



CORRECT AND INCORRECT JUDGING

By Pastor Vern Peltz



WORD OF LIFE MINISTRIES

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**Word of Life Ministries
3640 County Rd 6 NW
Stanchfield, MN 55080**



About This Booklet

This booklet was created as a study guide for a series of messages entitled: "Correct and Incorrect Judging."

For that reason, it is written in more of an outline type of format. Not everything is developed on and explained in the booklet. To get a more detailed explanation of the subject, please use this booklet in conjunction with the series.

Before we go into the principles on judging, there are a few things that we need to remind ourselves concerning 'Correctly Dividing the Word'. If we are not able to Divide the Word Correctly, it will severely hamper our ability to see the scriptural principles needed to judge things correctly. The next few pages will deal with that topic, and then we will go into the judging study.

Correctly Dividing the Word

“All scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

II Tim. 3:16-17

“Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles (‘rightly dividing’ — KJV) the word of truth.”

II Tim. 2:15

The following outline is intended to give a general overview on the process of how to ‘Correctly Divide the Word’. It is obviously not exhaustive, but should be sufficient to help keep us out of error and false doctrine.

When studying the scripture to find a conclusion on anything, the following points need to be adhered to. The first 4 points, deal with the scripture itself. The next 5 points deal more with the individual doing the studying.

(1) General Overview

- a. General Overview means looking at the scripture from the perspective of the entire Bible. All the covenants, books, cultural settings, etc. come into play.
- b. The Bible must always be looked at from the Big Picture/Perspective first. To try and find answers to details will be almost impossible until we have an understanding of the Overall Picture. Without seeing the Big Picture, and making sure that the smaller concepts agree with the Overall Perspective, will almost always cause you to misinterpret the word.
- c. The smaller items must always fit into the Big Picture. All truth runs parallel. If at any time you have contradictions appearing, go back to the Big Picture and begin working your way through it again. Some place you’re missing something because the word does not contradict itself.
- d. II Tim. 3:16 says, “All scripture is God breathed, and is profitable....” (KJV)

(2) Contextual

- a. Contextual means everything needs to be taken in Context. Context refers to the entire Bible, an entire book, an entire covenant, an entire time in history, the specific chapter(s), the paragraph, the thought, etc.
- b. Most of the time, verses do not stand alone. A verse is simply a sentence tied into the rest of the writing. Typically sentences are part of a bigger Context.
- c. Interpret everything in light of the Context. Whenever we pull a verse, or a thought out of the Context and make it stand alone, we usually end up in error.

- d. Acts 20:27. (“All The Counsel of God”)

(3) Cross-Reference

- a. This simply means we need to find as many scriptures and passages that deal with the subject as possible. (Remember: All truth runs parallel)
- b. There are many Cross-Reference helps: Bibles, Concordances, Lexicons, etc. The more of these types of books we have, the easier it is to Cross-Reference any particular verse, subject, doctrine, etc.
- c. If we are trying to establish a doctrine, or a belief — the more scriptures we can find from all over the Bible — the better chance we have of being accurate in our conclusions.
- d. Acts 20:27. (“All The Counsel of God”)

(4) Word Studies

- a. A Word study is when we take one word and study it.
- b. This can be done by reading all the scriptures that have that particular word in them. (Via an Exhaustive Concordance) Or, it can be looking up the definitions of the words, and studying the word from that perspective. (Via a Concordance, Lexicon, Bible Dictionary, etc.) It can be done by grouping all the words with the same definitions, then seeing how they’re used and what patterns develop.
- c. The conclusions of a Word Study must always correlate with what the Bible says using the first 3 steps listed above. In other words, make sure the details fit into the bigger pictures.

(5) By The Holy Spirit

- a. I Cor. 2:6-16 says that spiritual things can only be spiritually discerned or understood. Without the help of the Holy Spirit, the Bible is just words on a page. The scriptures will be very misunderstood and misinterpreted.
- b. Always pray and ask the Holy Spirit to reveal the word to us. Never study without asking for his help.

(6) Be at Peace — emotionally, and in your spirit

- a. When we are not at peace, all input is filtered through what’s going on inside of us. Without a doubt, that will distort the word.
- b. If we start looking at scripture like: ‘I know where this is going’ — whether we like it or not. That preconception will skew our ability to see clearly.

c. Jesus is the Prince of Peace. The Holy Spirit is the Spirit of Peace. We are commanded to live in peace. (Not troubled, or afraid) The scripture is called the Gospel of Peace. Peace is to rule in our hearts. (Spirit & Soul) To violate the principle of peace and yet interpret the word of God correctly, is an impossibility.

(7) No Pre-Conceived Conclusions

- a. To study the word correctly, you cannot have it pre-planned what you think the scripture will say on a subject. We must be TEACHABLE, not PRESUMPTIVE.
- b. We dare not place our desires, thoughts, beliefs, etc. into the study. LET THE SCRIPTURE SPEAK FOR ITSELF. IT DOESN'T NEED OUR HELP OR OUR OPINIONS AND BELIEFS.
- c. If we approach the word with the pretext: 'This is what I think, like, believe, want, prefer, etc.' — We will not be looking for truth. We'll be looking for something that supports our view.
- d. Remain objective to the conclusion. LET IT SAY WHAT IT SAYS. Don't force it to say something we want it to say.
- e. II Tim. 3:6-9; 4:3-4.

(8) Study with a Submissive Attitude

- a. No Stubbornness or Rebellion can be allowed. (The reason should be obvious)
- b. John 5:39-40; I Tim. 1:3-7; 1:18-19; 2:11; II Tim. 2:14-15.

(9) Persevere in Doctrine

- a. Once we've come to a conclusion on what the scripture says, don't always be second-guessing yourself. We've found the truth, now live by it and don't make any excuses.
- b. I Tim. 4:16; 6:3-5; II Tim. 1:13-14; 3:14-15; 4:1-5.

Judging: Correct & Incorrect

This is a very confusing subject for most Christians. On one hand the scripture seems to tell us NOT TO JUDGE. Then we find other scriptures where it says we MUST JUDGE. It can be bewildering when we don't know what to do and how to do it correctly. It is VITAL for us to know what the scripture does say on this subject. It plays a Vital and CONSTANT role in our lives. (We need to be judging on a daily basis)

When Judgment is handled incorrectly, we literally will JUDGE and CONDEMN our own lives. When it's handled correctly, it produces Godliness, Holiness, and Sanctification in our lives. CORRECT JUDGING PROSPERS US IN EVERY AREA OF LIFE!!!

A KEY section of scripture to understanding this issue of Judging is found in I Corinthians. (In I Cor. 1:10 — Paul states the reason for the book) In the first two chapters, Paul lays down the foundation concerning the business of 'Correct and Incorrect Judging'. Then he goes on in the book and erects the rest of the building on the basis of what was stated in the first two chapters. (This needs to be studied to gain a good understanding of the subject of judging)

Below is a listing of the New Testament scriptures that I felt pertained to this issue and finding the truth about it. As you will notice, there are no Old Testament references. The reason for that is that the Old Covenant ran under a different set of rules when it came to Judgment.

The scriptures listed below deal with all forms of the word 'Judge' in the New Testament. This is not an all inclusive list, since a number of the places where the thought of judging is mentioned don't really apply to our lives today. (Examples: Jesus being judged by the Sanhedrin — Paul being brought before Felix, Festus, King Agrippa, etc.)

Greek Definition is listed first, then the scriptures where that Gr. word is found:

I. G2919 — *krinō kree'-no*

(This is the Greek word that is used most often in the N.T.)

STRONG'S HEBREW AND GREEK DICTIONARIES

"Properly to distinguish, that is, decide (mentally or judicially); by implication to try, condemn, punish:—avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

THAYER'S GREEK DEFINITIONS (G2919)

- 1) to separate, put asunder, to pick out, select, choose
- 2) to approve, esteem, to prefer
- 3) to be of opinion, deem, think, to be of opinion
- 4) to determine, resolve, decree
- 5) to judge
- 5a) to pronounce an opinion concerning right and wrong

5a1) to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it

5b) to pronounce judgment, to subject to censure

5b1) of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others

6) to rule, govern

6a) to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment

7) to contend together, of warriors and combatants

7a) to dispute

7b) in a forensic sense

7b1) to go to law, have suit at law

A. 'Judge' — Matt. 7:1-2; Luke 6:37, 43; 12:57; 19:22; John 5:30; 7:24, 51; 8:15, 16, 26; 12:47, 48; 16:11; 18:31; Acts 4:19; 7:7; 13:46; 17:31; 23:3; Rom. 2:27; 14:3, 4, 10, 13; I Cor. 4:5; 5:12-13; 6:2-4; 10:15; 11:13, 31; II Cor. 5:14; Col. 2:16; II Tim. 4:1; Heb. 10:30; 13:4; James 4:11-12; I Pet. 4:5; Rev. 6:10; 19:11.

B. 'Judged' — I Cor. 5:3; 10:29; 11:32; James 2:12; I Pet. 4:6.

C. 'Judgest' — Rom. 2:1-3

D. 'Judgeth' — John 5:22; 8:50; 12:48; I Pet. 1:17; I Pet. 2:23.

E. 'Condemn, Condemned' — John 3:17-18

II. G2917 — krima kree'-mah

STRONG'S HEBREW AND GREEK DICTIONARIES

From G2919; a decision (the function or the effect, for or against ["crime"]):—avenge, condemned, condemnation, damnation, + go to law, judgment.

THAYER'S GREEK DEFINITIONS (G2917)

1) a decree, judgments

2) judgment

2a) condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others

2b) in a forensic sense

2b1) the sentence of a judge

2b2) the punishment with which one is sentenced

2b3) condemnatory sentence, penal judgment, sentence

3) a matter to be judicially decided, a lawsuit, a case in court

A. 'Judgment' — Matt. 7:2; John 9:39; Rom. 2:2-3; I Pet. 4:17

B. 'Condemn, Condemned, Condemnation'. — I Cor. 11:34; I Tim. 3:6; James 3:1; Jude 4

III. G1348 — dikastēs dik-as-tace'

STRONG'S HEBREW AND GREEK DICTIONARIES

"From a derivative of G1349. "A judger:—judge; Right, Justice, (The Principle, a Decision, or its Execution) Judgment, Punish, Vengeance, To Show"

THAYER'S GREEK DEFINITIONS (G1348)

1) "A judge, arbitrator, umpire"

A. 'Judge' — Luke 12:14; Acts 7:27, 35

IV. G2923 — kritēs kree-tace'

STRONG'S HEBREW AND GREEK DICTIONARIES

From G2919.

THAYER'S GREEK DEFINITIONS (G2923)

1) one who passes or arrogates to himself, judgment on anything

1a) an arbiter

1b) of a Roman procurator administering justice

1c) of God passing judgment on men

1d) of the leaders or rulers of the Israelites

A. 'Judge' — Luke 12:58; 18:2, 6; Acts 10:42; II Tim. 4:8; Heb. 12:23; James 4:11; 5:9

B. 'Judges' — Matt. 12:27; Luke 11:19; James 2:4

V. G2920 — krisis kree'-sis

STRONG'S HEBREW AND GREEK DICTIONARIES

"(Subjectively or objectively, for or against); by extension a tribunal; by implication justice (specifically divine law):—accusation, condemnation, damnation, judgment."

THAYER'S GREEK DEFINITIONS (G2920)

1) a separating, sundering, separation

1a) a trial, contest

2) selection

3) judgment

3a) opinion or decision given concerning anything

3a1) especially concerning justice and injustice, right or wrong

3b) sentence of condemnation, damnable judgment, condemnation and punishment

4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem)

5) right, justice

A. 'Judgment' — Matt. 23:23; Luke 11:42; John 7:24; 8:16; James 2:13; Jude 15

B. 'Condemnation' — John 3:19; 5:24

VI. G350 — anakrinō an-ak-ree'-no

STRONG'S HEBREW AND GREEK DICTIONARIES

"From G303 and G2919; properly to scrutinize, that is, (by implication) investigate, interrogate, determine:—ask, question, discern, examine, judge, search."

THAYER'S GREEK DEFINITIONS (G350)

- 1) examine or judge
- 1a) to investigate, examine, enquire into, scrutinise, sift, question
- 1a1) specifically in a forensic sense of a judge to hold an investigation
- 1a2) to interrogate, examine the accused or witnesses
- 1b) to judge of, estimate, determine (the excellence or defects of any person or thing)

A. 'Judgeth, Judged' — I Cor. 2:15; 4:4; 14:24

B. 'Judge, Judged' — I Cor. 4:3

NOTE: "I should be judged of you" (From #2250, also rendered: "Or of man's judgement" — DEFINED AS: "A period of time always defined more or less clearly by content" — Gr. Hemera)

VII. G2922 — kritērion kree-tay'-ree-on

STRONG'S HEBREW AND GREEK DICTIONARIES

"Neuter of a presumed derivative of G2923 ; a rule of judging ("criterion"), that is, (by implication) a tribunal:—to judge, judgment (seat)."

THAYER'S GREEK DEFINITIONS (G2922)

- 1) the instrument or means of trying or judging anything
- 1a) the rule by which one judges
- 2) the place where judgment is given
- 2a) the tribunal of a judge
- 2b) a bench of judges
- 3) the matter judged, thing to be decided, suit, case

A. 'Judge' — I Cor. 6:2

VIII. G1252 — diakrinō dee-ak-ree'-no

STRONG'S HEBREW AND GREEK DICTIONARIES

"From G1223 and G2919; to separate thoroughly, that is, (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively to discriminate (by implication decide), or (reflexively) hesitate:—contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver."

THAYER'S GREEK DEFINITIONS (G1252)

- 1) to separate, make a distinction, discriminate, to prefer
- 2) to learn by discrimination, to try, decide
- 2a) to determine, give judgment, decide a dispute
- 3) to withdraw from one, desert
- 4) to separate one's self in a hostile spirit, to oppose, strive with dispute, contend

5) to be at variance with one's self, hesitate, doubt

A. 'Judge' — I Cor. 6:5; 11:31; 14:29

IX. G1341 — dikaiokrisia dik-ah-yok-ris-ee'-ah

STRONG'S HEBREW AND GREEK DICTIONARIES

"From G1342 and G2920; a just sentence:—righteous judgment."

THAYER'S GREEK DEFINITIONS (G1341)

1) righteous judgment

A. 'Judgment' — Rom. 2:5

X. G1106 — gnōmē gno'-may

STRONG'S HEBREW AND GREEK DICTIONARIES

"From G1097; cognition, that is, (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.):—advice, + agree, judgment, mind, purpose, will."

THAYER'S GREEK DEFINITIONS (G1106)

1) the faculty of knowledge, mind, reason

2) that which is thought or known, one's mind

2a) view, judgment, opinion

2b) mind concerning what ought to be done

2b1) by one's self: resolve purpose, intention

2b2) by others: judgment, advice

2b3) decree

A. 'Judgment' — I Cor. 1:10; 7:25, 40

XI. G144 — aisthēsis ah'ee-sthay-sis

STRONG'S HEBREW AND GREEK DICTIONARIES

"From G143; perception, that is, (figuratively) discernment:—judgment."

THAYER'S GREEK DEFINITIONS (G144)

1) perception, not only by the senses but by the intellect

2) cognition, discernment

2a) of moral discernment in ethical matters

A. 'Judgment' — Phil. 1:9

Our Layman's Definition of Judgment

"When we Judge someone or something, we Contemplate, Decide, Condemn, Declare"

"When we Judge someone or something, we Contemplate, Decide, Approve, & Declare"

Either way, for the negative or the positive, we are Judging the person.

I Corinthians is an extremely valuable book in helping us to learn how to judge correctly. It deals with both 'Personal Preference' items, and 'Willful Sin'. Judging and Judgment are found all the way through the book. Below is a listing of scriptures that verify that.

1:10 — Becoming united in the church concerning judgment.

2:6-16 — The basis for correct and incorrect judgment. (v. 15 — we must judge All things)

4:3 — Being judged by people. Judging ourselves.

5:3 — Judgment being passed.

5:12-13 — Judging inside the church.

6:1-6 — Keep judgment of issues in the church, don't take before the unbeliever.

7:25, 40 — Paul giving a personal judgment of marrying.

9:3 — Paul's defense to him being judged.

10:14 — Paul telling them to judge for themselves.

10:29 — Being judged by another person's conscience.

11:13 — Paul telling them to judge for themselves.

11:27-34 — Judgment in regards to taking communion.

14:24 — Unbelievers judged by a word of prophecy.

14:29 — Judging prophecies.

Judging Principles

(1) There are two forms of judgment

(See also: James 3:13-4:12)

A. Earthly judgment/wisdom. (I Cor. 1-2 — Esp. 2:6-16)

1. Physically discerned — Via the 5 physical senses. (Judges People)

B. Spiritual judgment/wisdom. (I Cor. 1-2 — Esp. 2:6-16)

1. Spiritually discerned — Via the inner man/spirit. (Judges Things/Items)

C. When judging anything, it must be done via Spiritual Judgement/Wisdom. Any time we are using physical sense input (5 senses) to make the final decision, we will undoubtedly miss God on the situation/thing.

(2) We are forbidden to judge people

If we do we bring judgment on ourselves. The judgment we give out will come back on us/our family and remove God's favor.

A. Matt. 7:1-2; Luke 6:37-49; Rom. 14:4, 13a; I Cor. 2:15; 4:1-5.

B. Learn to separate the person from the Behavior/Action/Decision.

1. When not done correctly, the judgment forms negative emotions, attitudes, anger, bitterness, contempt, etc. toward a person(s). It will ultimately separate people and relationships.
2. When done correctly, the negative emotions, attitudes, anger, bitterness, contempt, etc. will be toward an issue, behavior, decision, action, circumstance, or thing. The relationship with the person should never be affected!!!
3. Keep in mind: Cussing or Cursing someone is Judging Them.
4. Also keep in mind: scripturally speaking — prejudice in any form is judging people. It can be attitudes toward Indians, Mexicans, etc. It can be Blond Norwegian, or City people jokes. Male or Female chauvinism.

Just take a good look at the word and you'll see it. PRE-JUDice PRE-JUDge.

(3) We are commanded to judge ALL things

A. John 7:24; I Cor. 1:10; 2:15; Phil. 1:9-10; Heb. 5:14.

(4) Jesus' Example

A. Isa. 11:2-5 — Jesus judged Issues/Things, not People.

B. John 5:30 — Judges only as he hears by the Spirit.

C. John 7:24 — Do not judge physically, but judge correctly.

D. John 8:15-16 — Jesus refuses to use physical judgment. When he does judge, he's right because he has heard from the Father — Spiritually discerned.

E. John 3:16-18 — Jesus was not sent to judge/condemn people, but to save them.

F. John 9:39 — Jesus was sent into the world to Judge. (Correctly)

(5) Godly Judgment (Judging of Things/Issues) breaks down into two separate categories

A. Personal Preference. (Doubtful Disputations — Disputable Matters)

B. Willful Sin.

Personal Preference

Personal Preference items are things in life that:

- (1) Are not shown to be Sin in the New Testament.
- (2) Do not have any scriptural (New Test.) guidelines or commands.
- (3) Are considered neutral, having no inherent good or bad in them.
- (4) Therefore remain up to the person to decide if it is best for them or not.

Those decisions are made by:

- a. Personal direction/guidance of the Holy Spirit. (I Cor. 2:6-16)
- b. Being Convinced in their own mind. (Rom. 14:5b, 14, 23)
- c. Spiritual furtherance of their personal life, family, destiny. (Rom. 14; I Cor. 8, 10)
- d. The strength of their faith. (Which ties to wounding of Conscience) (Rom. 14; I Cor. 8, 10)

(5) NEVER construe the principles given for Personal Preference Judging, to be also used in connection to judging Sin. The statements made in I Cor. 6:12, 10:23 — do not pertain to Sin items. SIN IS NEVER A CHOICE FOR A CHILD OF GOD. (Gal. 5:13; Titus 2:12; I Pet. 2:16) Those two scriptures are warning us of the consequences of incorrectly judging even the personal preference items.

How can I tell if it is Stated in the Scripture/Sin or Not?

- (1) It says it in the New Testament.
- (2) If you haven't found scripture references:
Rule of Thumb: If it produces 'Bad Fruit', (Looks rotten, smells rotten, tastes rotten) — chances are real good — IT'S ROTTEN.
(Matt. 7:15-23; 11:19b; 12:22-37; James 3:9-12)
- (3) You may not have seen it in the Scripture yet, but if the above 'Rule of Thumb' applies, it's in there.

I. Scriptures that give the Principles on Personal Preference Items

A. Rom. 14:1-15:7; I Cor. 8:1-13; 10:14-11:1; Col. 2:16-23.

II. How to check if we are Truly judging a thing/issue, or a person

- A. Correct judging will bring out compassion for the person, and a desire to help them.
- B. The disdain, condemnation, is put on the Thing/Issue. Not The Person.

C. Godly judgment separates the Person, from the Choices, Decisions, Behavior, and Sin.

1. It is expressed as: "It is", "That is", "The Decision was", "The Choice is", "The Behavior was", etc.
2. When it is done incorrectly you have a person in mind and it is expressed as: "He is", "She is", "They are", "You are", "You were", " (Their name) is/was/are".

D. How can we tell if we are judging, in gossip, etc.?

Below are some guidelines to help determine if we're communicating or thinking incorrectly in regards to negative situations.

1. Whenever we talk to someone about someone, Unless we're talking to the person who "IS THE PROBLEM", or someone who "CAN RESOLVE THE PROBLEM", WE ARE IN GOSSIP, SLANDER, BACK-BITING, & EVIL REPORTING. (Spouses Excluded)

IN THOSE SITUATIONS, WE ARE VERY LIKELY JUDGING A PERSON.

2. If we 'personalize' something to a specific person or persons, we are likely judging and in a form of ungodly communication. (See: 'Our Layman's Definition of Judgment' earlier; and Personal Preference §II.C)

3. Ask yourself these questions:

Is it true?

Is it harmless?

Is it necessary?

Would I say the same thing to the person's face?

Would I be OK seeing my words quoted in tomorrow's newspaper?

(Source: University of Virginia)

If you can't answer yes to all of the above, you're probably in ungodly communication.

E. Godly Communication: Rom. 14:19; 15:1-3; Eph. 4:29.

III. Steps in Judging 'Personal Preference' Things/Items

A. Determine whether it is 'Personal Preference' or 'Sin'.

1. This is done on the basis of the Word.
2. If it is sin, there is no personal preference choices available.

B. Separate the thing away from any person. (You only judge things/items)

C. The Personal Preference choice must not lead you into sin.

D. The Personal Preference choice must not lead you into demon worship.

E. We're not looking for this to make sense to the human mind and emotions, (The physical 5 senses) because we're not judging by the physical.

- F. This is to make sense with the spirit. It is being Spiritually Discerned.
- G. If people are going to be affected, follow the guidelines given above.

IV. Huge Principles will surface when Judging ‘Personal Preference’ Things

- A. A personal preference thing/item is neutral. It carries no inherent ‘good’ or ‘bad’ in itself.
- B. What will make a personal preference item right or wrong is what it is tied to, or associated with. (Righteousness or Sin)
- C. When something glorifies, participates in, submits to, partakes of, or promotes Sin, it has now become a form of demon worship. Even though the thing/item itself may be neutral, we must ask the question: what are we glorifying, participating in, submitting to, partaking of, or promoting by doing this. The answer will fall into one of two categories:
 - God’s Kingdom (Jesus, Angels, Holy Spirit, Righteousness, spirit, etc.)
 - Satan’s Kingdom (Satan, Demons, Sin, Disobedience, Old Nature, etc.)
- D. When we are dealing with something that is neutral, (Personal Preference) if everything it is associated with is of Satan’s Kingdom — our participation in it Paul calls ‘Fellowship with Devils’. (KJV) A form of demon worship. Below is listed the scripture and the key Greek words and their meanings.

Partaking with Devils

(I Cor. 10:14-22)

I Cor. 10:14

Wherefore[G1355], my dearly beloved[G27], flee[G5343] from idolatry[G1495].

I Cor. 10:15

I speak[G3004] as to wise[G5429] men; judge[G2919] ye what[G3739] I say[G5346].

I Cor. 10:16

The cup[G4221] of blessing[G2129] which[G3739] we bless[G2127], is it not the communion[G2842] of the blood[G129] of Christ[G5547]? The bread[G740] which[G3739] we break[G2806], is it not the communion[G2842] of the body[G4983] of Christ[G5547]?

I Cor. 10:17

For we being many[G4183] are one[G1520] bread[G740], and one[G1520] body[G4983]: for we are all[G3956] partakers[G3348] of that one[G1520] bread[G740].

I Cor. 10:18

Behold[G991] Israel[G2474] after[G2596] the flesh[G4561]: are not they which eat[G2068] of the sacrifices[G2378] partakers[G2844] of the altar[G2379]?

I Cor. 10:19

What[G5101] say[G5346] I then[G3767]? that the idol[G1497] is any[G5100] thing, or[G2228] that which is offered[G1494] in sacrifice[G1494] to idols[G1494] is any[G5100] thing?

I Cor. 10:20

But I say, that the things which[G3739] the Gentiles[G1484] sacrifice[G2380], they sacrifice[G2380] to devils[G1140], and not to God[G2316]: and I would[G2309] not that ye should have fellowship[G2844] with devils[G1140].

I Cor. 10:21

Ye cannot[G3756-G1410] drink[G4095] the cup[G4221] of the Lord[G2962], and the cup[G4221] of devils[G1140]: ye cannot[G3756-G1410] be partakers[G3348] of the Lord's[G2962] table[G5132], and of the table[G5132] of devils[G1140].

I Cor. 10:22

Do we provoke[G3863] the Lord[G2962] to jealousy? are we stronger[G2478] than he?

G3348

μετέχω

metechō met-ekh'-o

From G3326 and G2192; to share or participate; by implication belong to, eat (or drink):—be partaker, pertain, take part, use.

THAYER DEFINITION:

- 1) to be or become partaker
- 2) to partake

G2844

κοινωνός

koinōnos koy-no-nos'

From G2839; a sharer, that is, associate:—companion, X fellowship, partaker, partner.

THAYER DEFINITION:

- 1) a partner, associate, comrade, companion
- 2) a partner, sharer, in anything
 - 2a) of the altar in Jerusalem on which the sacrifices are offered
 - 2a1) sharing in the worship of the Jews
 - 2b) partakers of (or with) demons
 - 2b1) brought into fellowship with them, because they are the authors of heathen worship

That principle will divide out the greatest majority of the Personal Preference things/items. It tells us whether it is truly a neutral thing or not. It also checks the associations of the thing/item, and our motives regarding it.

V. Are Christians and Non-Christians handled differently in Judging Personal Preference things/items?

A. Scriptural directives for Christians.

1. Walk in Love.
 - a. Matt. 22:37-40
2. Separate Things from People.
 - a. Matt. 7:1-2; John 5:30; 7:24; 8:15-16; I Cor. 2:15; Isa. 11:3-4
3. Give the Weaker the Preference when you are with them.
 - a. Rom. 14; I Cor. 8; 9:19-23; 10:23-11:1.
4. Don't submit to their rules/consciences for your personal life.
 - a. Rom. 14:22; I Cor. 8:9; 10:27-31; Col. 2:6-23.
5. Live your convictions, privately.
 - a. Rom. 14:5-8; 13-22; I Cor. 8:9; 10:27-11:1.
6. Accept the weaker person without judging them.
 - a. Rom. 14:1-4, 10, 13, 19; 15:1-2, 7.
I Cor. 8:9-13; 10:24; 10:27-11:1.
7. Don't get into demon worship. (Look for the spirit that is operating behind the scenes in the item/thing/situation)
 - a. I Cor. 10:14-22; Matt. 22:37-40.

B. Scriptural directives for Non-Christians. (I Cor. 10:23-11:1)

1. Walk in Love.
 - a. Matt. 22:37-40
2. Separate Things from People.
 - a. Matt. 7:1-2; John 5:30; 7:24; 8:15-16; I Cor. 2:15; Isa. 11:3-4
3. Give the Weaker the Preference when you are with them.
 - a. Rom. 14; I Cor. 8; 9:19-23; 10:23-11:1.
4. Don't submit to their rules/consciences for your personal life.
 - a. I Cor. 8:9; 10:25-27; Col. 2:6-23.
5. Live your convictions, privately.
 - a. I Cor. 10:27-11:1.
6. Accept the weaker person without judging them.
 - a. I Cor. 10:24; 10:27-11:1.

7. Don't get into demon worship. (Look for the spirit that is operating behind the scenes in the item/thing/situation)

a. I Cor. 10:14-22; Matt. 22:37-40.

VI. What do we do to rectify judging that we have been involved in?

- A. Stop doing what you are doing.
- B. Confess the sin and put it under the blood.
- C. Cancel the words you spoke, and release the other person from your judgment.
- D. Go and own your wrong behavior and apologize to whoever you spoke to/with.
- E. Learn how to contemplate, decide, and declare in the Godly manner.

VII. Concluding Thoughts on Personal Preference Item Judging

- A. There is a process to walk through before coming to any conclusions. Don't shortcut the process. (Follow the steps)
- B. A good knowledge of the word is vital. Everything must be judged by the word!!
- C. If you don't have a good knowledge of the word, a simple rule of thumb that works really well is: What is the spiritual fruit of the thing? Does it produce righteousness, godliness, holiness, etc. Or does it produce sin, ungodliness, worldliness, etc.?
- D. Remember: Personal Preference Items are personal convictions. Each person must be convinced in their own mind. (Your convictions do not apply to someone else.)
- E. Don't allow anything to stay neutral in your mind. Even though the item in and of itself might be neutral, make a choice concerning it. That forces you to judge the thing/item. It also demands you take a personal stand on it. Force the item into an arena of godliness and ungodliness, according to how it is carried out.
- F. If you have doubts — DON'T!!! Doubts make it sin for you. (Rom. 14:23)
- G. AND MOST IMPORTANTLY OF ALL: This is not something to approach from an — I Think It'll Be Alright — type of perspective. Our choices on these items will either HELP US or HINDER US SPIRITUALLY. The Choices Made In This Arena Are NOT TO BE TAKEN LIGHTLY. (I Cor. 10:23)

Judging Willful Sin Items

Sin Items are things that are shown in the scripture (specifically the New Testament) that are sin. We are plainly told we are not to be involved with these type of things.

There is no judgment on our part necessary for these things. THEY HAVE ALREADY BEEN JUDGED. (Rom. 6:6, 11; 8:3) Sin has already been judged and rendered powerless. Therefore we are not to be involved with it in any way. (Rom. 6:11-14; 8:12-13)

That's an easy call to make: SIN IS NOT AN OPTION — EVER!!!

So when looking at willful sin items, the first judgment call we make is that WE WILL NOT BE INVOLVED. When we're dealing with only ourselves, it's easy. When it becomes difficult is when it involves other people. So that is the part of Judging Willful Sin that we will look at.

I. Willful Sin is NEVER an OPTION

- A. Just read the New Testament. (There are many passages on the subject)
- B. I Cor. 6:12 and 10:23 are not referring to willful sin items. They are dealing with personal preference only.
- C. Gal. 5:13, Titus 2:11-12, and I Pet. 2:16 make it very clear that Christians are NEVER to be involved with willful sin. Neither the fact that we are under Grace, nor that we have Freedom in Christ, is an excuse for willful sin.

II. What is Willful Sin?

- A. When we choose to do something, or be involved with something that we know is scripturally wrong.

III. Is there forgiveness for it?

- A. Not when you make a habit or lifestyle of it.
 - 1. Num. 15:22-31. (The Old Testament type/picture)
 - 2. Heb. 10:26-31; I John 3:3-10.
- B. Christians should never have the opinion that sin is an option.

The difference between Personal Preference Items/Things, and Willful Sin Items comes in how they are handled with other people. The guidelines for Personal Preference have already been given. (See: Personal Preference §V)

IV. Guidelines for Judging Willful Sin and Our Interacting with other people

The heart of what Paul is talking about concerning 'Judging Willful Sin' is found in I Cor. 5-6. (The passage is given below) Because of how certain translations render these chapters, some have interpreted them to be saying that we can JUDGE

PEOPLE. That is absolutely not the case!! If that were true, Paul would be directly contradicting himself in what he's written in other sections of scripture. THE HOLY SPIRIT (and even Paul) ARE TOO SMART TO BE THAT DUMB!!! If you read it in the Amplified version, it makes it much easier to understand. (See Below)

Paul was not focused on judging and getting rid of a person. He wanted the sin to be dealt with and gotten out. We know this for certainty by what he says in II Cor. 2:5-11. The very person who was being dealt with in I Cor. 5 has repented and is now being reinstated in II Cor. 2:5-11. Paul wasn't after judging the person, but the sin.

- 5:1** *"It is actually reported that there is sexual immorality among you, impurity of a sort that is condemned and does not occur even among the heathen; for a man has [his own] father's wife.*
- 5:2** *And you are proud and arrogant! And you ought rather to mourn (bow in sorrow and in shame) until the person who has done this [shameful] thing is removed from your fellowship and your midst!*
- 5:3** *As for my attitude, though I am absent [from you] in body, I am present in spirit, and I have already decided and passed judgment, as if actually present,*
- 5:4** *In the name of the Lord Jesus Christ, on the man who has committed such a deed. When you and my own spirit are met together with the power of our Lord Jesus,*
- 5:5** *You are to deliver this man over to Satan for physical discipline [to destroy carnal lusts which prompted him to incest], that [his] spirit may [yet] be saved in the day of the Lord Jesus.*
- 5:6** *[About the condition of your church] your boasting is not good [indeed, it is most unseemly and entirely out of place]. Do you not know that [just] a little leaven will ferment the whole lump [of dough]?*
- 5:7** *Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated [as you are], for Christ, our Passover [Lamb], has been sacrificed.*
- 5:8** *Therefore, let us keep the feast, not with old leaven, nor with leaven of vice and malice and wickedness, but with the unleavened [bread] of purity (nobility, honor) and sincerity and [unadulterated] truth.*
- 5:9** *I wrote you in my [previous] letter not to associate [closely and habitually] with unchaste (impure) people —*
- 5:10** *Not [meaning of course that you must] altogether shun the immoral people of this world, or the greedy graspers and cheats and thieves or idolaters, since otherwise you would need to get out of the world and human society altogether!*
- 5:11** *But now I write to you not to associate with anyone who bears the name of [Christian] brother if he is known to be guilty of immorality or greed, or is a idolater [whose soul is devoted to any object that usurps the place of God], or is a person with a foul tongue [railing, abusing, reviling, slandering], or is a drunkard or a swindler or a robber. [No] you must not so much as eat with such a person.*

- 5:12** *What [business] of mine is it and what right have I to judge outsiders? Is it not those inside [the church] upon whom you are to pass disciplinary judgment [passing censuring sentence on them as the facts require]?*
- 5:13** *God alone sits in judgment on those who are outside. Drive out that wicked one from among you [expel him from your church].*
- 6:1** *Does any of you dare, when he has a matter of complaint against another [brother], to go to law before unrighteous men [men neither upright nor right with God, laying it before them] instead of before the saints (the people of God)?*
- 6:2** *Do you not know that the saints (the Christians) will [one day] judge and govern the world? And if the world [itself] is to be judged and ruled by you, are you unworthy and incompetent to try [such petty matters] of the smallest courts justice?*
- 6:3** *Do you not know also that we [Christians] are to judge the [very] angels and pronounce opinion between right and wrong [for them]? How much more then [as to] matters pertaining to this world and of this life only!*
- 6:4** *If then you do have such cases of everyday life to decide, why do you appoint [as judges to lay them before] those who [from the standpoint] of the church count for least and are without standing?*
- 6:5** *I say this to move you to shame. Can it be that there really is not one man among you who [in action is governed by piety and integrity and] is wise and competent enough to decide [the private grievances, disputes, and quarrels] between members of the brotherhood,*
- 6:6** *But brother goes to law against brother, and that before [Gentile judges who are] unbelievers [without faith or trust in the Gospel of Christ]?*
- 6:7** *Why, the very fact of you having lawsuits with one another at all is a defect (a defeat, an evidence of positive moral loss for you). Why not rather let yourselves suffer wrong and be deprived of what is your due? Why not rather be cheated (defrauded and robbed)?*
- 6:8** *But [instead it is you] yourselves who wrong and defraud, and that even your own brethren [by so treating them]!*
- 6:9** *Do you not know that the unrighteous and the wrongdoers will not inherit or have any share in the kingdom of God? Do not be deceived (misled): neither the impure and immoral, nor idolaters, nor adulterers, nor those who participate in homosexuality,*
- 6:10** *Nor cheats (swindlers and thieves), nor greedy graspers, nor drunkards, nor foulmouthed revilers and slanderers, nor extortioners and robbers will inherit or have any share in the kingdom of God."*

I Cor. 5:1-6:10 — Amplified Bible (© The Lockman Foundation)

Chapter 5:3-4 is what usually messes people up. Paul passed judgment on WHAT NEEDS TO BE DONE with the man. IN CONTEXT, he's not after the man but the Sin.

A. Scriptural directives for Christians. (I Cor. 5-6)

1. Walk in Love.

a. Matt. 22:37-40

2. Separate Things from People.
 - a. Matt. 7:1-2; John 5:30; 7:24; 8:15-16; I Cor. 2:15; Isa. 11:3-4
 3. Don't submit to sin.
 - a. I Cor. 6:9-11, 10:6-10.
 4. Righteousness takes priority over Relationships. The relationship may have to be severed because of the sin.
 - a. I Cor. 5-6. (Esp. 5:9-13)
 - b. II Tim. 3:1-5; Titus 3:9-11; James 3:13-18; II John 10.
 - c. Matt. 18:15-17.
 5. Live your convictions — publicly.
 - a. Matt. 5:13-16; Luke 12:8-10; II Cor. 3:2-3.
 6. Judge the item/issue without judging the person.
 - a. (See: Judging Principles #2)
 7. Don't get into demon worship. (Look for the spirit that is operating behind the scenes in the item/thing/situation)
 - a. I Cor. 10:14-22; Matt. 22:37-40.
- B. Scriptural directives for Non-Christians. (I Cor. 10:23-11:1)
1. Walk in Love.
 - a. Matt. 22:37-40
 2. Separate Things from People.
 - a. Matt. 7:1-2; John 5:30; 7:24; 8:15-16; I Cor. 2:15; Isa. 11:3-4
 3. Don't submit to sin.
 - a. I Cor. 6:9-11, 10:6-10.
 4. Righteousness takes priority over Relationships. **HOWEVER**, the relationship does not have to be severed because of the sin. We must not join them in their sin. (Also see #7 below) Our objective is to bring them to Jesus.
 - a. I Cor. 5-6 (Esp. 5:9-13)
 5. Live your convictions — publicly.
 - a. Matt. 5:13-16; Luke 12:8-10; II Cor. 3:2-3.
 6. Judge the item/issue without judging the person.
 - a. (See: Judging Principles #2)
 7. Don't get into demon worship. (Look for the spirit that is operating behind the scenes in the item/thing/situation)
 - a. I Cor. 10:14-22; Matt. 22:37-40.
- C. The main differences are in points #4 & #5.

1. In Personal Preference relationships, we cater to the convictions of the weaker. When we are influencing them, we live by their convictions.
2. In Willful Sin situations, WE NEVER live by the other persons convictions.
3. In a Christian setting, the problem is confronted. If nothing is changed, we are instructed to back away from the relationship. Preserving righteousness.
4. In non-Christian settings, our purpose is to stay in the relationship and be salt and light. We are to INFLUENCE them for righteousness.

V. Judging Willful Sin and Handling Relationships

- A. The main points that we as Christians must get from this area of judging is:
 1. Willful, Defiant, Rebellion (5:2a; 5:6) cannot be tolerated and allowed in the church.
 2. Paul is not telling us to go around trying to find someone who is struggling in an area of sin — so that we can kick them out of the church. That would completely contradict Rom. 7. (Among other scriptures) Everyone struggles with sin in some area. The key here is: ATTITUDE. Are we struggling to overcome it and be victorious over it? Or are we arrogant, proud, and rebellious about what we're doing? (Like the Corinthians were) If the Corinthian description is the attitude, it must be dealt with. If it isn't dealt with, it will spread through the church like yeast spreads through a lump of dough.
 3. The gospel is restorative. God is not trying to exclude as many as possible. Jesus came to save the whole world. The approach and attitude should always be one of restoration. We are not looking for or trying to destroy and separate relationships. We are looking for growth, maturity, and solidifying relationships. Our approach must always be — RESTORATION.
 4. The bottom line is that not everything is to be tolerated or accepted in the church. Things/Sin must be confronted at times. If stubbornness/rebellion sets in, then relationships must be severed. We need to remember, there will undoubtedly be times it will happen.
- B. The best example to follow is how God handles us when we get into sin.
 1. Eph. 5:1-2 — We are to imitate him and how he does things.
 2. He is much more concerned with Attitudes than Actions. People tend to look more at behaviors and actions. God looks more at the heart and the Attitudes that come from it. We can't see the heart, but to a degree, we can see the Attitudes that come from it. In judging willful sin, we must deal with the person — not on the basis of the sin, but on the basis of the Attitude toward the sin. That's what Paul did in I Cor. 5 — 6.
 3. God always works over time. The more immature we are as Christians, the longer God is willing to work with us on a problem. He has worked with me for months and even a year or two on certain issues. The more mature I have become, I find he has less patience with my issues. As God sees that I know

what I'm doing in my choices, and that I know how to handle it in a better way than I am currently choosing to — I find the length of time he tolerates my actions and behaviors becomes increasingly shorter. In reality, it's not the actions/behaviors that are now the issue. It's My Attitude. I have grown enough as a Christian that I know how to deal with things in my life. I can overcome and be victorious much quicker. However, I'm just not taking it serious enough. I'm starting to play games. At those times, I find the closeness and intimacy with the Holy Spirit wanes very quickly. If that doesn't get my attention, God begins disciplining me. I've never pushed it far enough to find out, but I know others who have, and if discipline doesn't work, at some point God will just back out of the persons life. That is the example we are to imitate.

4. II Cor. 3:6 — The letter kills, but the Spirit gives life. The beginning of II Cor. is dealing with the after affects of I Cor. This is very clearly seen in the first 3 chapters of II Corinthians. Evidently Paul was seeing that the church was becoming legalistic with some of the instructions from I Corinthians. He cautions them on it, and gives the huge principle found in II Cor. 3:6. Whenever we have to deal with these things, there isn't a certain set of written rules that we go by. That is the letter of the law and it kills. We must deal with them by the leading of the Holy Spirit on the basis of the scripture. The Holy Spirit knows what to do, how to do it, and when to do it so that it ultimately gives the best possibility for Restoration, and not Destruction.

5. As seen in how God handles us, there will come a time when the situation, or problem turns into a game. It's no longer being dealt with seriously. It is likely starting to be motivated by stubbornness, rebellion, pride, arrogance, etc. That's the time the Holy Spirit will tell you to start cutting it off.

DEALING WITH RELATIONSHIPS WILL ALWAYS FOLLOW THE SAME PATTERN THAT GOD USES WHEN HE DEALS WITH US. WE NEED TO SIMPLY IDENTIFY HOW GOD DOES IT WITH US, AND IMITATE HIM.

Victims of Judgment

I. What do we do if we become aware that we have been a victim of someone's gossip, judgment, etc.?

- A. Recognize the Evil. It's not of God.
- B. Since it's not of God, DO NOT TAKE IT SERIOUSLY. DO NOT TAKE IT INTO YOUR EMOTIONS OR THINKING. It will set you up for a battle in your thinking, emotions, and spirit. You don't need the extra weight. (Heb. 12:1)
- C. If you have received these things as truth in the past, they have influenced, shaped, and formed you. Now you will need to sort through all the negative input, and get rid of it. Be renewed and transformed in your mind. (Rom. 12:2; Eph. 4:22-24)
- D. When someone is gossiping about you, or judging you — they are sinning against you. JUDGING A PERSON AND GOSSIP ARE SIN!!! You need to go to them and talk to them. Find out: Is it true? Why are they doing it? What needs to be done to fix the root problem? If they listen to you and things are restored, consider it finished. If not, go through the scriptural steps to get it fixed. (Matt. 18:15-19) Take a witness of the gossip that has been taking place. If that does nothing, take it before the church. If nothing is accomplished or resolved, have nothing to do with them until they are willing to see the problem fixed. (Matt. 18:17)
- E. As Christians we are obligated to deal with these issues. For our sake, and theirs. (Matt. 5:23-24, 18:15-19; Mark 11:25-26)

II. You may never get an apology, but you can still forgive, resolve your anger, get your release, and draw the boundaries you need for yourself. (See 'Resolving Anger in Relationships' manual)

III. Everything that is not of God can be traced back to 'Fear' in some form. (Heb. 2:14-15) Realize that when people are Judging others, Gossiping, Slandering, Giving Evil Reports, etc. — the bottom line is that they are struggling with Fear in some area. The bad communication is simply an outgrowth of that Fear

Conclusion

The core purpose of 'Judging Correctly' is five-fold:

(1) To produce unity in the church.

(I Cor. 1:10; Eph. 4:11-16; Acts 6:1-7; I Cor. 6:4; Matt. 18:15-17)

(2) To produce spiritual maturity in us so we can live in the wisdom of God.

(I Cor. 2:6 — 3:4)

(3) To keep sin from running freely and unchecked in the church.

(I Cor. chapter 3ff)

(4) For the ultimate restoration of relationships — if it is at all possible.

Rom. 15:1-7; I Cor. 1:10-12; 3:3-15, 21-23; 5:4-5; 6:1-8; ch. 8; 9:19-23; 10:31-11:1; 11:17-22, 33-34; 12:12-13:13; 14:4-5, 17, 26; Col. 2:16-19; II Tim. 2:24-26

(5) Remember, there is a huge difference between 'Approval' and 'Acceptance'. Through the blood of Jesus, we are accepted. But that does not mean that God approves of everything we do. In fact, we can do things that cause us to be unacceptable to God.

Correct Judgment separates out the things that are Approved and not Approved so that we can be certain that we remain Accepted and in good standing with God.