

## 1Corinthians 18-03-25b

Let's continue our study now after our wonderful special music. I have to say I thought it was a really great choice. You know, there's thought that goes into the selection of these and we were talking about the Kinsman Redeemer on Thursday night and our instrumentalists favor us with Redeemed and it's very, very nicely done.

But we continue now our study in 1 Corinthians beginning at chapter 6 verse 1, "...dare any of you, having a matter against another, go to law before the unrighteous and not before the saints? Do you not know that saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? Interesting thought. How much more things that pertain to this life? If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? I say this to your shame. Is it so that there is not a wise man among you, not even one, who will be able to judge between his brethren? But brother goes to law against brother, and that before unbelievers.

Now therefore it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? No, you yourselves do wrong and cheat, and you do these things to your brethren. Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived.

Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. You remember our list. He started mentioning three up there, those that if you separated from you would have to go out of the world.

Then he said, but inside the fellowship, and then he gave six, and now we've got an even fuller list. And all of the ones mentioned above are in this list. And such were some of you, but you were washed, you were sanctified, you were justified in the name of the Lord Jesus, named a brother, justified, cleansed, redeemed in the name of the Lord Jesus and by the Spirit of our God.

This should separate us from such things. So to let them back in the fellowship, to let them back in the soul, to let them back into the pattern of life for an individual or a fellowship is going back to the old life, the old world, the old way. All things are lawful for me, but not all things are helpful.

All things are lawful for me, but I will not be brought under the power of any. So back now to chapter 6 and verse 1, dare any of you having an issue, having a matter against another, go to law before the unrighteous and not before the righteous. The word translated saints here is the word Hagion.

Hagios is holy. The Hagios Hagiu, the holy of holies in the Old Testament. So there is being

righteous and there is being sanctified.

Saints are sanctified ones. Hagios. And he says, dare any of you.

Tolmao in Greek, this is the word that means actually to endure or to suffer. Tolma is from ancient Greek, centuries before Paul's day in Homer and Pindar and these guys. And the noun form of this meant courage.

We talk about daring, it was a daring escape or it was a daring rescue attempt or it was a daring move. Daring in the sense of having the pluck and the endurance is also an aspect of this. To endure, to put up with, to be courageous under pressure.

In other words, what is in view here is not just having courage but what you are courageous against. There is withering fire coming in your way and you push against it and you endure and you persevere in pushing against it. And all of this is wrapped up in the idea of Tolmao.

So here we have Tolmao so dare doesn't quite capture it. But he says, you persist in this, you do this in spite of everything that militates against it. There are so many reasons why you should not do this and you do it anyway, is the idea.

So it isn't just how dare you, it's more how can you persist in this when it's been taught against, it's been spoken against, you have the action and the witness of God's Holy Spirit in your soul, afflicting your conscience about this. But in spite of all of that, you push through and do this anyway. How is it that you courageously go sue your fellow believers when there are so many reasons not to? You go to law before the unrighteous and not before the holy ones, the sanctified ones.

Then he says, do you not know that saints will judge the world? And this is one of six times in this chapter where Paul is going to say, do you not know? And then talk about what he has previously taught them. And a lot of this has to do with the expectation of the future. And the principle here is we should be living our life in the present in the light of what we know is coming in the future.

Our hope isn't just pie in the sky by and by, it should define us in ways that affect how we view day to day life. Yes, I have an issue. Yes, I am facing a potential loss.

Yes, someone is cheating me. Yes, someone is doing me despot. But in light of what is coming, I will consider how to respond or not respond.

So our eschatological knowledge, our understanding of who we are, why we're here, where we're going and who is coming back for us and what will follow should be a factor in the decisions we make as we go along. If we are completely immersed in a circumstance and not thinking about the spiritual identity, the name that we bear as a brother, we're missing it. Do you not know? And if you want to mark these, just put a little tick mark by them in your Bible.

We have this here in 6.2. Look at the next verse. Do you not know that we shall judge angels? That's number two. And number three down in verse nine, do you not know that the unrighteous will not inherit? Do you not know? Do you not know? Paul is saying if you know these things, they ought to be making a difference.

The fourth one is in verse 15. Do you not know that your bodies are members of Christ? The next one is in the following verse. Do you not know that he who is joined to a harlot is one body with her? Then down in verse 19.

Do you not know your body is the temple of the Holy Spirit? So you've got a collection of three do you not know in the last part of the chapter dealing with the body, your body, and you've got three earlier in the chapter. Do you not know what we are going to be doing after the Lord returns? And this is not just one principle, but a collection of principles, of pieces of knowledge that ought to be a part of our mental conversation as we decide how we're going to act and what we're going to do. So six times he refers back and when he says do you not know, this implies you should know because I told you.

He's not saying, oh, forgot to tell you. Didn't you know that by the way we're going to be judging angels? It's not the case. This is do you not remember when I was with you I told you these things? That's how Paul phrases it over in Thessalonians when he's talking about that which restrains until it is taken out of the way.

He says, do you not remember that when I was with you I told you these things? Now you know what it is that restrains until it is taken out of the way and then the end will come and so on. It's a review. So Paul is calling them back and he says in verse 5, I say this to your shame.

We talked about this a few weeks ago, the opportunity to be acknowledged before the Father, to have the overcomer blessings, or to be ashamed at His coming. I say this to your shame. There is a lot in Scripture that has to do with whether or not we will be ashamed.

The workman that rightly divides the word of truth is what? Not ashamed. The workman that rightly divides the word of truth is what? Not ashamed. All Scripture is God-breathed and is profitable for doctrine, for reproof, for correction, for instruction in righteousness so that the man of God may be complete and mature, thoroughly furnished unto all good works.

Be diligent to show yourself approved unto God, a workman that does not need to be ashamed. Rightly handling, rightly dividing, laying a straight course of bricks, assembling one brick in line with another in the word of truth. Some of us have heard those verses many, many times.

This is what Paul is talking about. I say this to your shame. You shouldn't practice that which is going to make you ashamed in the future.

Do you not know that in the future the saints will judge the world? Shouldn't you be able to judge between your brethren? So how does this reflect what we know? Saints will judge the world. And this is krino. Sometimes they try to soften this and say, well it just means to

dominate or to rule.

Krino means to judge. And in this context, this is why I say I don't think there's a really good choice here in breaking the chapter. Look at verse 13.

Those who are outside God judges. This is not God having sovereignty over general control or rule. God is going to judge.

And you should judge those who are inside. You should analyze, draw conclusions, and effect action. And the judging here involves putting away from yourselves the poneiros one, the evil one.

And this is evaluation against God's righteous standard, arriving at a conclusion and then taking action. That's what judge means here. This results in sentence.

Remember when we say judge not lest ye be judged? It isn't don't discern or don't figure out, but as an individual we don't try to inflict a sentence on others. And this is not individual judgment here so much as fellowship judgment. A brother who has that name should be dismissed from the fellowship, should be separated so that his name, his reputation doesn't besmirch the name that the fellowship is designed to lift up and to show forth as a light, shining in the midst of crookedness and perversity.

And yet what's happening? When they have these lawsuits and they're going to Corinthian courts, the secular courts, and this is something they did before and this is a commonplace. There is a description not in Corinth but in Athens of how this used to go. And there was a pattern, let me see if I can find it here for you.

I want to read you this description of how lawsuits were accomplished in this generation. They would begin by getting a mediator and they would try to settle it through mediation. If that failed, then they would assemble 40 people and have sort of a grand jury affair.

If that didn't settle it, then they went to an even larger court that can be composed of hundreds and even thousands of people. And they were spectacles. They were attended as entertainment to see the brouhaha that would emerge as each side tried to scorn and belittle and deride and try to get their way against the other person.

And this was theater in ancient Greece. And Paul says, you all are partaking in this. And as you do this, brother against brother, this is Christian versus Christian.

And so the secular world is seeing you air this dirty laundry that should have been handled inside the church and it is dragging down the name of Christ and making a mockery of your faith. Your weakness and your incapability to govern yourselves and to demonstrate love that is sacrificial towards self and beneficial towards others, this is the opposite. This is two believers using every angle and every stratagem and every device to take advantage of each other and you're making it a public spectacle.

So again, as he says in Romans, what I don't want to do, that's what I do. And what I want to do, that's what I don't do. The judging that ought to be taking place inside and ejecting the pornia man who is living in incest with his father's wife isn't being done.

But they're taking judgment out to the unrighteous, to unbelievers who have secular standards and are going to judge matters by common Greek law and there's nothing of the Spirit, nothing of Christ, nothing of any of their spiritual identity in it and it's all flagrantly laid out before cheering crowds as an entertainment spectacle. And he says you've got this completely backwards. You're doing the opposite.

You are a black hole instead of a light shining. You are contributing to evil instead of offering people the hope of God in Christ to escape it. You're exactly doing the opposite.

And you don't seem, and he says, what happened to what you were taught? You know better is what these six instances of do you not know? He's basically saying you know better than this. Think about what you've learned. Think about what you know.

The first one he says is in verse 2, do you not know, i.e. do you not remember? Do you not know in a meaningful way that the Hagios, the saints, will judge the world? Now what does this mean? Saints who are saints indeed, and Paul knew this before John wrote it in the Revelation. But you remember the overcomer promises? Jesus said the one who overcomes I will grant to sit with me on my throne. Remember when he told his disciples as they were in the process of becoming apostles, you will sit on twelve thrones judging the twelve tribes of Israel.

That's in the millennial kingdom. There is administrative and judicial sharing of and exercising of the authority of Christ, the ruling authority of Christ in the future. And this is one of the things that we are preparing for.

And how can you judge the world if you can't even judge yourself or judge within your own local fellowship? He who is faithful in that which is least will be faithful also in that which is much. You have been faithful in a few things, I will make you ruler over many things. The few things are our own soul, our own stewardship, our own opportunities to purge out that which leavens our lives.

And in a larger sense, fellowships, churches, groups of believers, be they a family or be they a local fellowship family or be they a looser confederation of believers. If somebody has the name of a brother and is practicing, key word there, this is pattern sin that has become evil. It's something you're known for.

It doesn't say somebody who got drunk. It says drunkard. It doesn't say somebody who engaged in reviling.

It says a reviler. This is a pattern. This is a practice.

This is something they're known for. This is like the rotten fruit. You're not going to surround it

with good fruit and it's going to be restored.

The rotten fruit is going to cause the rest of the fruit to be tainted and to rot. And the smell of the rotten apple is going to come out of the barrel no matter how many good apples are in there. So, it has to be a matter of separation and the principle, knowing when, where, and how to do this is what is happening to the name.

Now, I saw one translation that says someone who is a so-called brother. Kind of reminded me of so-and-so, the Paulowni-Almoni back there in Ruth. Come aside so-and-so.

And he's not named. Names matter. God has magnified His word above His name, which is the highest thing He can magnify it above.

The Lord Jesus has been raised above everything except the one thing He can't be raised above, which is God Himself, God the Father. But that tells you what name means and what name counts for and why we are going to be given a new name if we are overcomers. Christ Himself is going to have a new name.

And nobody knows what that name is yet. It's a new name. We're going to sing a new song.

There are new things that are coming. And what we do now prepares us for that. So it is important to begin to develop these skills.

The story problems that you do in math class prepare you to do actual meaningful math later on. I have used the Pythagorean Theorem countless times since I learned it in school. I first had to solve little problems in the back of the book that were meaningless.

But, later on, I used them to solve problems that made a difference in where artillery shells landed in populated areas. And those same principles applied in computing a ballistic solution that determined whose house got blown up in Succal Garb or LA or some other place along the ridge there in Lebanon. It matters what you learn in practice and in small venues.

It conditions us. It becomes a reflex. The small things we learn in our personal lives educate us and inform us.

And when the Lord Jesus calls upon us to serve and to help and to be stewards and to be those who exercise authority in His name in the future, how ready will we be? We will be as ready as we want to be, as we plan to be, as we use these times of exercise, these times of practice. So Paul says, you may think that this is just some little matter in the church, but this bears on service in the future. Do you not know that the judgment skills that you develop and practice now will come into play in a much larger sense? If you are faithful in these few things, you are going to be a ruler and authority exerciser in a much larger area that you can't even envision.

I could never envision how important the math I learned in grade school and in junior high and in high school was going to be when I was responsible for where artillery shells were going to

land. Impact is what we say. I could be slapped about as a gunnery instructor.

Just so you know, artillery shells do not land. They impact. Planes land.

Birds land. Artillery shells impact. Just make sure we keep that straight.

Something I learned long ago. Sticking with me. So what is the upshot of all of this? Turn to 1 Thessalonians chapter 4. Finally then brethren, 1 Thessalonians 4.1 We urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God.

Do you not know? Do you not remember? We exhorted you. We've encouraged you. We're urging you now to practice how you ought to walk and to please God, for you know what commandments we gave you through the Lord Jesus.

Do you not know? You know. This is the will of God, your holiness, your haggiosity, your sanctification, your saintness. You should abstain from pornia.

Each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust like the Gentiles who do not know God, that no one should take advantage of and defraud his brother. And this word defraud is the same word we had translated swindle and cheat. Because the Lord is the avenger of all such as we also forewarned you and testified.

These are things that you know. God did not call us to uncleanness, but in haggias, in holiness. He who rejects us does not reject man, but God who has also given us his Holy Spirit.

So you should not take advantage of and defraud his brother in this matter or by extension in any other. You remember we won't turn there, but you remember in John chapter 15 where Jesus begins and he says, I am the vine, you are the branches. Abide in me and you will bear much fruit.

And in the process of abiding in the vine, the Father will come and prune so that that which remains can be more fruitful. Well, this self-pruning, if you will, getting rid of that which offends, that which is unproductive, that which is drawing resources and taking away from the fruitfulness and the purpose of the vine and the branches, it's got to be removed. And if you don't remove it yourself, God is going to chop it out.

And if we would judge ourselves, we would not be judged. Groups, churches, fellowships need to identify those who are named as a brother and yet they are defaming the cause of Christ. We need to identify that in our own lives, that is defaming the cause of Christ and eject it, reject it, separate from it.

As you continue through the book of 1 Corinthians, we're going to see that same idea, do you not know, several more times, just a sampling. We saw it in chapter 3 verse 16 because we're looking at how do I do this. I can understand that we would have a little get together and say,

well, you know, Ferdinand over here, I'm going to pick a name I know is in nobody's periphery.

Ferdinand over here is running amok and he's a so-called brother and we need to say, until you break this pattern, you can't sit down to the table, either the spiritual table or the physical table with us. We have to disassociate from you because your name is not the name of Christ. Your name is the name of a reviler or a drunkard or a slanderer or a cheat.

And that form of separation, well, in 1 Corinthians 3 verse 16, do you not know that you are the temple of God and that the Spirit of God dwells in you? The way to actually accomplish this, to do it and do it right, is to draw on what we know. It takes separating from the distraction. Paul says, don't go out in the Corinthian crowd and listen to the catcalls from the cheap seats.

Don't take your case out and air it in front of a bunch of people who don't know what they're talking about. This is a spiritual issue and it should be handled in a spiritual way, in a spiritual fellowship inside. This should be handled inside.

Well, okay, we're going to do that. Well, once we take it far from the madding crowd, or as my dad used to say, the roar of the grease paint and the smell of the crowd, when you bring it inside, well, now what? How do you judge properly? How does this crino take place? Well, what do you know? Do you not know? Do you not know? And over and over again in this problematic Corinthian context, Paul says, do you not know? Chapter 3, verse 16, do you not know that you are the temple of God and the Spirit of God dwells with you, among you? You all are. This is your fellowship and the Spirit is in your midst.

This is a far better power and standard. What does the Holy Spirit know about what's right and what's wrong? Well, what did Jesus say? When He comes, He will convict those who are in the world of sin and righteousness and judgment. These are the very things we're talking about, aren't we? Identifying sin, patterned sin, what is righteous, the righteous should judge, and there should be a judgment.

Well, this is the Holy Spirit's primary function on earth when He comes is to settle these things. You convict someone, you've settled it. You've managed the case.

The Holy Spirit is in your midst, Paul says, and you should know this. Chapter 5, verse 6, your glorying is not good. Do you not know that a little leaven leavens the whole lump? If you don't purge this out, the infection will spread.

The influence will multiply. You cannot keep it in stasis. It is going to grow and get worse if you don't remove it.

The tumor is not going to shrink, it's going to grow. Chapter 9, verse 13, we'll just look at all of these very quickly here in our closing moments. In verse 14, the Lord has commanded that those who preach the gospel should live from the gospel.

But I have used none of these things, nor have I written these things, that it should be done so

to me. For it would be better for me to die than that anyone should make my boasting void. I actually couldn't read my own writing, I'm two verses above.

In verse 13, do you not know that those who minister the holy things eat of the things of the temple? Those who serve at the altar partake of the offerings of the altar. And Paul here is addressing the church in his apostolic function and their opportunity to support him of their own free will. They did not do that, they didn't choose to do that, and he never called them on it.

He never said, hey, don't you know you're supposed to support me? He says here, do you not know? You should know this without me telling you. You should know without asking. That those who minister the holy things eat of the things of the temple and so on.

The Lord has commanded that those who preach the gospel should live from the gospel. And this is not a pastor saying, hey, send me a check. This is Paul's apostolic role.

This isn't applied to Timothy or to Titus or the other pastors who were endemic to a fellowship. This is the missionary function of the apostle in the first century that is being spoken of here. So I think it's an abuse of this passage for pastors and others to dun Christians for money and say, don't you know that they're ministering? It's a different equation now than what Paul is talking about here.

Paul is not pastoring their group. He hasn't been in Corinth for a couple of years, right? And he's talking about the spearheading of the gospel into new places where Christ has not been named. And they have an opportunity to be involved in that.

And that's a separate question from do you muzzle the ox that treads out the grain or whatever else. But that area, I'm not bringing it up. It's not our subject.

I don't want anybody puzzling over that. But he says, do you not know? There is an issue and they already have an answer and they have not put it into application. Paul, as he goes out and he's itinerant and he is traveling, has the opportunity to be supported.

These groups have the opportunity to support him and they're not doing so and they should know better. And then finally in verse 24 of that same chapter, Paul says, I've become all things to all men that I might by all means save some. I do this for the gospel sake that I may be partaker of it with you, co-partaker.

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. It's interesting because if it's a race and we're all in it, then political correctness would say, well, let's all be winners. Paul says, look, everybody's in the race and everybody's running.

Don't worry about everybody else. You run as hard as you can and as fast as you can and as well as you can and you train as often as you can so that you will be the winner. He's not saying

other believers can't do the same and that they won't receive the prize, but he says as far as you're concerned, you tend to your own house.

You run to win. And this is not tripping others. This isn't taking advantage of others.

This is personal dedication to being the best and doing the best that we can before the Lord with what He's given us. So do you not know that there are many runners, but only one wins the prize? Who wins the prize? The one who strives the hardest, works the hardest, is the most dedicated and the most committed. And he says that ought to be you.

So these are things that we know. This is how to do it. It's difficult.

Every situation is different. The interpersonal relationship, what is the distance, what is the degree of the pattern sin, what is the degree of fellowship, when where how, do I separate? We don't have a set of rules. We don't have guidelines.

We don't have a little manual for separation or manual for judging. What does Paul say six times in the chapter that talks about judging and, if necessary, separating? He says there are things you know. Apply what you know throughout this book.

When there are divisions, when there's conflicts, when there's people who are in, people who are out, there's people who are doing what they should not do. You are being cheated. You are being slandered.

You are being disrespected. There are these six things that are happening in the church and you need to not be polluted by them or associate with them. Well, how do you know what to do in any given case? How does the church know what to decide in any given adjudication that they do inside rather than taking it out before the secular Greeks? He says you know.

Do you not know? Do you not know? Six times. The Holy Spirit is in your midst. I told him that two chapters earlier, three chapters earlier.

The Holy Spirit's in your midst and you have things you know. So, how do you judge? What should you take out of your life? Should I do like crossing the switchblade, pitch the TV and spend two hours a day in prayer? Well, that's a decision for me to make. How do I make it? What do I know? Where's the Holy Spirit in my life? Maybe I do, maybe I don't.

There's no guideline in Scripture. If it is something that offends me, Jesus says, pluck it out. Cut it off.

Better to enter into life minus whatever that thing provided than keep it and lose it all in the judgment. Be saved yet so as by fire. If my TV viewing time is going to be a big part of the bonfire, well, let's lower the temperature of the flame and spend that time more productively.

The principle of rest of the Ten Commandments, we still think nine of them apply, but remember the Sabbath day to keep it holy? What do we do with that one? If these are

transcendent commands, how do we rest? How do we cease from our labors and what do we do instead? Well, it's not given to us in the New Testament, a ritual or a right or a method. This is something we judge. Do you not know enough to judge? Do you not have the Spirit? Are you not capable of making these judgments? If you can't make these simple judgments in this life, how are you going to serve Christ judging angels and judging the world? And by the way, my last parting thought here, judge angels is a real conundrum.

Some people think, well, this is Satan and his angels and each one of us is going to push one into the lake of fire. We're going to judge them. That's not the context.

The unfallen angels, does anybody need to judge them? Judge what? It doesn't say that they rule angels. Some people try to twist the meaning and say rule. This context isn't rule.

Paul says God rules those who are outside. No, God judges them. Judgment in this context is looking at an issue, ascertaining responsibility, accountability against the standard of righteousness and then passing sentence and executing sentence.

Eject the man from your fellowship and so on. Well, no change in the verb. Do you not know that we will judge angels? So, which angels are these? Well, Satan and his angels have already been judged and the lake of fire has been prepared for them.

The unfallen angels don't need judging. So, what angels would we judge? There's only one group left and that is the angels who kept not their first estate. It is possible to be an unfallen angel and mess up and you're not destined for the lake of fire.

You are a teachable angel. You're a learning angel just like we. We're saved but we mess up but we don't go to the lake of fire just because we sin after salvation.

God has a plan and a purpose and there's another group of angels fairly large evidently and there is going to be a trial that has not yet been held. These angels are out of the game. They're benched.

They're in the penalty box but they will be judged and overcoming believers will be the judges. Why? Why wouldn't unfallen angels be their judges? We know what it's like to live on the earth. We know what it's like to be tempted.

We've seen both sides of it. We know the issue between righteousness and sin and what I don't want to do that I do and so on. Nobody would be better qualified to judge the angels who were here on this earth and got tangled up in human affairs and fell than we if we're mature.

So, that's my two cents on do you not know that we shall judge angels. I think Paul had a lot to say about judgment to these Corinthians when he was there. Well, we will pick up in our study of 1 Corinthians resuming in chapter 6 and verse 9. Do you not know that the unrighteous will not inherit the kingdom of God? And then we have a repetition of that same list.

Well, if you're a reviler and you get kicked out of your church, are you not saved? You don't go to the kingdom? I think you already know the answer to this question but we'll detail it and look at our parallel passages next time. Let's close here in a word of prayer. Father thank you for the truth of your word and how powerful it is in shining light on even the smallest details of our lives and the interactions that we have with each other and with those who are outside.

We thank you for the presence and the power of your Holy Spirit that brings these things to life and clarifies them and gives us insight and understanding into their pertinence for our own decisions, establishing of our goals and the pursuit of our priorities. We pray that in all these things we can be overcomers, that we can be pleasing in your sight and reflect the glory of your son the Lord Jesus Christ. We pray these things in his name.

Amen.