krínō [to judge], ***krísis*** [judgment], ***kríma*** [decision], ***kritḗs*** [judge], ***kritḗrion*** [means of judgment], ***kritikós*** [able to judge], ***anakrínō*** [to investigate], ***anákrisis*** [hearing], ***apokrínō*** [to answer], ***antapokrínomai*** [to reply], ***apókrima*** [decision], ***apókrisis*** [answer], ***diakrínō*** [to judge], ***diákrisis*** [discernment], ***adiákritos*** [impartial], ***enkrínō*** [to class with], ***katakrínō*** [to condemn], ***katákrima*** [condemnation], ***katákrisis*** [condemnation], ***akatákritos*** [uncondemned], ***autokatákritos*** [self-condemned], ***prókrima*** [prejudgment], ***synkrínō*** [to interpret]

A. Linguistic Data. The word *krínō* means "to sunder," then "to select," "to decide," "to judge," "to assess," "to go to law," "to seek justice," also "to expound," then "to believe," "to resolve." The LXX mostly has *krínō* for legal terms, though it may also denote deliverance for the oppressed (Ps. 72:2). The NT sense is usually "to judge" with God or man as subject and in either an official or a personal sense. We also find "to determine" in Acts 16:4, "to value" in Rom. 14:5, "to regard as" in Acts 13:46, "to think" in Acts 15:19, and "to rule" in Mt. 19:28 (a biblical sense). Theologically the most important use is for divine judgment (e.g., Rom. 2:16).

[F. BÜSCHEL, III, 921–23]

B. The OT Term *mišpāṭ*.

1. The Stem špṭ. This stem carries the double sense "to rule" and "to judge." In judging the point is not to reach a decision but to restore a relationship (Gen. 16:5). This is the emphasis in Is. 2:4 (though cf. 1 Sam.

24:13). Ruling and judging go together (1 Sam. 8:20; 2 Sam. 15:4); it is hard to say which has priority (cf. Ex. 2:14). To do justice is part of the royal office. The noun, formed with *m*, denotes judgment as a decision but also as a process. It carries the nuances of legal use, norm, and claim, but with a distinctive transition to the concepts of divine grace and salvation.

2. *God as the Giver and Guardian of mišpāṭ.* It is an ancient OT idea that God is Judge. He is both legislator and legal partner, watching over the relationships of the people and acting for it against its enemies. As the people's Ruler, God is also its Judge. His judging manifests his lordship and gives it an ethical orientation. God has made a covenant with the people. Hence all law is referred to him. The historical relation makes it possible to use legal terms theologically; this is not possible with nature gods, to which such attributes as justice and righteousness are fundamentally alien. The historical situation presupposed by "I am the Lord thy God" means that God has taken the initiative and bases covenant commands on the covenant promise. There is no place for secular law in Israel; all legal enactments have their source in the covenant. As Judge, God is also the Guardian and Helper of his people against foreign threats (Judg. 11:27; 2 Sam. 18:31; Dt. 33:21). Israel's victories are his judgments. His protection of Israel is the universal establishment of his just rule.

3. *mišpāṭ as a Relationship.* Divine *mišpāṭ* is not just a legal principle or moral norm. It regulates the relationships in a specific society. God is involved with his people. He is concerned both to keep his promise and to enforce the observance of his command. His judicial decisions serve his covenant purpose, which is a purpose of salvation. Other peoples may have similar relations with other gods (cf. 1 Kgs. 18:28; 2 Kgs.

17:24ff.), but these stand in sharp contrast, as is seen in their modes of worship.

4. The Ethical and Religious Meaning of mišpāṭ. In the covenant God makes the people his own people. All the legal enactments expound the basic decision: "I will be your God, and you shall be my people." The revelation of this *mišpāṭ* underlies the obligations, but also the claims, that arise for the whole people and for each individual within it. Although there is no abstract norm of morality, God's judging necessarily means justice. The prophets give this implication ethical concreteness, especially in the ability to differentiate between right and wrong (cf. 1 Kgs. 3:9; Mic. 3:1–2; Is. 1:17; Am. 5:7), or in the championing of the cause of the poor and needy (Dt. 10:18; Is. 10:2; Am. 5:11; Jer. 5:28; Ezek. 22:29), who may not be morally superior but are at least in the right against their oppressors. A corollary is that, since the ways of God are upright, all that opposes him will finally be made subject (cf. Is. 2). God will bind up the broken and destroy the strong (Ezek. 34:16). Yet the primary orientation of *mišpāṭ* is religious; it goes forth as light, demanding that the people do right on the basis of God's self-revelation (Hos. 6:5–6; cf. Mic. 3:8; Zeph. 3:5). Jer. 9:23–24 expresses the same thought: One's only boast should be to know God, but to know God is to know his *mišpāṭ,* with an implication of an obligation to execute it too. In this light one can understand the prophetic summons to repentance. If God's judgments reveal his will, the full seriousness of commitment becomes clear. The people is set under God's blessing and curse; failure to keep God's revealed judgment means the possibility of breaking covenant. Hence the day of the Lord may be a day of judgment on Israel instead of victory over its foes (Am. 1; Hos. 4:1ff.; Is. 1:2, 18ff.; Zeph. 3:8). Judgment on Israel is at the heart of universal judgment. The only privilege of elec-

tion is that of judgment with special severity. At the most only a remnant survives, and the covenant is so broken that it can continue only if God in his grace and mercy reinstitutes it.

5. The Change in Meaning of mišpāṭ. That *mišpāṭ* may thus come to mean grace and mercy is evident in Is. 30:18ff. Here it signifies salvation for an afflicted remnant. This ties in with the existing sense of judgment for the needy and oppressed. Yet this is now an act, not of justice, but of love. If *mišpāṭ* means destruction for the proud, it means help for the weak (Ex. 34:16). The Israel of the exile is weak. It may thus claim the *mišpāṭ* that protects the weak (Dt. 32:4). Yet it recognizes that meeting this claim is an exercise of mercy as well as justice (Dt. 10:18). This alters the legal content of *mišpāṭ,* for forgiveness is in tension with retribution, and judgment is shown to the people even though it has not kept the judgments of God. The lordship of God defies purely legal categorizing. As may be seen from Job, God's justice is beyond human comprehension. No one teaches God the path of justice (Is. 40:14). Yet this is not just a matter of omnipotence; it is a matter of God's faithfulness to the covenant of grace. This is his *mišpāṭ* (Dt. 32:4; Pss. 105:5ff.; 111). The elect people is judged for its sin. For this reason *mišpāṭ* is far from it (Is. 59:9ff.). The presence of righteous individuals does not alter this. The only hope is divine *mišpāṭ* which will cancel sin and set up the covenant afresh (cf. Jer. 30–31; Hos. 2:20off.; Is. 28:17). The Messiah will establish the kingdom with justice and righteousness (Is. 9:6ff.). The people, having God's Spirit, will observe his judgments (Ezek. 36:27). Judgment of the wicked is the reverse side of this saving *mišpāṭ* (Is. 1:27–28), but this is not a causal succession, since the only basis of salvation is pardoning grace. Tension remains, however, in view of the fact that *mišpāṭ* denotes both salvation and judgment.

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). *Theological Dictionary of the New Testament*. Grand Rapids, MI: W.B. Eerdmans.

6. mišpāṭ in Its Relation to the Nations. God's *mišpāṭ* is part of his rule. It thus applies to the nations that have observed their own judgments instead of God's (Ezek. 5:6ff.). In a sense such judgments come from God (Ezek. 22:25) in execution of his negative judgment. Yet God's *mišpāṭ* may also be positive in relation to the nations. Thus God puts his Spirit on his Servant so that he may bring *mišpāṭ* to the nations. In a universal extension this means salvation for the nations and mercy for the oppressed. God himself sends forth his *mišpāṭ* as a light for the peoples (Is. 51:4); this will mean deliverance and salvation for them (v. 5). *mišpāṭ* then, is the gracious revelation of God which is the basis of his relationship not merely to the chosen people but to all peoples. [V. HERNTRICH, III, 923–33]

C. The Concept of Judgment in the Greek World. For the Greeks the gods are the guardians of right and custom. At first, they are themselves capricious, so that they have to be placated. They are also the executors of fate. But the belief develops that Zeus rules as judge and causes right to triumph and wrong to be punished in this world. There is at first no thought of future judgment; death is the common lot. The Orphics, with their belief in transmigration, are the first to proclaim a judgment in the underworld, although this is not final retribution but assignment of the next transitional stage. Adopted by Pindar, Plato, etc., the idea of fire judgment becomes part of the philosophical tradition. The enlightenment destroys the belief in gods of judgment, but the concept of judgment after death persists in both popular belief and philosophical teaching.

D. The Concept of Judgment in Judaism. It is a cardinal article of Judaism that God judges, that he resists evil and rewards good, that he upholds the law, and enforces it in spite of infractions. Individual judg-

ments are seen for individual sins, but since this does not always work out, there develops an expectation of future judgment on sinners (both Jewish and Gentile) which will also bring salvation to Israel. Since judgment will fall on individual Jewish sinners, Pharisaic groups experience some tension between fear of judgment and the confidence granted by scrupulous observance of the law. On the details of judgment, there is the widest possible variety of views. The hope of forgiveness, of course, never dies.

E. The Concept of Judgment in the NT. *1. The Baptist.* John the Baptist proclaims the direct imminence of divine judgment and therefore the urgent need to repent and be baptized with a view to divine forgiveness and the amendment of life (Mt. 3:7ff.).

2. The Synoptic Preaching of Jesus. Jesus issues a similar call to repentance because of the seriousness of sin and of God's judgment on it (cf. Mt. 5:22ff.; 7:21ff.; 10:28, 33; 13:47ff.; 24:50–51; 11:20ff.; 23:13ff.). Merits are of no avail (Lk. 17:7ff.). The law is the standard, i.e., the law of love. Judgment may be executed by God (Mt. 10:32–33) or by Jesus himself (Mt. 7:22–23), and it falls on both Jews and Gentiles (Mt. 25:32), for all are responsible to God. The ground of deliverance is forgiveness. A gift of grace, this is promised by Jesus (Mk. 2:9; Lk. 7:36ff.), so that his disciples may look forward to the last day, and pray for the coming of the kingdom (Mt. 6:10). Forgiveness is enjoyed only in personal fellowship with Jesus. It must be prayed for (Mt. 6:12) and involves a readiness to forgive others (Mt. 6:14). This does not mean that divine forgiveness is made conditional on our human forgiveness; it means that the absence of human forgiveness is meaningless and nonsensical where divine forgiveness is known. The fact that the preacher is the judge (cf. Mk. 14:62) gives a unique urgency to the message of Jesus. It means that the mes-

sage itself entails eternal decision. If rejected, it leaves no other ground of hope at the last judgment. If accepted, it brings true liberation from judgment. Jesus' opponents cannot understand this assurance of liberation (Mk. 2:7), and they thus bring Jesus to the death by which this liberation is effected. Jesus' concept of judgment is crucial. If it is wrong, his ministry has no relevance for our relationship with God. If it is right, our situation is hopeless and intolerable apart from his forgiving word.

3. Paul. Paul proclaims the coming day of God's righteous judgment (Rom. 2:1ff.). All must come before God's judgment seat (2 Cor. 5:10). God's wrath on wicked works is already manifest (Rom. 1: 18ff.), but his goodness leaves space for repentance (Rom. 2:4). The final decision is still future, and this makes the question of justification the critical one in human life. The answer lies in God's justifying grace set forth in Christ (Rom. 5:9–10). On this basis sinners can have assurance of salvation in the judgment (Rom. 8:31ff.; 1 Cor. 3:15).

4. John. John, too, expects a last judgment when the dead shall be raised (Jn. 5:28–29; 1 Jn. 4:17). Judgment is committed to the Son (Jn. 5:22). Jesus has come to save, not to judge (Jn. 3:17), but his word will still judge on the last day (12:48). Indeed, judgment takes place already on unbelievers (3:18–19). Similarly, believers will not come into judgment (5:24). They need have no fear of the last day (1 Jn. 4:17). This word and its ruler are also judged already (Jn. 12:31; 16:11) with the self-dedication of the Son (12:27ff.). In the assurance of faith, the eternal is present in time.

5. Revelation. Revelation presents a terrifying picture of judgment (20:11ff.) and issues serious warnings to the churches (2–3). Christ himself has a crucial role in the judgment which establishes God's rule and initiates the new heaven and earth.

6. Peter and Hebrews. 1 Peter urges fear of God as Judge (2:17) and

warns that judgment must begin in God's house (4:17). Hebrews has a plea against taking judgment too lightly (10:26ff.) and an exhortation to serve God with reverence and awe, for he is a consuming fire (12:28–29).

7. Human Judgment. In the light of God's judgment, we should not judge one another (Mt. 7:1–2; Jms. 4:11; Rom. 14:4, 10; 1 Cor. 4:5). This does not mean flabby indifference to moral wrong but recognition of solidarity in guilt. Thus church discipline must not be harsh and condemnatory; it must use the methods of edification and pastoral care. The very seriousness of divine judgment preserves the church from legalistic judgmentalism.

8. Conclusion. In the NT judgment does not have the capricious and emotional aspects that mark divine judgments in myth. All human acts are a sowing (Gal. 6:7–8). God's judgment is a repayment (Rom. 1:27). There is an organic relation between act and consequence. God judges in holy wrath, not in mere passion. As Creator he has established a moral order of being. His demands correspond to the very structure of human life and thus decide its destiny. Obedience or disobedience to them will mean integration with the created order or friction with it. If obedience brings life, disobedience means restriction of life and finally death (Rom. 6:23). This judgment begins in this life and is consummated in the next (Rom. 1:18ff. and 2:3ff.). The restriction is not just external; it is primarily internal, leading to the hollowness portrayed by Jesus in Lk. 16:19ff.; 18:10ff.; 12:16ff., and the impoverishment depicted by Paul in Rom. 1:21ff. It is God who has established the relation between the order of being and his demands, and it is God, therefore, who may justly judge. The images associated with judgment may be traditional, but judgment itself lays bare our hidden essence (Rom. 2:16), exposing the hypocrisy of acting only for show, for hope of reward, or for fear (cf. Mt.

6:1ff.; 1 Cor. 4:5–6), and summoning us to true love of God on the basis and in the power of God's love for us. The very proclamation of God's love presupposes that without God's saving work we are moving hopelessly to judgment. To excise or restrict the thought of divine judgment is thus to destroy the gospel.

krísis. This word, denoting an act, has such senses as a. "estrangement," "conflict," b. "selection," c. "decision," "judgment," "verdict," even "accusation," and d. "decision" in a battle or illness.

1. In the NT it means first "judicial decision," "judgment."

2. In John it is the world "judgment" of Christ, future (Jn. 5:28–29), yet already present (3:18ff.). The sense of "decision" is included, but this does not wholly replace that of "judgment."

3. The LXX uses *krísis* for the "right" of the oppressed (Ps. 101:1), and this explains the use in Mt. 23:23; Lk. 11:42, where the reproach is not that the Pharisees neglect judgment but that they are indifferent to the rights of the poor (cf. Mt. 12: 18ff. quoting Is. 42:1ff. and Acts 8:32–33 quoting Is. 53:7–8).

kríma. This word means the "decision" of a judge a. as an action (Jn. 9:39; Acts 24:25, etc.) and b. as a sentence, usually condemnation (human as well as divine). In 1 Cor. 6:7 the reference is to a legal action or process. In Rev. 18:20, on an LXX basis, the thought of a legal claim is present (cf. Zech. 7:9; Jer. 21:12).

kritḗs. In the NT the *kritḗs* is usually a judge, whether official (Mt. 5:25 etc.) or not (Jms. 2:4). The OT judges are *kritaí* in Acts 13:20. God is *kritḗs* in 2 Tim. 4:8; Heb. 12:23; Jms. 4:12, and Christ in Acts 10:42.

kritḗrion. This word denotes the means of judging, the place of judgment, or judgment. The sense in 1 Cor. 6:2, 4 is "legal process."

kritikós. This word has reference to the manner, ability, right, or

action of a judge. In Heb. 4:12 it describes God's word as able to judge inner thoughts and intents.

anakrínō, anákrisis. *anakrínō* means "to investigate," and refers mostly to judicial interrogation (Lk. 23:14; Acts 4:9; 12:19, etc.). Paul uses it ironically in 1 Cor. 4:3. In 1 Cor. 14:24 it means "to inquire into." It can be used for the searching of Scripture in Acts 17:11 and for spiritual discernment in 1 Cor. 2:14–15. The spiritual judge all things and are judged by none, not in superiority, but because they are subject to the Lord and are thus the servants of others. They respect the consciences of others (Rom. 14) but correct them when they live after the flesh (2 Cor. 12:19ff.). The communities are united only through Christ; they are thus pneumatic organisms with a unity of love and not of compulsion.

apokrínō, antapokrínomai. *apokrínō* has such senses as "to separate," "to secrete," "to dedicate," and "to condemn," while *apokrínomai* means "to separate oneself," "to vindicate oneself," and "to answer." The NT has *apokrínomai* only for "to answer" (a question, request, etc.), usually with *légein* etc. Often there is no answer to anything that has just been said, so that the force is "to begin to speak" (an idiom of the LXX based on the Hebrew). *antapokrínomai* is a stronger form in Lk. 14:6; Rom. 9:20; it carries the implication that the objections raised are groundless.

apókrima. This rare word denotes an official resolution that decides a matter. This is the point in 2 Cor. 1:9. From a human angle Paul is like a person who has received a sentence of condemnation. He does not name the author of the decision; he is condemned *to* death, not *by* it.

apókrisis. This common word means a. "separation," "secretion," and b. "answer." The NT has it only in sense b. (Lk. 2:47; 20:26; Jn. 1:22; 19:9).

diakrínō.

1. A stronger form of *krínō*, this word has many senses. In the NT it means "to distinguish between persons" (Acts 15:9), then "to judge" (1 Cor. 6:5; Mt. 16:3). In the middle *diakrínomai* means "to contend" (Jude 9) and "to doubt" (Mk. 11:23; Mt. 21:21; Jms. 1:6; Rom. 4:20).

2. NT doubt comes to expression in prayer and action, not in thought. What is doubted is God's word. Doubt is not philosophical skepticism nor is it the uncertainty of conflicting motives. In Mk. 11:23 it is a final lack of faith that God can really do what is requested. It involves wavering or inconstancy (Jms. 1:6). Abraham is an example of truth faith; he accepts God's promise without distrust or wavering (Rom. 4:20). The element of inner division is apparent in Rom. 14:23, where the doubter has no certainty of faith that what is done is right (cf. Acts 10:20). Inconsistency is the point in Jms. 2:4. Despising the poor is at odds with the faith that is professed by going to the assembly.

3. This kind of doubt does not appear in the OT, where rejection of God's word is a deliberate attitude rather than a lack of certainty or consistency. Job is a fighter rather than a doubter. Later Judaism censures pusillanimity in prayer (cf. Mk. 11:23), but doubt in the NT sense comes only with the full unconditionality of grace in Christ, which intensifies the demand for a full committal of faith.

4. Greek normally uses *distázō* for "to doubt" (cf. in the NT Mt. 14:31; 28:17). The NT has *dialogismós* in the same sense. *diakrínesthai* for "to doubt" is rare even in later Christian writings, which prefer *distázō*. The Semitic originals express the thought of "divided or divergent opinion."

diákrisis. This word has such varied meanings as "separation," "distinction," "strife," "appraisal," and "exposition." In the NT it usually means "discernment" or "differentiation" (between spirits in 1 Cor. 12:10, between good and evil in Heb. 5:14). In Rom. 14:1 the point is

obscure. The meaning might be "not for disputes," but another possibility is "not for evaluation."

adiákritos. This word, too, has many senses, e.g., "indistinguishable," "imprecise," "obscure," "impartial," "without distinction." In the only LXX instance (Prov. 25:1) it perhaps means "uncertain." In Jms. 3:17, the one occurrence in the NT, it means "without doubts or hypocrisy." In the apostolic fathers we find it in Ignatius for "unshakable" (*Ephesians* 3.2; *Trallians* 1.1, etc.).

enkrínō. Found in the NT only in 2 Cor. 10:12, this word means "to count among," "to class with."

katakrínō, katákrima, kátakrisis. *katakrínō* means "to condemn." In human judgment it is the verdict as distinguished from its execution, but the two converge in divine judgment (cf. Mk. 16:16; 1 Cor. 11:32; 2 Pet. 2:6). Both sentence and execution seem to be in view in Rom. 8:3; Paul has in mind the totality of what God has done and does through Christ, i.e., the whole movement from the incarnation to the imparting of the Spirit (v. 4). The condemnation is universally valid but is efficacious only for those who are in Christ (cf. 2 Cor. 5:17). It is the removal of the enmity between God and us (Rom. 8:7). The law condemns us and we perish, but in Christ God condemns sin and we are free.

katákrima, too, refers in the NT to the total divine "condemnation" (Rom. 5:16, 18; 8:1). In Rom. 8:1 it covers the results as well (cf. v. 2).

katákrisis, "condemnation," is used in the NT only by Paul in 2 Cor. 3:9; 7:3. By reason of sin the old covenant is one of condemnation that can only bring death (3:6ff.). Paul does not speak in condemnation but in self-sacrificial love (7:2ff.).

akatákritos, autokatákritos. The former of these words occurs in the NT only in a legal connection in Acts 16:37, where Paul protests that he and Silas have been badly treated while still "uncondemned." The later term, meaning "self-condemned," occurs in Tit. 3:11 for the person who is unrepentant even after a twofold admonition.

prókrima. This word occurs in the NT only in 1 Tim. 5:21. It has here, not the stricter legal sense of a "precedent," but the more general moral sense of "prejudgment."

synkrínō. This word has the varied senses "to unite," "to compare," "to measure," "to evaluate," and "to interpret." In 2 Cor. 10:12 it means "to compare." Paul will not be compared with the arrogant pseudo-apostles; let them compare themselves with one another. The sense in 1 Cor. 2:13 is hard to fix. "To unite" is too weak, "to compare" brings in an alien thought, "to evaluate" hardly fits the context, and it thus seems best to render "to interpret" or "to expound": interpreting the truths revealed by the Spirit. [F. BÜSCHEL, III, 933–54]