, pass: I submit, put myself into subjection.) [Note: G5293 hypotássō (from 5259 /hypó, "under" and G5021 /tássō, "arrange") – properly, "under God's arrangement," i.e. submitting to the Lord (His plan).]

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.)

**Heb 12:10**  For they verily for a few days chastened**G3811 V-IAI-3P** *us* after their own pleasure**G1380 V-PAP-ASN**; but he for *our* profit, that *we* might be partakers**G3335 V-2AAN** of his holiness.

**G3811** - (Verb) paideuó (pahee-dyoo'-o): to train children, to chasten, correct ((a) I discipline, educate, train, (b) more severely: I chastise.) Note: G3811 paideúō (from G3816 /país, "a child under development with strict training") – properly, to train up a child (G3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment). G3811 /paideúō ("to instruct by training") is the root of the English terms, "pedagogue, pedagogy." [Our English word "chasten" comes from "Latin castus, pure, chaste, and means to purify, cf. Heb 12:6f" (WP, 2, 282). See the root G3816 (pais, "a child under strict instruction").]

**G1380** - (Verb) dokeó (dok-eh'-o): to have an opinion, to seem (I think, seem, appear, it seems.) Note: G1380 /dokéō ("suppose") directly reflects the personal perspective (values) of the person making the subjective judgment call, i.e. showing what they esteem (or not) as an individual.

**G3335** - (Verb) metalambanó (met-al-am-ban'-o): to partake of ((a) with gen: I take a share (part) of, share in, partake of, (b) with acc: I take after (later) or take instead.) [Note: G3335 metalambánō (from G3326 /metá, "change after being with," and G2983 /lambánō, "aggressively take or receive") – properly, to lay hold of with initiative which prompts "a change afterward," i.e. to show real interest which brings certain change.]

**Heb 12:11**  Now no chastening for the present**G3918 V-PAP-ASN** seemeth**G1380 V-PAI-3S** to be**G1510 V-PAN-2P** joyous, but grievous: nevertheless afterward it yieldeth **G591 V-PAI-3S** the peaceable fruit of righteousness unto them which are exercised**G1128 V-RPP-DPM** thereby.

**G3918** - (Verb) pareimi (par'-i-mee): to sit constantly beside(I am present, am near; I have come, arrived.

**G1380** - (Verb) dokeó (dok-eh'-o): to have an opinion, to seem (I think, seem, appear, it seems.) [Note:

G1380 /dokéō ("suppose") directly reflects the personal perspective (values) of the person making the subjective judgment call, i.e. showing what they esteem (or not) as an individual.]

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**G591** - (Verb) apodidómi (ap-od-eed'-o-mee): to give up, give back, return, restore ((a) I give back, return, restore, (b) I give, render, as due, (c) mid: I sell.) Note: G591 apodídōmi (from G575 /apó, "from" and G1325 /dídōmi, "give") – properly, give from, i.e. to return (especially as a payment), in relation to the source of the giving back.

**G1128** - (Verb) gumnazó (goom-nad'-zo): to exercise naked, to train (I train by physical exercise; hence: train, in the widest sense.) {Note: G1128 /gymnázō ("exert intensely, like a pro-athlete") presumes full discipline, necessary to be in "top working condition" (full agility, skill, endurance). This is gained only from constant, rigorous training (exercise). 1128 (gymnázō) conveys acquiring proficiency through practice – regular exercise with graduated resistance (the physical element is also included with the spiritual of being in "God's gymnasium"). English "Gym" and "gymnasium" come from this same root]

**Heb 12:12**  Wherefore**G1352 CONJ** lift up**G461 V-AAM-2P**  the hands which hang down**G3935 V-RPP-APF**, and the feeble**G3886 V-RPP-APN** knees;

**G1352** - (Conjunction) dio (dee-o'): wherefore, on which account (wherefore, on which account, therefore.) [Nte: G1352 dió (a conjunction, derived from 1223 /diá, "across to the other side," and the relative pronoun 3739 /hós, "which") – because-therefore; on account of which therefore. Two "directions" are expressed by 1352 (dió) – looking backward ("because") to properly look forward ("therefore").]

**G461** - (Verb) anorthoó (an-orth-o'-o): to set upright, set straight again (I make upright (straight) again, rear again, restore.)

**G3935** - (Verb) pariémi (par-ee'-ay-mi): to pass by or over, to relax ((a) I let pass, neglect, omit, disregard, (b) I slacken, loosen; pass: I am wearied.)

**G3886** - (Verb) paraluó (par-al-oo'-o): to loose from the side (I relax, enfeeble, weaken.

**Heb 12:13**  And make**G4160 V-AAM-2P** straight paths for your feet, lest that which is lame be turned out of the way **G1624 V-2APS-3S**; but let it rather be healed.

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**G1624** - (Verb) ektrepó (ek-trep'-o): to turn away ((lit: I turn out from); mid. and pass: I turn aside (from the right road), wander, forsake, and with an object: I remove from myself, shun, avoid.)

**Heb 12:14**  Follow**G1377 V-PAM-2P** peace with all *men,* and holiness, without which no man shall see**G3708 V-FDI-3S** the Lord:

**G1377** - (Verb) diókó (dee-o'-ko): to put to flight, pursue, by implication to persecute (I pursue, hence: I persecute.) [Note: G1377 diṓkō – properly, aggressively chase, like a hunter pursuing a catch (prize).

G1377 (diṓkō) is used positively ("earnestly pursue") and negatively ("zealously persecute, hunt down"). In each case, 1377 (diṓkō) means pursue with all haste ("chasing" after), earnestly desiring to overtake (apprehend).]

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) [Note: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).]

**Heb 12:15**  Looking diligently**G1983 V-PAP-NPM** lest any man fail **G5302 V-PAP-NS** of the grace of God; lest any root of bitterness springing up trouble**G1776 V-PAS-3S** *you,* and thereby many be defiled**G3392 V-APS-3P**;

**G1983** - (Verb) episkopeó (ep-ee-skop-eh'-o): to look upon, to care for (I exercise oversight, care for, visit.) [Note: G1983 episkopéō (from G1909 /epí, "on, fitting," intensifying G4648 /skopéō, "look intently") – properly, focus on, look at with real (caring) interest. The prefix (epi) implies "looking with fitting, apt concern," a looking on that requires what that naturally leads to.]

**G5302** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

**G1776** - (Verb) enochleó (en-okh-leh'-o): to crowd in, to annoy (I disturb, cause tumult, trouble, annoy.) [Note: G1776 enoxléō (from G1722 /en, "in," which intensifies G3791 /oxléō, "to mob") – properly, in (amongst) a tumultuous crowd (mob); (figuratively) to vex someone, as with the force of a raging mob (a mighty momentum) to carry someone along.]

**G3392** - (Verb) miainó (me-ah'-ee-no): to stain, defile (I stain, pollute, defile, corrupt.) [Note: G[3392 (miaínō) literally means "to dye, stain with color." Figuratively, it refers to rendering something morally (spiritually) defiled. The root mia- ("tainted at the source") shows everything passing through it also becomes stained ("reconstituted," polluted

**Eph 4:17**  This I say therefore, and testify**G3143 V-PNI-1S** in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity**G3153 N-DSF** of their mind,

**G3143** - (Verb) marturomai (mar-too'-rom-ahee): to summon as witness, to affirm ((properly: I call (summon) to witness, and then absolutely) I testify, protest, asseverate; I conjure, solemnly charge.

**G3153** - (Noun, Feminine) mataiotés (mat-ah-yot'-ace): vanity, emptiness (vanity, emptiness, unreality, purposelessness, ineffectiveness, instability, frailty; false religion.) Note: Cognate: 3153 mataiótēs (a noun) – aimlessness due to lacking purpose or any meaningful end; nonsense because transitory.

**Eph 4:18**  Having the understanding darkened, being alienated**G526 V-RPP-NPM** from the life of God through the ignorance**G52 N-ASF** that is in them, because of the blindness of their heart**G2588 N-GSF**:

**G526** - (Verb) apallotrioó (ap-al-lot-ree-o'-o): to alienate, estrange (I estrange, alienate; pass: I am alienated from.

**G52** - (Noun, Feminine) agnoia (ag'-noy-ah): ignorance (ignorance, inadvertence, sometimes with the idea of willful blindness.)

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**Eph 4:19**  Who being past feeling **G524 V-RAP-NPM** have given**G3860 V-AAI-3P** themselves over unto lasciviousness**G766 N-DSF**, to work**G2039 N-ASF** all uncleanness**G167 N-GSF** with greediness**G4124 N-DSF**.

**G524** - (Verb) apalgeó (ap-alg-eh'-o): to cease to feel pain for (lit: I cease to feel [my] pain), am past feeling, cease to care (suggesting sometimes despair, sometimes recklessness), become callous, reckless.

**G3860**  - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon. Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G766** - (Noun, Feminine) aselgeia (as-elg'-i-a): licentiousness, wantonness ((outrageous conduct, conduct shocking to public decency, a wanton violence), wantonness, lewdness. Note: G766 asélgeia (from aselgēs/"brutal") – properly, violent spite which rejects restraint and indulges in lawless insolence (wanton caprice).

**G2039** - (Noun, Feminine) ergasia (er-gas-ee'-ah): work (noun) (working, activity, work, service, trade, business, gains of business, performance, practice.

**G167** - (Noun, Feminine) akatharsia (ak-ath-ar-see'-ah): uncleanness, impurity. Note: Cognate: 167 akatharsía (from 1 /A "not" and 2513 /katharós, "clean because unmixed, pure") – ritual impurity, caused by leprosy, open infection, child birth, touching a corpse, etc. See 169 (akathartos).

**G4124** - (Noun, Feminine) pleonexia (pleh-on-ex-ee'-ah): advantage, covetousness (covetousness, avarice, aggression, desire for advantage. Note: G4124 pleoneksía (a Feminine) noun derived from G4119 /pleíōn, "numerically more" and G2192 /éxō, "have") – properly, the desire for more (things), i.e. lusting for a greater number of temporal things that go beyond what God determines is eternally best (beyond His preferred-will, cf. G2307 /thélēma); covetousness (coveting).

**Eph 4:20**  But**G1161 CONJ** ye have not so learned**G3129 V-2AAI-2P** Christ;

**G1161** - (Conjunction) de (deh): but, and, now, (a connective or adversative particle) (a weak adversative particle, generally placed second in its clause; but, on the other hand, and.

**G3129** - (Verb) manthanó (man-than'-o): to learn (I learn; with adj. or nouns: I learn to be so and so; with acc. of person who is the object of knowledge; aor. sometimes: to ascertain. Note: G3129 manthánō (akin to G3101 /mathētḗs, "a disciple") – properly, learning key facts; gaining "fact-knowledge as someone learns from experience, often with the implication of reflection – 'come to realize' " (L & N, 1, 27.15).

Once sin is confessed, it is very important that you forget it. Otherwise, you have not neutralized that confessed sin. You cannot use that sin to rebuke yourself in the future, nor can you use someone else's sin to rebuke that person. What is the principle with God? Forgiven sin is forgotten sin. Now that's a very precious truth, and most Christians are totally oblivious to it, if they ever knew it. Forgiven sin is forgotten. God does not keep a service record on you in heaven for your sins. Confessed sins must be neutralized by the fact that you forget them. If you don't forget them, here's what will happen:

**Guilt**

You will perhaps set up a guilt complex. You're brooding over some sin you've confessed but you couldn't believe that you could ever do such a terrible thing. You're brooding over that; that will set up a guilt complex; and, a guilt complex is always sin. Since a guilt complex is always sin, you're right back out of fellowship. Or something happens in your life and you enter some trial and suffering, and you say, "God why are you doing this to me?" and you think, "Oh yeah, it's because of that sin I committed five years ago." Now if you committed a sin five years ago, God is not going to punish you for that. God always disciplines us for the immediate present--something near at hand. The past takes care of itself through our confession in different ways. What has been confessed in the past is gone.

**Bitterness**

The sin of bitterness can also cause a distinct problem here. Perhaps you are suffering discipline as a result of your sin, even though confession has been made. The discipline you suffered can cause you to be bitter, and that bitterness sets up a new sin. The worst thing is confessing your sin and then discussing it with other people. That is loathsome--to go to other people and discuss your sin. That violates the privacy of the priesthood.

**Other People's Sins**

So the whole question that we are dealing with here with this technique is how do I proceed as a Christian when I am guilty of some horrible sin? How do I proceed? Well 1 John 1:9 is the answer. But the problem along with 1 John 1:9 is forgetting--not only forgetting toward yourself, but forgetting toward other people. The bringing up of other people's sins, whether they are confessed or not, is a sin on your part. If you bring up another person's sin, you yourself have entered a serious breach of fellowship with God the Father. If a Christian has confessed to sin, what is the status of that sin? It is forgiven and therefore forgotten. If it is forgotten, it cannot ever be mentioned again by God. It cannot ever be referred to again by God. God cannot act upon that sin. Even what started out as discipline for that sin, once you confess, it now becomes blessing. It becomes a training experience. God is no longer disciplining you for that sin as such. It has been forgiven and so is forgotten.

Suppose that a Christian has not confessed his sin, which you would not know, and you come up and bring up his sin. Now you are violating his personal priesthood. You're interfering with that which is his business and you can't discuss that sin without yourself sinning. So you can't speak of another person's sin without in effect passing judgments, and you are taking over God's prerogative and that is for Him to judge sin.

Romans 12:19: "Dearly beloved, avenge not yourselves, but rather give place to wrath. For it is written, 'Vengeance is mine. I will repay' says the Lord." So here you have a situation in a home. A husband does something. His wife gets put off, and she starts reviewing his sins for him. Perhaps he has confessed those sins, and they may be legitimate sins. Perhaps he hasn't confessed them. In either case, she has invaded his privacy or she has reminded him of something that he has already confessed, and therefore she cannot mention it again. And the moment she does, a very terrible consequence happens to her.

**Rom 12:19**  Dearly beloved, avenge**G1556 V-PAP-NPM** not yourselves, but *rather* give **G1325 V-2AAM-2P** place unto wrath: for it is written**G1125 V-RPI-3S**, Vengeance *is* mine; I will repay**G467 V-FAI-1S**, saith**G3004 V-PAI-3S** the Lord.

**G1556** - (Verb) ekdikeó (ek-dik-eh'-o): to vindicate, to avenge (I give justice over, defend, avenge, vindicate.) Note: Cognate: G1556 ekdikéō – to dispense justice, carrying a judgment completely through, i.e. with all that is appropriate to it. See G1557 (ekdikēsis).

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

**G467** - (Verb) antapodidómi (an-tap-od-ee'-do-mee): to give back as an equivalent, recompense (I give in return, recompense. Note: G467 antapodídōmi (from 473 /antí, "corresponding back" and 591 /apodídōmi, "give") – properly, "pay-back," recompense; return, as an equivalence, i.e. what is equitable (proportional, "fitting").

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

You have a good friend. You have a falling out. So you reiterate all the grievances of this person over a period of time--of sins, injustices, and offenses that you have suffered. Perhaps that person is aware that they were out of line and they confessed it. You refer to it, and you have brought long-range consequences upon yourself. It is not without reason that the Bible tells us not to judge. 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."

**Luk 6:37**  Judge**G2919 V-PAM-2P** not, and ye shall not be judged**G2919 V-APS-2P**: condemn**G2613 V-PAM-2P** not, and ye shall not be condemned**G2613 V-APS-2P**: forgive**G630 V-PAM-2P**, and ye shall be forgiven**G630 V-FPI-2P**:

**G2919** - (Verb) krinó (kree'-no): to judge, decide :((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the verb, (b) I decide, I think (it) good.) Note: G2919 krínō – properly, to separate (distinguish), i.e. judge; come to a choice (decision, judgment) by making a judgment – either positive (a verdict in favor of) or negative (which rejects or condemns). J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong). [G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. G2919 (krinō) originally meant "separate." So Homer, of Ceres separating the grain from the chaff (Iliad, v, 501). Thence, 'to distinguish, to pick out, to be of opinion, to judge' " (WS, 418).]

**G2613** - (Verb) katadikazo (kat-ad-ik-ad'-zo): to pass sentence upon (I condemn, pass sentence upon.) Note: G2613 katadikázō (from G2596 /katá, "according to, down," which intensifies dikazō, "to act as judge") – properly, judge down, i.e. condemn in an exact (personal) manner that is highly specific.

**G630** - (Verb) apoluó (ap-ol-oo'-o): to set free, release (I release, let go, send away, divorce, am rid; mid: I depart. Note: G630 apolýō (from G575 /apó, "away from" and G3089 /lýō, "to loose, release") – properly, to let go; release (discharge), dismiss. This term implies the release (annulment) of an existing bond. G630 /apolýō ("to release") is specifically used of divorcing a marital partner (Mt 1:19, 5:31,32, 19:7-9 – parallels at Mk 10:2-12; Lk 16:18).Note: The Bible never contradicts itself and hence "the divorce passages" in the Gospels uttered by Jesus (following on fornication) are not contrary to the lengthy treatment of marriage/divorce by Paul in 1 Cor 6:15-7:16 (which permits divorce on a broad definition of constructive or actual abandonment).

Now human viewpoint justifies calling a person's wrongdoings to his attention and reminding him of it. But the Word of God has this principle which is to live and let live, and leave discipline and judgment to the Lord. And you better believe it--that that's how it works. Romans 2:1: "Therefore you are inexcusable, oh man, whosoever you are that judges, for wherein you judge another you condemn yourself, for you that judge do the same things." God is not asking you to leave judgment to him. He is telling us to leave judgment to him. If you interfere by bringing up other people's sins in any respect whatsoever, God is immediately going to turn to you with a triple whammy that I'll tell you about in a moment.

**Rom 2:1**  Therefore thou art**G1510 V-PAI-2S** inexcusable**G379 A-NSM**, O man, whosoever thou art that judgest **G2919 V-PAP-NSM**: for wherein thou judgest**G2919 V-PAI-2S** another, thou condemnest**G2632 V-PAI-2S** thyself; for thou that judgest**G2919 V-PAP-NSM** doest**G4238 V-PAI-2S** the same things.

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 andG2962 /kýrios ("Lord").

**G379** - (Adjective) anapologétos (an-ap-ol-og'-ay-tos): without excuse (without (ground of) defense, indefensible, inexcusable. Note: G379 anapológētos (an Adjective), derived from 1 /A "not" and 626 /apologéomai, "to argue a case") – properly, without rationale, lacking any justified defense (argument) – hence inexcusable because without any genuine foundation.

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**G2632** - (Verb) katakrinó (kat-ak-ree'-no): to give judgment against (I condemn, judge worthy of punishment. Note: G2632 katakrínō(from G2596 /katá, "down, according to" intensifying G2919 /krínō, "judge") – properly, judge down, i.e. issue a penalty (exactly condemn); to judge someone "decisively (decidedly) as guilty."

**G4238** - (Verb) prassó (pras'-so): to do, practice (I do, perform, accomplish; be in any condition, i.e. I fare; I exact, require.) Note: G4238 prássō – properly, the active process in performing (accomplishing) a deed, and implying what is done as a regular practice – i.e. a routine or habit (cf. R. Trench).

**Grace**

What you and I have to do is maintain the same attitude of grace toward other people that the Lord has exercised toward us. That is to seek the restoration of people to fellowship--a restoration with a minimum of injury all around. That's what Galatians 6:1 tells us to do. So don't run down, don't expose, don't slander, and don't rant about another Christian who is out of fellowship. Remember your own faults and let that give you perspective on that person's faults.

**Gal 6:1**  Brethren, if a man be overtaken**G4301 V-APS-3S** in a fault, ye which are spiritual, restore**G2675 V-PAM-2P** such an one in the spirit of meekness**G4236 N-GSF**; considering**G4648 V-PAP-NSM** thyself, lest thou also be tempted **G3985 V-APS-2S** .

**G4301** - (Verb)prolambanó (prol-am-ban'-o): to take beforehand (Usage: I take before, anticipate; pass: I am caught or overtaken, taken by surprise.)

**G2675** - (Verb) katartizó (kat-ar-tid'-zo): to complete, prepare ((a) I fit (join) together; met: I compact together, (b) act. and mid: I prepare, perfect, for his (its) full destination or use, bring into its proper condition (whether for the first time, or after a lapse). Note: G2675 katartízō (from 2596 /katá, "according to, down," intensifying artizō, "to adjust," which is derived from 739 /ártios, "properly adjusted") – properly, exactly fit (adjust) to be in good working order, i.e. adjusted exactly "down" to fully function.

**G4236** - (Noun, Feminine) praotés (prah-ot'-ace): meekness (mildness, gentleness, meekness, kindness. Note: G4301 - (G4236 praótēs– properly, temperate, displaying the right blend of force and reserve (gentleness). G4236 /praótēs ("strength in gentleness") avoids unnecessary harshness, yet without compromising or being too slow to use necessary force. For the believer, G4236 /praótēs ("meekness") is the fruit (product) of the Holy Spirit (Gal 5:23), i.e. it is never something humanly accomplished (or simply "biological").

**G4648** - (Verb) skopeó (skop-eh'-o): to look at, contemplate (I look at, regard attentively, take heed, beware, consider.

**G3985** - (Verb) peirazó (pi-rad'-zo): to make proof of, to attempt, test, tempt (I try, tempt, test. Note: G3985 peirázō (from 3984 /peíra, "test, trial") – "originally to test, to try which was its usual meaning in the ancient Greek and in the LXX" (WP, 1, 30). "The word means either test or tempt" (WP, 1, 348). Context alone determines which sense is intended, or if both apply simultaneously. G3985 (peirazō) means "tempt" ("negative sense") in: Mt 16:1, 19:3, 22:18,35; Mk 8:11, 10:2, 12:15; Lk 11:16, 20:33; Jn 8:6; Js 1:13,14. G3985 (peirazō) however is used of positive tests in: Mt 4:11; Lk 22:28; 1 Cor 10:13; Js 1:12.

An attitude of grace will be neither a compromise on your convictions nor will it be a justification of evil. Some people feel that if they do not stand up and sound off in a very pontifical way about other people's wrongdoings that they are violating their own convictions as believers. Supposing you are the victim of somebody's slander, somebody's gossip, or somebody' maligning: what do you do? Your recourse is immediate forgiveness--no questions asked. You immediately forgive (Colossians 3:13). You don't go waiting for the person to confess to you to, apologize, or to ask your forgiveness. If you are the victim, you immediately and completely forgive. Your forgiving and forgetting is not dependent on anything that that individual does.

**Col 3:13**  Forbearing**G1746 V-AMM-2P** one another, and forgiving**G5483 V-PNP-NPM** one another, if any man have**G2192 V-PAS-3S** a quarrel against any: even as Christ forgave**G5483 V-ADI-3S** you, so also *do* ye.

**G1746** - (Verb) enduo (en-doo'-o): to clothe or be clothed with (in the sense of sinking into a garment) (I put on, clothe (another).

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness.]

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**Forgive and Forget**

Can you forgive without forgetting? "I'll forgive you, but I'll never forget what you did." The two are mutually exclusive. Anytime you say, "I'll forgive. I won't hold it against you," but then you remember it, you have again entered a sin. You have not forgiven. If you do not forgive immediately when somebody offends you, what you have done is played the fool's role of joining that person in a sin that brings upon you the discipline of God. For this reason, you operate from an attitude of fellowship in Christ that you want to bring people to where they are walking with the Lord. James 5:19-20 describe that spirit and that attitude for us. So what we need to remember is that, relative to ourselves, we are not to exercise judgment or bring up other people's sins. Secondly, we must be careful if we are in the presence of somebody who does that. This may be more to the point for a lot of you. Somebody comes along and begins talking to you about another Christian--about supposed or real failures or injuries or shortcomings of this believer. What should you do? Immediately you are confronted with a major problem for yourself. There are two things you can do.

**Jas 5:19**  Brethren, if**G1437 COND** any of you do err**G4105 V-APS-3S** from the truth, and one convert**G1994 V-AAS-3S** him;

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.)

**G4105** - (Verb) planaó (plan-ah'-o): to cause to wander, to wander (I lead astray, deceive, cause to wander.)

**G1994** - (Verb) epistrephó (ep-ee-stref'-o): to turn, to return ((a) trans: I turn (back) to (towards), (b) intrans: I turn (back) (to [towards]); I come to myself.

**Jas 5:20**  Let him know **G1097 V-PAM-3S**, that he which converteth**G1994 V-AAP-NSM** the sinner from the error of his way shall save**G4982 V-FAI-3S** a soul from death, and shall hide**G2572 V-FAI-3S** a multitude of sins.

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginṓskō = sexual intimacy) a man?']

**G1994** - (Verb) epistrephó (ep-ee-stref'-o): to turn, to return ((a) trans: I turn (back) to (towards), (b) intrans: I turn (back) (to [towards]); I come to myself.

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue. Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**G2572** - (Verb) kaluptó (kal-oop'-to): to cover (I veil, hide, conceal, envelop. Note: G2572 kalýptō – properly, to cover; (figuratively) keep secret, hidden; "covered over" (concealed).

One, if a person comes along and starts talking, you can obviously listen. You can listen to that person as he is slandering. We could use the word "gossip" because it might be true gossip as well as false gossip. But he is taking another Christian to task about his sin and you listen to it. You know what happens? The person who is describing this to you is immediately under the judgment of God, and by you listening to it, you have joined him in that judgment. Immediately you take up that person's problems. Many times a Christian is going along and you have no problems whatsoever. You're walking in fellowship with the lord. Your life is prosperous in spiritual things. Along comes some character who's all tied up in carnality, and they start spewing out to you their frame of reference. If you sit and listen, you will be tempted to accept that person's frame of reference. The result will be that you will look at things from that person's viewpoint, and suddenly after a while of conversation you have taken their problem. Here you are happy in the Lord, in fellowship. Now you have taken over this character's problem and put yourself out of fellowship in the process.

The other course is to speak two very significant words. Now, "Get lost" are two of the most precious words in the Bible relative to a carnal character who's trying to get you on their sinking ship. Just don't listen. It is not worth it. I'm going to tell you something dear friends. Most of you think you're going to live a long time, don't you? Most of you are not going to live a long time. You'll be lucky to make it to 100 years of age--lucky to make 100. Consequently before very long you are going to be right in the Lord's presence and eternity is going to begin. Are you going to look back from eternity and are you going to look back to that time when this creep walked up to you in order to start maligning and to start bad-mouthing some other believer over some imagined or real personal affront, or over some problem? Are you going to put yourself where you look back from the marvels of God's presence and think back on the day when you listened to this character; accepted his frame of reference; took his problem upon yourself; and, along with it his discipline? Then you check back on the results and say, "I lost this reward. I lost this reward and this reward," because I listened and entered in under God's judgment against this person.

Don't be kidding yourself that you don't listen to people. I mean the minute somebody opens their mouth and begins bringing a critical attack, you cut it off right then. Don't kid yourself to say, "Well I'm listening so I can see what the problem is; so I can pray for this person; or, so I can hold him up before the throne of grace." You are not kidding God with that.

**Triple Discipline**

Here's what happens. You bring up another person's sin, or you stand in the presence of somebody who is telling you something about another believer, another person, whether it is true or false. Did you get that? Don't try to think you have a way out where if it's true then it's OK. Whether it's true or false doesn't matter, and most of the time you don't know whether it's true or false. Let's put you in the place. You start maligning somebody. You start slandering. You start being critical. **One**, you have a mental attitude sin. You hate that person. You envy that person. You have some quality of mind of bitterness toward that person. But that's why you are openly doing what you're doing. It starts with this. Now God disciplines you for that mental sin. The worst kind of sins are the sins of the mind because that's where everything else begins.

**Number two**, you have now openly slandered. So God puts a second discipline on you. Now you're strapped with two layers of discipline for this sin--first in the mind, then an overt expression. Then there comes a third factor and that is, whether the person's sin is real or not, you have mentioned a sin. In the judgments of God, there is a discipline for that sin. The Word of God tells us in Matthew 7:1-2, first of all, "Judge not that you be not judged." Verse 2 says, "For with what judgment you judge..." That means whatever sin you attack you shall be judged. You are going to be judged on the basis of that sin. What judgment, whatever sin you mentioned about another person, whether that person did it or not, you are going to be judged for that. "And with what measure you measure (that is, what judgment that sin calls for), it shall be measured to you again." That is, you yourself will receive that measure of discipline. You have mentioned a sin. That sin bears a certain penalty. You measure out therefore the penalty toward that sin by the fact that you brought it up as a sin for judgment. God says He takes that penalty and puts it upon you. So you get a third judgment--the judgment of the discipline that is due for that sin.

**Mat 7:1**  Judge**G2919 V-PAM-2P** not, that ye be not judged**G2919 V-APS-2P**.

**Mat 7:2**  For with what judgment**G2917 N-DSN** ye judge**G2919 V-PAI-2P**, ye shall be judged**G2919 V-FPI-2P**: and with what measure**G3358 N-DSN** ye mete**G3354 V-PAI-2P**, it shall be measured**G3354 V-PAI-2P** to you again.

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**G2917** - (Noun, Neuter) krima (kree'-mah): a judgment ((a) a judgment, a verdict; sometimes implying an adverse verdict, a condemnation, (b) a case at law, a lawsuit. Note: Cognate: 2917 kríma (a Neuter) noun derived from 2919 /krínō, "to distinguish, judge") – judgment, emphasizing its result (note the -ma suffix). This is everlasting damnation (torment) for the unredeemed (the usual implication of 2319 /theostygḗs) – or the eternal benefits that come from the Lord's judgment in favor of the redeemed (cf. Rev 20:4). See 2919 (krinō). 2917 /kríma ("the results of a judgment") dramatically Links cause-to-effect. Indeed, every decision (action) we make carries inevitable eternal results (cf. Ecc 12;14).

**G3358** - (Noun, Neuter) metron (met'-ron): a measure (a measure, whether lineal or cubic; a measuring rod. Note: G3358 /métron ("standard, measure") is the controlling basis by which something is determined as acceptable or unacceptable – preeminently rooting to the Lord Himself as His being is the only ultimate measure of truth.

**G3354** - (Verb) metreó (met-reh'-o): to measure, measure out (I measure (out), estimate. Noter: Cognate: G3354 metréō (from 3358) – literally, measure; mete out. See 3355 (metrētes). (Rev 11:1,2) This measuring relates to the holy places in the sanctuary "which symbolizes the people of God" who come "through the Tribulation" (DNTT, cf. also Ezek 40:5, 42:20; Zech 2:1).

Now this is not to say that the guilty person, if he is guilty, will himself not receive this judgment--that he will be free of that discipline. But it does say that you have added to yourself this judgment. So here God comes and he disciplines you with the sin you mention. So if you want to have a good time on the telephone with some of your sweet Christian friends as you discuss the other believers, just keep this triple whammy in mind. Until you have a nasty attitude in the mind, which is sin number one, you won't be openly slandering and talking about other people's shortcomings, which is sin number two, and then you will not be receiving the discipline due to that sin which God says, "You name it. That person's got it coming, and whatever I do with him you're going to get it." You are going to get that judgment measure to you. What measure you should measure, it shall be measured to you. You will receive that judgment. Is that worth it to you? How much grief and disappointment has been brought into your life?

**Judgment**

Well I know you say, "But we have to look at sin. We are confronted with facing up to the fact that there are things that are wrong. So let's look at the word this word "judge." There is a way that you may judge in a correct way. You may judge in a way that will not bring you under this kind of triple discipline. The Greek word is "krino." "Krino" means simply to judge. It means several different things. It means, for example, "to select" or "to prefer." We have this in Romans 14:5: "One man esteems one day above another. Another esteems every day alike. Let every man be fully persuaded in his own mind." Esteem--or judge--that's a legitimate kind of judgment. If you want to observe Christmas; put up a Christmas tree; hang Holly on your door; and, hang mistletoe all over the house to have a little fun, that's your business. You're free, and nobody has any business coming around saying, "Mistletoe? There's a lot of hanky-panky going on around here. It is not your business to judge another believer. If you do, in comes triple discipline. Now this kind of judgment--to prefer or to select--is legitimate.

**Rom 14:5**  One man esteemeth**G2919 V-PAI-3S** one day above another: another esteemeth**G2919 V-PAI-3S** every day *alike.* Let every man**G1538 A-NSM** be fully persuaded**G4135 V-PPM-3S** in his own**G2398 A-DSM** mind**G3563 N-DSM**.

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**G1538** - (Adjective) hekastos (hek'-as-tos): each, every (each (of more than two), every one.) Note: G1538 hékastos (from hekas, "separate") – each (individual) unit viewed distinctly, i.e. as opposed to "severally" (as a group).

**G4135** - (Verb) plérophoreó (play-rof-or-eh'-o): to bring in full measure, to fulfill ((lit: I carry full), (a) I complete, carry out fully, (b) I fully convince, satisfy fully, (c) I fully believe.) Note: G4135 (plērophoreō) is often translated "giving full-assurance," but it properly means "bearing (wearing) the work of God to the fullest extent." That is, to the full capacity of the individual believer who is "fully persuaded" by Him.

**G2698** - (Verb) katatithémi (kat-at-ith'-ay-mee): to lay down ((a) I lay down, deposit, (b) mid: I lay down or deposit a favor, with the view of receiving one in return, seek favor.)

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason (the mind, the reason, the reasoning faculty, intellect.) Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, 3563 (noús) is the organ of receiving God's thoughts, through faith. Rom 12:2,3: "2 And do not be conformed to this world, but be transformed by the renewing of your mind (3563 /ólynthos), so that you may prove what the will (2307 /thélēma) of God is, that which is good and acceptable and perfect. 3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (4102 /pístis)" (NASU).

**Discernment**

A second meaning of this word is to judge such as you have in 1 Corinthians 10:15: "I speak as to wise men. Judge what I say." There the word "judge" can be described by the translation "discernment." There is a difference perhaps between the way we would use the word "judge" and the word "discern." **Discerning is legitimate**. **Judging in the sense of condemning is not legitimate**. Here in 1 Corinthians 10:15 you are asked to discern as wise men. Then it also means "to reach a decision." 1 Corinthians 7:37: "Hath so decreed (hath so judged)." This is another legitimate sense. It's just a decision.

**1Co 10:15**  I speak **G3004 V-PAI-1S** as to wise men; judge**G2919 V-AAM-2P** ye what I say**G5346 V-PAI-1S**.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**G5346** - (Verb) phémi (fay-mee'): to declare, say (I say, declare.) Note: G5346 phēmí (from phaō, "shine") – properly, bring to light by asserting one statement (point of view) over another; to speak comparatively, i.e. making effective contrasts which illuminate (literally, "produce an epiphany").

**1Co 7:37**  Nevertheless he that standeth**G2476 V-RAI-3S**  stedfast**G1476 A-NSM** in his heart, having no necessity **G318 N-ASF**, but hath power**G1849 N-ASF** over his own will**G2307 N-GSN**, and hath so decreed **G2919 V-RAI-3S)** in his heart that he will keep**G5083 V-PAN** his virgin (*not to marry his fiancée*) doeth well.

**G2476** - (Verb) histémi (his'-tay-mee) to make to stand, to stand ((a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.

**G1476** - (Adjective) hedraios (hed-rah'-yos) sitting, steadfast (sitting, seated; steadfast, firm.) Note: G1476 hedraíos (an Adjective), derived from aphedrōn, "a seat or base") – properly, sit (solidly-based, well-seated); (figuratlively) steadfast (firm), morally fixed; firm in purpose (mind); "well-stationed" (securely positioned), not given to fluctuation or "moving off course."

**G318** - (Noun, Feminine) anagké (an-ang-kay') necessity (necessity, constraint, compulsion; there is need to; force, violence.) Note: G318 /anágkē ("a necessity") calls for timely help, i.e. strong force needed to accomplish something compulsory (absolutely required). This kind of situation is typically brought on by great pain or distress (so Diod., LXX, Abbott-Smith)

**G1849** - (Noun, Feminine) exousia (ex-oo-see'-ah) power to act, authority ((a) power, authority, weight, especially: moral authority, influence, (b) in a quasi-personal sense, derived from later Judaism, of a spiritual power, and hence of an earthly power.) Note: G1849 eksousía (from 1537 /ek, "out from," which intensifies 1510 /eimí, "to be, being as a right or privilege") – authority, conferred power; delegated empowerment ("authorization"), operating in a designated jurisdiction. In the NT, 1849 /eksousía ("delegated power") refers to the authority God gives to His saints – authorizing them to act to the extent they are guided by faith (His revealed word).

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from 2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). 2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

**G2919** - (Verb)) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb)), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong)

**G5083** - (Verb) téreó (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact.

**Legality**

Then it has a legal term meaning--to hold court. In 1 Corinthians 5:12, Paul speaks about the right of a congregation to hold court relative to sin within its midst. "For what have I to do to judge them also that are without (that is, unbelievers). Do not you judge them that are within (believers in the local church)?" Now this kind of judgment within the local church relative to church members who are in open violation of the moral codes, openly violating the Word of God who are in sin, this is a legitimate area of church discipline (1 Corinthians 5:12). Paul uses this word before the Roman court in Acts 25:10, "Where I ought to be judged." It is legitimate for the judge of a court to pass a decision down--a judgment.

**1Co 5:12**  For what have I to do to judge**G2919 V-PAN** them also that are without? do not ye judge**2919 V-PAI-2P** them that are within?

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**Act 25:10**  Then said Paul, I stand**G2476 V-RAP-NSM** at Caesar's judgment seat**2919 V-PAI-2P**, where I ought**G1163 V-PAI-3S** to be judged**G2919 V-PPN**: to the Jews have I done no wrong**G91 V-AAI-1S**, as thou very well knowest **G1921 V-PAI-2S**.

**G2476** - (Verb) histémi (his'-tay-mee): to make to stand, to stand ((a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.)

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**G1163** - (Verb) dei (die): it is necessary (it is necessary, inevitable; less frequently: it is a duty, what is proper. Note: G1163 deí – properly, what must happen, i.e. what is absolutely necessary ("it behooves that . . . ").

**G91** - (Verb) adikeó (ad-ee-keh'-o): to do wrong, act wickedly (I act unjustly towards, injure, harm. Note: Cognate: 91 adikéō (from 93 /adikía, "unrighteousness") – properly, doing wrong (committing injustice), especially to inflict undeserved hurt by ignoring God's justice – i.e. acting contrary to what is divinely approved. See 93 (adikia).

**G1921** - (Verb) epiginóskó (ep-ig-in-oce'-ko): to know exactly, to recognize (I come to know by directing my attention to him or it, I perceive, discern, recognize; aor: I found out. Note: G1921 epiginṓskō (from 1909 /epí, "on, fitting" which intensifies 1097 /ginṓskō, "know through personal relationship") – properly, apt, experiential knowing, through direct relationship. This knowing builds on (epi, "upon") the Verb)al idea and hence is defined by the individual context. Example: 1 Cor 13:12: "For now we see in a mirror dimly, but then face to face; now I know in part, but then I will aptly-experientially know (G1921 /epiginṓskō) to the extent (G2531 /kathṓs) I also have been aptly-experientially known (1921 /epiginṓskō)."

There's a third example here in 1 Corinthians 6:6 in settling a dispute or quarrel, "But brother goes to law with brother, and that before the unbelievers." Here the word "krino" is translated as going to law. Can two church members go to law with one another? On the west coast there is a seminary. Five professors decided they didn't like the policy, the thrust, and the direction of that seminary. So they created a rebellion among the student body and they ended up where they sued the school--a Christian institution, a seminary. They took that school to court--Christians suing Christians. Can they do that? Not even if you're a seminary professor--you can't do that. The Word of God says Christians do not sue Christians. Well, you say, "I've got a case. This person is out of line. I have a real case." What does the Bible tell us to do? We have a legitimate case. If we were to go to court, we probably could win it in a court of law. But the Bible says you do not go to law. What do you do? You turn it over to the Lord, and you personally take the loss. That's exactly what it says. It says you take the loss. You don't take another Christian to a court of law over an issue. This word is used here in judging another Christian. This is one way you cannot judge another Christian. This is one of the kinds of judging which is condemned.

**1Co 6:6**  But brother goeth to law**G2919 V-PPI-3S** with brother, and that before the unbelievers.

*Note: In verse 1Co 6:5 Paul is speaking to their shame, that they acted as if there was not a wise man among them capable of judging and determining trivial matters, that they had to go before unconverted persons.*

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

Then there's a use as a divine court. 2 Timothy 4:1: "Christ who shall judge the quick the living and the dead at His appearing in His kingdom. This of course will be a legitimate judging. It will be a true judging. The Scriptures use this word to pass judgment upon men, and thus to express an opinion, as in Matthew 7:1-2 that we already read. What are you doing here? You are judging some other believer and passing your opinion, and here judging is used in a way which is not legitimate. You cannot judge a Christian in this way.

**2Ti 4:1**  I charge**G1263 V-PNI-1S** *thee* therefore before God, and the Lord Jesus Christ, who shall**G3195 V-PAP-GSM** judge**G2919 V-PAN** the quick**G2198 V-PAP-APM** and the dead**G3498 A-APM** at his appearing**G2015 N-ASF** and his kingdom;

|  |
| --- |
| **G1263** - (Verb) diamarturomai (dee-am-ar-too'-rom-ahee): to affirm solemnly (I give solemn evidence, testify (declare) solemnly. Note: G1263 diamartýromai (from 1223 /diá, "thoroughly" and 3143 /martýromai, "witness, testify") – properly, thoroughly bear witness; to give solemn, earnest testimony (note the intensifying prefix, G1223 /diá). 1263 (diamartýromai) is an intensified compound for "giving full, clear testimony" (WS, 273). [G1263 (diamartýromai) is always in the Greek middle voice which emphasizes witnessing done with a high level of self-involvement, i.e. with strong personal interest motivating it.] |
| **G3195** - (Verb) melló (mel'-lo): to be about to (I intend, am about to; I delay, linger. Note: G3195 méllō – properly, at the very point of acting; ready, "about to happen." G3195 (méllō) is used "in general of what is sure to happen" (J. Thayer). |
| **G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong). |
| G2198 - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē). |
| **G3498** - (Adjective) nekros (nek-ros'): dead ((a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse.) |
| **G2015** - (Noun, Feminine) epiphaneia (ep-if-an'-i-ah): appearance (appearing, manifestation, glorious display. Note: G2015 (epipháneia) is the root of the English term, "epiphany."] |

**Mat 7:1**  Judge**G2919 V-PAM-2P** not, that ye be not judged**G2919 V-APS-2P**.

**G2919** – See above

**Mat 7:2**  For with what judgment**G2917 N-DSN** ye judge**G2919 V-PAI-2P**, ye shall be judged**G2919 V-FPI-2P**: and with what measure**G3358 N-DSN** ye mete**G3354 V-PAI-2P**, it shall be measured**G3354 V-PAI-2P** to you again.

**G2917** - (Noun, Neuter) krima (kree'-mah): a judgment ((a) a judgment, a verdict; sometimes implying an adverse verdict, a condemnation, (b) a case at law, a lawsuit. Note: Cognate: 2917 kríma (a Neuter) noun derived from 2919 /krínō, "to distinguish, judge") – judgment, emphasizing its result (note the -ma suffix). This is everlasting damnation (torment) for the unredeemed (the usual implication of 2319 /theostygḗs) – or the eternal benefits that come from the Lord's judgment in favor of the redeemed (cf. Rev 20:4). See 2919 (krinō). 2917 /kríma ("the results of a judgment") dramatically Links cause-to-effect. Indeed, every decision (action) we make carries inevitable eternal results (cf. Ecc 12;14).

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) [Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of 2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). 2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**G3358** - (Noun, Neuter) metron (met'-ron): a measure (a measure, whether lineal or cubic; a measuring rod. Note: G3358 /métron ("standard, measure") is the controlling basis by which something is determined as acceptable or unacceptable – preeminently rooting to the Lord Himself as His being is the only ultimate measure of truth.

**G3354** - (Verb) metreó (met-reh'-o): to measure, measure out (I measure (out), estimate. Noter: Cognate: G3354 metréō (from 3358) – literally, measure; mete out. See 3355 (metrētes). (Rev 11:1,2) This measuring relates to the holy places in the sanctuary "which symbolizes the people of God" who come "through the Tribulation" (DNTT, cf. also Ezek 40:5, 42:20; Zech 2:1).

Now who is going to judge a believer in this way? Let's back up here. I want to make it clear that it is the believer who is in the outer circle who is going to judge. When a believer in the outer circle passes evaluations on another believer, he is in a carnal status and he is judging. But when he is making the same decisions used by the same Greek word "krino," he is making a decision when he is in the inner circle, then it is discerning. This is legitimate, while the prior case was not legitimate. In other words, unless you are a spirit filled Christian, you had better not try to pass evaluations concerning what other believers are doing, Even if you know what they are doing, it is none of your business. It is only the business of the Lord. It is His place to exercise judgment and vengeance. There are certain areas such as we've indicated here within a church situation where discipline would be in order. And that has to be, as the Scriptures say, by those who are spiritual who handle that, lest the evaluation should go from discernment to judging.

Now you can discern. You can listen to what a person says. The apostle Paul listened to what Peter was saying. In fact he looked at what Peter did, and Peter, because of the pressure from the Jews, would not sit down and eat with Gentiles. And Paul said, "Peter, that is false doctrine. That was wrong for you to do that. We Jewish Christians are on the same ground as Gentile Christians and we should fellowship with them by breaking bread. We should eat with them." Now Paul was not judging Peter. He was discerning a true doctrine and was presenting it in the spirit of restoration to fellowship which is what James commends to us.

So, this kind of judging is wrong. Luke 6:37 says, "Judge not and you shall not be judged. Condemn not and you shall not be condemned. Forgive and you shall be forgiven." Again, judging in the wrong sense is wrong. John 7:24: "Judge not according to the appearance, but judge righteous judgment."

**Joh 7:24**  Judge**G2919 V-PAM-2P** not according to the appearance**G3799 N-ASF**, but judge**G2919 V-AAM-2P** righteous**G1342 A-ASF** judgment **G3799 N-ASF**.

**G2919** - See Above

**G3799** - (Noun, Feminine) opsis (op'-sis): the act of seeing, the sense of sight ((a) the face, countenance, (b) the features, outward appearance.)

G1342 - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

That's a fantastic verse. You see what it says?

"Jane?"

"Yes, Phoebe."

"Do you know what I saw Sarah doing downtown today?"

"What?"

And you're off and running. Now all you did was saw something. Do you know what you saw? Do you know what Sarah was doing? Can you interpret that? No you can't.

**Slander**

I'll you something else about people who slander; people who bad-mouth; people who gossip; and, people who tell bad things about other Christians. It is almost inevitably a clue to this person's own character. One of the ways for you to get around your own sins is to strap it on somebody else. Maybe it bothers you that you get up in the morning, and the first thing you think about is being able to turn on the TV and watch "As the World Spins By" and "John's Other Wife" or whatever they're called. So you sit there and you spend three or four hours waiting, watching, just really going with this, and then you get to feeling very bad about this. You're condemned. You go to your husband, and he's been sitting there watching the news, and maybe "Hawaii 5-0" came on, so he sat through that. He gets up after an hour or so, and she says, "That's right. All you do is just watch television all the time, don't you? You never do anything else. Why don't you read your Bible?"

The reason she's doing that is because she is condemned about her own television watching, and one of the ways to ease up is to try to demonstrate how bad somebody else is. Whenever somebody else comes along and gives you some juicy hot scoop, you can almost always suspect that someplace down behind the scene, there is a variation of the hot scoop in this individual, and that's why that individual is scooping it. The psychiatrist calls this "relieving inner tensions." It relieves the guilt complex. It's man's relative righteousness. As long as you can find somebody who is worse than you are, you don't feel so bad. You can look all around and see any number of people who are considerably worse than you are, and that's why you're happy right now. You have built your righteousness on the unrighteousness of all the rest of these poor slobs sitting around. But God is not deceived by that.

Remember that when you're ready to start degrading another Christian for any reason whatsoever, that if that Christian has studied this and has become informed, he will know: one--that he's going to steer clear of you because he does not want to bring your triple discipline upon himself; and, two--he knows that you are revealing something about yourself and about your own character by describing what you are describing. These are things that are relieving the fact that you yourself have guilt along some similar lines. Therefore, if you pass an unfavorable judgment on the basis of appearance, this is wrong. You cannot judge on appearance.

Romans 14:3 says, "Let not him that eats despise him that does not eat. Let him that does not eat not judge him that eats. For God has received him." In other words, keep your nose out of other people's business, and do not be judging people. This has to do with those who are eating meats to idols. It is not your business to be criticizing and to be making decisions about what other believers do. You are inexcusable when you try to pass judgment on that.

**Rom 14:3**  Let not him that eateth despise him that eateth not; and let not him which eateth not judge **G2919 V-PAM-3S** him that eateth: for God hath received**G4355 V-2AMI-3S** him.

**G2919** – See Above

**G4355** - (Verb) proslambanó (pros-lam-ban'-o): to take in addition ((a) I take to myself, (b) I take aside, (c) I welcome. Note: G4355 proslambánō (from G4314 /prós, "towards, interactively with," intensifying G2983 /lambánō, "lay hold of with initiative") – properly, aggressively receive, with strong personal interest.

You may look up Romans 14 10: "But why do you judge your brother? Or why do you regard your brother with contempt? For we shall stand before the Judgment Seat of Christ," and that's where the judgment is really going to be made. You are very foolish to kid yourself by thinking that since you may deceive other people, you can also deceive God. That's the game among Christians--operation front--to put yourself out in front so that you look really good. The reason you look good out in the front is because you have learned to look grim; you have learned how not to smile; you have picked up a few clichés; and, you know how to say "Praise the Lord" and "Hallelujah" at the right time. You also know how to have that sweetness and light Easter Sunday look on your face every day of the week. You know how to play a few taboos, and you let everybody know that there are certain things you just don't do. There are certain programs that you don't watch on television, because you have checked them out very carefully and thoroughly, and you know you don't watch programs like that. And that's why you get this respectable front, and everybody says, "Oh wonderful wonderful Christian person." However, you're going to stand before the Judgment Seat of Christ. God is not going to run a television tape of what you have done. But the records are going to show what rewards you have. That's when the evidence will be in.

**Rom 14:10**  But why dost thou judge**G2919 V-PAI-2S** thy brother? or why dost thou set at nought**G1848 V-PAI-2S** thy brother? for we shall all**G3936 V-FDI-1P** stand before the judgment seat**G968 N-DSN** of Christ.

**G2919** – See Above

**G1848** - (Verb) exoutheneó (ex-oo-then-eh'-o): to despise, treat with contempt (I set at naught, ignore, despise. Note: G1848 eksouthenéō (from G1537 /ek, "completely out from," which intensifies outheneō, "bring to naught, reduce to nothing") – properly, cast out as nothing; set at nought; "to count as nothing, to treat with utter contempt, i.e. as zero" (WP, 2, 281); "set at nought, despise utterly" (A-S); to regard something as lacking any standing (value).

**G3936** - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present. Note: G3936 parístēmi (from 3844 /pará, "from close-beside" and 2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

**G968** - (Noun, Neuter) béma (bay'-ma): a step, raised place, by implication a tribunal (an elevated place ascended by steps, a throne, tribunal. Note: G968 bḗma (from bainō, "to step, ascend") – properly, a platform to which someone walked up to receive judgment; (figuratively) the administration of justice – literally, given from "a tribunal-chair" (throne) where rewards and punishments are meted out.

But judge this rather--that no man put a stumbling block or an occasion to fall in his brother's way." Here you have again, judging, this same word "krino." We're still on this "krino" in a bad way.

**Rom 14:13**  Let us not therefore judge**G2919 V-PAS-1P** one another any more**G3123 ADV**: but judge **G2919 V-AAM-2P** this rather, that no man put**G5087 V-PAN** a stumblingblock **G4348 N-ANS** or an occasion to fall**G4625 N-ASN**  in *his* brother's way.

**G2919** – See Above

**G3123** - (Adverb) mallon (mal'-lon): more (more, rather. Note: G3123 mállon – the comparative ("-er") form of malla ("very") meaning "rather, more than," i.e. more than what it is compared to. 3123 /mállon ("more than, better rather") is a comparative adverb so it refers to what is better as compared to what is merely "good." This involves prioritizing or ranking to elevate the better over the good, i.e. the higher priority (the more important) over the less-important.

**G5087** - (Verb) tithémi (tith'-ay-mee): to place, lay, set (I put, place, lay, set, fix, establish.

**G4348** - (Noun, Neuter) proskomma (pros'-kom-mah): a stumbling, an occasion of stumbling (a stumbling-block, an occasion for falling, a moral embarrassment.)

**G4625** - (Noun, Neuter) skandalon (skan'-dal-on): a stick for bait (of a trap), generally a snare, a stumbling block, an offense (a snare, stumbling-block, cause for error. Note: G4625 /skándalon ("the means of stumbling") stresses the method (means) of entrapment, i.e. how someone is caught by their own devices (like their personal bias, carnal thinking).

There are many other verses. Let me just give them to you. You can look them up for yourself: Romans 2:1 and 1 Corinthians 4:5. 1 Corinthians 10:29 deals with your interfering with another person's freedom. "Live and let live" is the principle. Colossians 2:16. James 4:11- 12. And Romans 14:22: "Happy is he that judges not himself in the thing which he allows." Happy is he that judges not himself, that does not "krino" himself, and require him to condemn himself before the Lord." That is a happy Christian. The way you avoid that is by that confession of sin.

**Rom 2:1** – See Above

**1Co 4:5**  Therefore judge**G2919 V-PAM-2P** nothing before the time, until the Lord come**G2064 V-2AAS-3S**, who both will bring to light**G5461 V-FAI-3S** the hidden things of darkness, and will make manifest**G5319 V-FAI-3S** the counsels**G1012 N-APF** of the hearts: and then shall every man have**G1096 V-FDI-3S** praise of God.

**G2919** – See Above

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**G5461** - (Verb) phótizó (fo-tid'-zo): to shine, give light ((a) I light up, illumine, (b) I bring to light, make evident, reveal.) Note: Cognate: G5461 phōtízō (from G5457 /phṓs, "light") – properly, enlighten; (figuratively) God sharing His life, exposing and overcoming darkness – like the ignorance (prejudice) caused by sin. See G5457 (phōs).

**G5319** - (Verb) phaneroó (fan-er-o'-o): to make visible, make clear (I make clear (visible, manifest), make known.) Note: G5319 phaneróō (from 5457 /phṓs, "light") – properly, illumine, make manifest (visible); (figuratively) make plain, in open view; to become apparent ("graspable"). 1 Jn 3:2: "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that if (Gk ean) He becomes manifest (G5319 /phaneróō), we will be like Him, because (hoti) we will see Him just as (Gk kathōs) He is."

**G1012** - (Noun, Feminine) boulé (boo-lay'): counsel (counsel, deliberate wisdom, decree.) Note: 1012 boulḗ – properly, a resolved plan, used particularly of the immutable aspect of God's plan – purposefully arranging all physical circumstances, which guarantees every scene of life works to His eternal purpose. [1012 (boulḗ) is more than God's immutable plan of physical circumstances. It always also includes the Lord's purpose in them – and hence arranging all the physical scenes of history before creation (Ps 139:16; Jn 1:3).]

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. 1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with 1510 /eimí (1511 /eínai, 2258 /ēn).

**1Co 10:29**  Conscience **G4893 N-ASF**, I say**G3004 V-PAI-1S**, not thine own, but of the other: for why is my liberty**G1657 N-NSF** judged **G2919 V-PPI-3S** of another *man's* conscience**G4893 N-GSF**?

**G4893** - (Noun, Feminine) suneidésis (soon-i'-day-sis): consciousness, conscience (the conscience, a persisting notion.) Note: G4893 syneídēsis (from 4862 /sýn, "together with" and 1492 /eídō "to know, see") – properly, joint-knowing, i.e. conscience which joins moral and spiritual consciousness as part of being created in the divine image. Accordingly, all people have this God-given capacity to know right from wrong because each is a free moral agent (cf. Jn 1:4,7,9; Gen 1:26,27). ["Conscience (4893 /syneídēsis) is an innate discernment, self-judging consciousness" (A-S).]

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G1657** - (Noun, Feminine) eleutheria (el-yoo-ther-ee'-ah): liberty, freedom (freedom, liberty, especially: a state of freedom from slavery.) Note: Cognate: 1657 eleuthería – freedom, liberty. See 1658 (eleutheros).

**G2919** - See Above

**G4893** - (Noun) suneidésis (soon-i'-day-sis): consciousness, conscience, (from G4862 /sýn, "together with" and G1492 /eídō "to know, see") – properly, joint-knowing, i.e. conscience which joins moral and spiritual consciousness as part of being created in the divine image. (the conscience, a persisting notion.) Note: G4893 syneídēsis (from G4862 /sýn, "together with" and G1492 /eídō "to know, see") – properly, joint-knowing, i.e. conscience which joins moral and spiritual consciousness as part of being created in the divine image. Accordingly, all people have this God-given capacity to know right from wrong because each is a free moral agent (cf. Jn 1:4,7,9; Gen 1:26,27).

**Col 2:16**  Let no man therefore judge**G2919 V-PAM-3S** you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:*

G2919 - See Above

**Jas 4:11**  Speak**G2635 V-PAM-2P** not evil one of another, brethren. He that speaketh**G2635 V-PAP-NSM** evil of *his* brother, and judgeth**G2919 V-PAP-NSM** his brother, speaketh **G2635 V-PAI-3S** evil of the law**G3551 N-GSM**, and judgeth **G2919 V-PAI-3S** the law**G3551 N-ASM**: but if thou judge**G2919 V-PAI-2S** the law**G3551 N-GSM**, thou art not a doer of the law **G2923 N-NSM** , but a judge**G3551 N-GSM**.

**G2635** - (Verb) katalaleó (kat-al-al-eh'-o): to speak evil of (I speak evil of, rail at, slander.) Note: G2635 katalaléō (from G2596 /katá, "down, according to," intensifying G2980 /laléō, "to prattle on") – properly, speak down to in a hostile, deriding way; to mock (revile), detracting from someone's reputation by "malice of speech directed against one's neightbor" (DNTT, 4,4); to defame, slander (backbite).)

**G2919** - See Above

**G3551** - (Noun, Masculine) nomos (nom'-os): that which is assigned, usage, law (usage, custom, law; in NT: of law in general, plur: of divine laws; of a force or influence impelling to action; of the Mosaic law; meton: of the books which contain the law, the Pentateuch, the Old Testament scriptures in general.) Note: G3551 nómos – law. G3551 (nómos) is used of: a) the Law (Scripture), with emphasis on the first five books of Scripture; or b) any system of religious thinking (theology), especially when nomos occurs without the Greek definite article.)

**G2923** - (Noun, Masculine) krités (kree-tace'): a judge (a judge, magistrate, ruler.)

**Jas 4:12**  There is one Lawgiver**G3550 N-NSM**, (*and****G2532 CONJ*** *Judge****G2923 N-NMS*** *Note: in the Greek but not translated in this English verse*) who is able**G1410 V-PNP-NSM** to save**G4982 V-AAN** and to destroy**G622 V-AAN**: who art thou that judgest**G2919 V-PAI-2S** another?

**G3550** - (Noun, Masculine) nomothetés (nom-oth-et'-ace): a lawgiver (a law-giver, legislator.)

**G2532** - (Conjunction) kai (kahee): and, even, also (and, even, also, namely.) Note: G2532 kaí (the most common NT conjunction, used over 9,000 times) – and (also), very often, moreover, even, indeed (the context determines the exact sense).

**G2923** - (Noun, Masculine) krités (kree-tace'): a judge (a judge, magistrate, ruler.)

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

**G4092** - (Verb) pimpremi (pim'-pray-mee): to fill full of (swell, am inflamed.)

G4982 - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue. Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain). Note: G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end.

**Rom 14:22**  Hast**G2192 V-PAI-2S** thou faith? have**G2192 V-PAM-2S** *it* to thyself before God. Happy *is* he that condemneth**G2919 V-PAP-NSM** not himself in that thing which he alloweth**G1381 V-PAI-3S**.

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G1381** - (Verb) dokimazo (dok-im-ad'-zo): to test, by implication to approve (I put to the test, prove, examine; I distinguish by testing, approve after testing; I am fit.) Note: Cognate: 1381 dokimázō (from G1384 /dókimos, "approved") – properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what is good (genuine). See G1384 (dokimos). G1381 /dokimázō ("to approve by testing") is done to demonstrate what is good, i.e. passes the necessary test. G1381 (dokimázō) does not focus on disproving something (i.e. to show it is bad).

**Examination**

There's another word we ought to look at briefly. This is "anakrino." "Anakrino" means to pass judgment upon, and it means to examine in order to find answers. Acts 17:11: "These (speaking of the Christians at Berea) were more noble (which means more open-minded) than those in Thessalonica in that they received the word of God with all readiness and eagerness of mind, and searched ("anakrino")--they examined the Scriptures daily whether those things were so." This is a legitimate kind of judgment. This is what you should do. This is for when the pastor-teacher is instructing in a group. And, by the way, why does he instruct you in a group? It's for privacy. If he tries to instruct you one-on-one, this is not legitimate. In other words, if he says, "Now I'm teaching you about judging." He asks you a few questions and he says, "Now, have you been judging anybody."

**Act 17:11**  These were more noble than those in Thessalonica, in that they received**G1209 V-ADI-3P** the word with all readiness of mind**G2192 V-PAO-3S**, and searched**G350 V-PAP-NPM** the scriptures daily, whether those things were**G2192 V-PAO-3S** so**G3779 ADV**.

**G1209** - (Verb) dechomai (dekh'-om-ahee): to receive (I take, receive, accept, welcome. Note: G1209 déxomai – properly, to receive in a welcoming (receptive) way. 1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17). [The personal element is emphasized with 1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." G1209 (déxomai) occurs 59 times in the NT.]

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: 350 anakrínō (from 303 /aná, "up, completing a process," which intensifies 2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix 303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, 350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G3779** - (Adverb) houtó and houtós (hoo'-to): in this way, thus (thus, so, in this manner.) Note: G3779 hoútō (an adverb, derived from the demonstrative pronoun, G3778 /hoútos, "this") – like this . . .; in this manner, in this way (fashion), in accordance with this description (i.e. corresponding to what follows); in keeping with; along this line, in the manner spoken.

"Yes. I talked about Mrs. So-and-so."

"You did?"

"What did you say about her?"

"Well I said I don't like that perfume she uses. I told my husband about it. I think it smells something like Darkness from Hades."

"Did you pray about that?"

"Yes."

"How long did you pray?"

"Three-and-a-half minutes."

"Three-and-a-half minutes, huh?"

This could go on and on, and none of this is my business. You are your own priest. And when you are told to accept the teaching authority in the group of a pastor-teacher, you are told to respect the fact that God has given him the right to instruct a group--particularly that flock. And what you have to respond to is to the truth. It is not wrong for you to reject what a pastor-teacher tells you if he has taught you what is false. But how are you going to find out if what he has taught you is true or false. The same way these original Bereans did. They "anakrino"'d the Word. They examined it, and they said, "Yes that's what the Word tells you."

If a pastor gets up and he simply tells you, "Now this is what the Word of God says, or he says, "Now I feel as I have read the Word that this is what this means," that's one thing. This is why we take the trouble to give you a word from the original language. You can't leave this study and say, "Well, Dr. Danish says that you can examine and discern," as if it were my opinion. That happens to be what the Word of God says--that you are to "anakrino" a certain thing. You are to examine and to see what is there. God never tells us that we cannot examine and notice that some Christian is way out of line. Some Christian is living in sin. But after you find, and you have noted, and you have been able to perhaps have good reason to believe that what you see is what it appears to be, that this person is guilty of sin, the point is what do you do with that? At that point you can enter the "krino" judgment of slandering, gossiping, discussing this, or passing this on because of the viciousness of your own mental attitudes. Or you can commit that to the Lord for the point of restoration that James calls for as one who is in fellowship as part of the body of Christ. One brings you blessing. The other brings you into the same discipline, but with a triple thrust to it, that the other person has taken upon himself.

1 Corinthians 10:25,27 talks about asking no questions for conscience sake when you're out having dinner. "Anakrino" is translated here as "asking no questions." So it has this business of examining, then it also has the meaning, from that, "to discern." This is the matter of discerning while you are in fellowship. 1 Corinthians 2:14-15 says, "The natural man (the unbeliever) receives not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them because they are spiritually discerned. But he that is spiritual (that is, in fellowship) judges (or discerns) all things, yet he himself is judged of no man ("anakrino").

**1Co 2:14**  But the natura**lG5591 A-NSM** man receiveth **G1209 V-PNI-3S** not the things of the Spirit of God: for they are foolishness**G3472 N-NSF** unto him: neither can he know *them,* because they are spiritually discerned**G350 V-PPI-3S**.

**1Co 2:15**  But he that is spiritual judgeth**G350 V-PAI-3S** all things, yet he himself is judged**G350 V-PPI-3S** of no man.

**G5591** - (Adjective) psuchikos (psoo-khee-kos'): natural, of the soul or mind (animal, natural, sensuous. Note: G5591 /psyxikós ("natural") typically describes the natural ("lower") aspect of humanity, i.e. behavior that is "more of earth (carnality) than heaven." G5591 (psyxikós) then sometimes stands in contrast to G4152 /pneumatikós ("spiritual") – the higher, spiritual aspect of humanity that develops through faith (4102 /pístis).

**G1209** - (Verb) dechomai (dekh'-om-ahee): to receive (I take, receive, accept, welcome. Note: G1209 déxomai – properly, to receive in a welcoming (receptive) way. 1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17). [The personal element is emphasized with 1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." G1209 (déxomai) occurs 59 times in the NT.]

**G3472** - (Noun, Feminine) mória (mo-ree'-ah): foolishness (folly, absurdity, foolishness. Note: Cognate: 3472 mōría (from G3474 /mōrós) – folly; literally, dull (lacking sharpness).

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: 350 anakrínō (from 303 /aná, "up, completing a process," which intensifies 2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

**Judge Through**

There is one more word we will look at it. That's "diakrino." "Ana" means "again." "Dia" means "through"--judging through, and that's exactly what it means--"to judge through." It can be used in the sense of being at odds with yourself, to doubt. Romans 4:20 says, "He (Abraham) staggered not ("diakrino") at the promise of God. He did not doubt. Romans 14:23 says, "And he that doubts ("diakrino") is damned if eats because he eats not of faith; for whatsoever is not of faith is sin. This is acting from a guilt complex. "To make a distinction"--1 Corinthians 4:7: "Who makes you to differ from another"--exalting one person over another. God doesn't recognize persons--making a distinction ("diakrino"), judging through, or to pass judgment. 1 Corinthians 14:29 says, "Let the prophets speak, two or three, and then one of them judge. That's legitimate. Then to judge yourself--1 Corinthians 11:31 says, "If we would judge ourselves, then we would not be judged."

**Rom 4:20**  He staggered **G1252 V-API-3S** not at the promise of God through unbelief; but was strong **G1743 V-API-3S** in faith, giving glory to God;

**G1252** - (Verb) diakrinó (dee-ak-ree'-no): to distinguish, to judge (I separate, distinguish, discern one thing from another; I doubt, hesitate, waver.) [Note: G1252 diakrínō (from 1223 /diá, "thoroughly back-and-forth," which intensifies G2919 /krínō, "to judge") – properly, investigate (judge) thoroughly – literally, judging "back-and-forth" which can either (positively) refer to close-reasoning (descrimination) or negatively "over-judging" (going too far, vacillating). Only the context indicates which sense is meant.]

**G1743** - (Verb) endunamoó (en-doo-nam-o'-o): to empower (I fill with power, strengthen, make strong. Note: G1743 endynamóō (from G1722 /en "in," which intensifies G1412 /dynamóō, "sharing power-ability") – properly, to impart ability (make able); empowered.

**Rom 14:23**  And he that doubteth**G1252 V-PMP-NSM** is damned**G2632 V-RPI-3S** if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is**G1510 V-PAI-3S** sin.

**G1252** - See Above

**G2632** - (Verb) katakrinó (kat-ak-ree'-no): to give judgment against (I condemn, judge worthy of punishment. Note: G2632 katakrínō(from G2596 /katá, "down, according to" intensifying G2919 /krínō, "judge") – properly, judge down, i.e. issue a penalty (exactly condemn); to judge someone "decisively (decidedly) as guilty."

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist. Note: Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here 1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and 2962 /kýrios ("Lord").

**1Co 4:7**  For who maketh thee to differ**G1252 V-PAI-3S** *from another?* and what hast thou that thou didst not receive**G2983 V-2AAI-2S**? now if thou didst receive**G2983 V-2AAI-2S** *it,* why dost thou glory, as if thou hadst not received**G2983 V-2AAP-NSM** *it?*

**G1252** - See Above

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**1Co 14:29**  Let the prophets speak**G2980 V-PAM-3P** two or three, and let the other judge**G1252 V-PAM-3P**.

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.

**G1252** - (Verb) diakrinó (dee-ak-ree'-no): to distinguish, to judge (I separate, distinguish, discern one thing from another; I doubt, hesitate, waver.) [Note: G1252 diakrínō (from G1223 /diá, "thoroughly back-and-forth," which intensifies G2919 /krínō, "to judge") – properly, investigate (judge) thoroughly – literally, judging "back-and-forth" which can either (positively) refer to close-reasoning (descrimination) or negatively "over-judging" (going too far, vacillating). Only the context indicates which sense is meant.]

**1Co 11:31**  For if we would judge**G1252 V-IAI-1P** ourselves, we should not be judged**G2919 V-IPI-1P**.

G1252 - See Above

G2919 - See Above

What I'm trying to express is that these are all passages which indicate that there are some times when judging is legitimate. You can never judge unless you are in the inner circle. Then your judgment will be relative to discerning, to examining, and to understanding, relative to the Lord's guidance to you. It will never be for you to judge in such a way that you are going to take that information and pass it on to somebody else. I am telling you that if you discuss a sin that another person has committed and that person has confessed that to God, it is gone and forgotten, and if you bring that sin up again, heaven help you. There is a lot of grief in the lives of people, and the worst grief is going to come at the Judgment Seat of Christ because you have judged somebody. You have slandered them. All of this has come from your mental hatred. You've spoken openly. You've made a judgment. You've brought an attack upon them.

The result is that you go out of fellowship. Now maybe you feel sorry for what you did, or you just forget it, and you go on. There are calluses built up and you're a little insensitive to the Lord. You do it again and the insensitiveness builds up and it builds up until finally you are slandering, you're in a frenzy, and you're absolutely spiritually insane in what you're saying. All the time, out in eternity, you are losing, losing, losing, because in the meantime you're serving the Lord; you're singing in the choir; and, you're giving your money, all to no avail. It is a terrible thing. Get it straight. God says you can never name a person's name and attach his sin, his shortcomings, or his fault with his name. You can name it to God. You can name it in the sense of discerning that this person has this problem, and as a member of the body of Christ I'd like to see that resolved. You can name it to Him but you cannot discuss this with anybody else.

Be careful if somebody comes up to you and they open up. Remember, they're obviously not going to say, "Now, I've got something to tell you." They're going to say, "How is Mrs. So-and-so?" That is often a signal that the prober has shoved his nose in your direction to see whether you're going to cut it off or invite it in. That's the question: "How is Mrs...?" "What about...?" Those are clues for you to watch for. And the minute somebody starts mentioning another person, turn down your hearing aid. Play deaf. Play dumb. That's the easiest way to do it. Some of you have more talent at that than others. I'm pretty good at playing dumb.

It's very disconcerting if a person asks you, "What about Mrs. So-and-so? I hear..." Just look at them, cross your eyes, and say, "What?" They'll shake their heads and say, "Boy, that's a waste of time." You will save yourself eternal grief and you will save yourself guilt complexes that will cause you to be striking other believers with their sins which is usually why you're doing it. A person who's happy in the Lord is not preoccupied with your shortcomings. It does not mean that he's not interested. It does not mean that he's not disappointed if he sees you falling short of what you should be as a believer. However, he is not preoccupied with being interested in that, and making stock out of it or attacking you for it. Most attacks are ignorant people who have looked upon outward appearances and their own corrupted frame of reference has distorted what they saw or what they thought they heard. Don't ever forget that. Consequently, they are revealing their own carnality state and their own spiritual insanity.

You can join them, or you can say, "That's not for me." There is a way to judge for discernment. There is a way to judge for slander, and God will discipline you for that in a triple way. I'm telling you it is not worth it.

Dr. John E. Danish, 1973

Annotated Hebrew and Greek words and morphology by A pupil of Berean Memorial Christian School and member of Berean Memorial Church).

**Parsing Abbreviations Table**

Example: V-PAS-1P = **V** – Verb, **P** – Present, **A** – Active, **S** – Subjunctive, **1** – 1st Person, **P** - Plural

**Part of Speech**
**V** - Verb
**N** - Noun
**Adv** - Adverb
**Adj** - Adjective
**Art** - Article
**DPro** - Demonstrative Pronoun
**IPro** - Interrogative / Indefinite Pronoun
**PPro** - Personal / Possessive Pronoun
**RecPro** - Reciprocal Pronoun
**RelPro** - Relative Pronoun
**RefPro** - Reflexive Pronoun
**Prep** - Preposition
**Conj** - Conjunction
**I** - Interjection
**Prtcl** - Particle
**Heb** - Hebrew Word
**Aram** - Aramaic Word

**Tense Comparison**

**P** – Present **C** - Comparative
**I** – Imperfect **S** - Superlative
**F** - Future
**A** - Aorist
**R** - Perfect
**L** - Pluperfect

**Voice**

**A** - **A**ctive
**M** – **M**iddle

**D** - middle **D**eponent
**P** - Passive
**M/P** - Middle or Passive

**N -** middle or passive depoNent

**Mood**

**I** - **I**ndicative
**M** - I**M**perative
**S** - **S**ubjunctive
**O** - **O**ptative
**N** - Infi**N**itive
**P** – Participle

**Case**

**N** - **N**ominative
**V** - **V**ocative
**A** - **A**ccusative
**G** - Genitive
**D** - Dative

**Number**

**S** - Singular
**P** - Plural

**Gender**

**M** - Masculine
**F** - Feminine
N – Neuter

**Person**
**1** - 1st Person
**2** - 2nd Person
**3** - 3rd Person