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A1210 – March 4, 2012 – 1 Corinthians 6:1-6
Don't Hang Out Your Dirty Laundry

If you would turn in your Bible to 1 Cor 5. We are dealing with various Reported Problems in 1 Cor 1-6; problems that were reported to Paul by the people out of Chloe's house. So that explains why Paul addresses the topics of quarrelling and dividing into factions, autonomous reason and it's rebellion against the gospel, arrogance in ranking other believers vs. the true path to kingship in the kingdom, the arrogant permissiveness of refusing to judge open sin in the congregation over against humble cleansing of the church for the sake of purity and now a new issue, the shame of not handling petty issues inside the church but taking them out before the unbelieving world, hanging the church's dirty laundry out before the world so to speak. These issues in chapters 1-6 that were reported to Paul were destroying the witness of this church. According to Paul they were worse than pagans. Even the pagans didn't permit the degree of license the Corinthian believers were permitting. And this was utterly deplorable to Paul because they were a temple of the Holy Spirit and were to be pure, not corrupt.

So our first major division in 1 Cor, chapters 1-6, cover Reported Problems. They didn't tell Paul these things, people out of Chloe's house did, and so I'm sure they were shocked when they realized that Paul knew about these things. Can you imagine how they must have responded when they read 1 Cor 5:1, "It is actually reported that there is sexual immorality among you, and sexual immorality of such a kind as does not exist even among the pagan Gentiles, that someone has his father's wife." I bet that one threw them for a loop. It's like a parent saying to their teenager, oh and by the way, I hear you're sleeping with so and so. Now that's the kind of nastiness they were overlooking, they knew it was going on, the whole town knew but they weren't doing anything about it. Now think how the outsider looked at this, the average pagan, boy, they really are a wild bunch, they do things we don't

even do, and they have taken sexual promiscuity to the next evolution. And if you're Paul, what kind of witness was that? A pitiful, pitiful testimony. But it's the same testimony we are hearing now from progressive, liberal churches in the 21st century who have embraced homosexuality as a lifestyle. This is destructive. This is arrogance. Paul says, I can't believe this, get them out of the Church immediately before the whole church turns into a cauldron of corruption; it distorts marriage, it distorts family, it destroys society. You cannot associate with believers like that, not even to have them in your home for a private dinner. In other words, you're saying, this is not a Christian behavior, you can stop doing this, you are in a sin pattern and there is a way out but you have to repent of this behavior and follow the word of God. Now that's about as far as we've gotten and we want to pick up a few things we didn't have time for last time.

First of all verse 11, these words. Again notice that the words in verse 10, used of unbelieving pagans are used of believers in verse 11, in fact, two additional words are used of the believers. So it should be no surprise if believers act just like unbelievers, it should be no surprise if you meet a genuine believer who is a fornicator, sleeping around, paying for sex, it should be no surprise if you meet an unbeliever that does so either. In the same way it should be no surprise if you find a real believer, who is an idolater, worships the trees or Mother Earth or a real believer who is a drunk. Paul wasn't surprised. Paul was disgusted but he wasn't surprised. Paul knew that when a person became a believer they carried with them the sin nature. Now they had a new regenerate nature but they still had the old sin nature. So obviously a believer can choose to live by either the new regenerate nature or the old sin nature. Which way is it going to be? You have a choice here. And the choice you will make is always in accord with that which you set your mind on the most, what you think about. It gets into the thinking processes. That's why you've got to have your mind renewed, your thinking processes are all screwed up, you think according to the categories of this world, and your mind has to be changed to think according to the categories of Scripture. Only then can you really start to live according to the new nature because only then can you set your mind on Scriptural categories. So the problem is that when you were an unbeliever you only had the sinful nature and you trained yourself to satisfy its lusts, you trained your thinking into a sinful pattern. And then one day the Holy Spirit worked in your life and you came to Christ through the gospel. And now you are a

Christian but guess what, you still have those old sinful thinking patterns and they still dominate your life. That's normal, what did you expect, to wake up the next day and have no interest in alcohol? To wake up and have no interest in promiscuity? All that suddenly disappears does it huh, just because you're a Christian? Whatever. What happens is you still think that old way; you still have those lust patterns. So how are you going to change that? How are you going to establish new patterns? The word of God, maximum exposure to the word of God, content, content, content, thinking about the word of God. Be transformed by what? By twiddling your thumbs, by entering a prayer group, by holding hands with believers? No, by the renewing of your mind. The mind has got to be changed. Christianity is a religion of the mind, it's about thinking patterns, it's about thinking God's thoughts after Him. And as your mind gains content from the word of God then you have new content to set your mind upon and you can begin to fulfill the desires of the Spirit. But not as long as you are a believer who is in rebellion against the word of God like these Corinthians. They were so advanced they thought they had moved beyond the word of God. Oh, we know the word of God, we can press on to something else, the world has a lot to offer, we'll go down to the local university and get some more wisdom, we have arrived. Paul laughs at them for that. The world doesn't have anything to offer at all so far as knowledge is concerned. Paul says, "I determined to know nothing among you except Jesus Christ and Him crucified." Meaning I never claimed to know some fact independent from God's interpretation of the fact. Paul knew facts are not brute; they aren't self-interpreting, they must be interpreted and they can be interpreted either by God or by man. Since God is omniscient every fact is subject to the word of God. And accepting that is true humility of mind and further it is maximum brilliance. Brilliance because the most brilliant mind is God's mind and therefore when we think about a fact the way God has defined the fact then we are thinking most brilliantly. So that is the way out of these sin patterns but do not make the error of thinking that believers can't act like unbelievers, v 10 and 11 show that believers can act just like unbelievers.

Now, there are four words in verse 10 and six words in verse 11 and if you glance down to 1 Cor 6:9-10 you will see ten words. These are what scholars call a "vice list" and there are other "vice lists" in the NT: Gal 5:19-21; Rom 1:29-31; Eph 5:5 and Rev 21:8. The vice lists here in Corinthians are painting a picture of their culture and why it was so, so seductive. Let's take the first

word, there's overlap in vv 10 and 11 so we won't repeat them all. Let's just work with verse 11 because they're all there. The first one is **immoral**, I wrote to you not to associate with any so-called brother, and by the way, that doesn't mean he's just a professing believer, that translation would lead you to think that, but the Greek word *onamazomenos* means "one named" so he is known as a believer, don't associate with him **if he is an immoral person**. We've already seen the word, it's *pornos*, a fornicator, and we know that was rampant at Corinth. It was the sex capital of the ancient world, but even they had limits. They didn't sleep with their step mothers, but that was going on in this Church. The second word is **covetous**, *pleonektes*, it means "to have more," these are people who are always grasping to have more than they have and it's not just more wealth, more material wealth, it is also more social status and more power. We're going to find that the Corinthian culture was saturated with the desire for social status, wealth and power, they were all climbing the ladder of worldly success at your expense, and they were obsessed with gaining greater status. The third word is **idolater**, *eidololatres*, and apparently some of them were still attending the ritual sacrifices at the temple of Aphrodite. This was not acceptable; this was not just worshipping dead idols but the demons behind the idols. The idol itself is just a piece of wood or art, a projection of an idea in the mind, but behind it all are demonic powers who desire worship by humans. The fourth word is **a reviler**, *loidoros*, these are people that verbally abuse others, they can't open their big fat mouths without putting people down in a way that hurts. And they had a lot of this in Corinth because it was all about status and what people of status do is put down people that are below their level. The fifth description is **a drunkard**, *methusos*, and you know what a drunk is, but I do want to make a point here. I've come across this word several times now in NT studies and next time you get in a discussion with someone about whether Jesus drank wine at the Last Supper or not, remember that the word in the 1st century emphasized the behavior brought out by drunkenness more than the mere drinking of wine. Drinking of wine was not a problem; it was a wine drinking culture, water was hard to come by. So what is being frowned upon by this word is the behavior that comes out when you get drunk. And finally, the sixth word is **swindlers**, *arpax*, it's the idea of cheating people out of money. They were a get rich quick culture and knocking other people off the ladder was the name of the game. This could be done through cheating at gambling but more commonly by charging excessive rent or additional charges so they didn't look like they were robbing people or

it could be done through courts, through lawsuits that found some cause when looked at from a certain point of view.

So what can we say about the culture of Corinth. The people were sexually corrupt, driven toward social status, wealth and power at the expense of others, building their lives around a false religious system, the status driven people were big loudmouths and you had drunks with all the accompanying behavior of those type of blubbering idiots and finally people had the get rich quick mentality, it didn't matter how you became rich, what kind of scheme you pulled, only that you pulled it and got the money.

And now we are going to go into chapter 6, a believer taking another believer to small claims court to get more money rather than having wise men in the Church arbitrate these kinds of disputes. This was destroying their witness to the world. And more than that, Paul says, not only is it a shame that you believers can't solve your own disputes, but you are actually committing fraud against one another!

So let's look at it starting in 6:1. **Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?** Do any of you **dare** do this? This is a horrible thing and the question itself is a rebuke. And obviously they were doing it. Now this **case** or lawsuit is something that would go to what we call a small claims court. It's not a big deal; it's a petty issue, a small sum. But remember, in Corinth it was the get rich quick mentality. So there were a lot of scams, a lot of lawsuits over petty things because there was money to be had. And it didn't matter how you got it, if you could make a claim and argue a case and get money, kudos to you. Their culture was a lot like our culture where people sue companies for the most ridiculous things. Like that McDonald's coffee case several years ago. They served this person their coffee and the person spilled it on themselves and it burned their little lap and so they sued McDonald's for serving their coffee too hot. It's McDonald's fault I got burned, never mind the fact I was driving down the road drinking my coffee when I hit a speed bump and spilled it on myself. It's that kind of victim mentality that is taking over our country. Practically every young person in this country has the victim mentality, so get ready, our society is at a point where we are going to have to make a decision, are we going to throw out our constitution and it's definitions of liberty and equality and adopt a new

constitution with liberal definitions of liberty and equality or are we going to stick with what we have? I'm afraid the old is on its way out and a new order is coming. All the young people want a new constitution, it's overwhelming. They want radical reform, they want the government to hand them everything on a silver spoon. Just the other day I had to listen to the congressional hearing where a female student from Georgetown University, this is a Catholic University mind you, and here she is making the argument that it's not fair for our school to not include contraception in its health insurance policy. Why I think the university ought to provide free contraception because it's such an economic burden on us female students to pay for our sex life. Why it costs us \$3,000 dollars during our law school to support our sex life and we're not being looked after and if the school really wants us to excel academically why they'll give us free condoms. That basically was the argument; if the school is interested in the well being of the whole person then it will be interested in paying for our sex life. And it was amazing to sit there and listen to this woman make that argument but that is the argument that is winning the day in our society. You owe me. Now that was the kind of thing going on at Corinth, you owe me, I'm taking you to court because you stepped on my big toe and you're going to pay. Petty stuff, ridiculous stuff.

Paul says, how **dare you go to law before the unrighteous and not before the saints?** How dare you. Now in v 1 we have two groups, **the unrighteous**, *ton adikon* and **the saints**, *ton agion* and clearly here they refer to unbelievers and believers. All unbelievers are by nature **unrighteous** and all believers are by nature **saints**. Saints aren't some special class of Christians, and you don't have to do three miracles to be a saint, if you are a believer you are a saint, it just means "one set apart from the world." And if you are a believer you have been set apart from the world. So the case in verse 1 is believers taking their fellow believers to court of law that is adjudicated by an unbeliever.

Now the place they did this was out in the marketplace. This was the open air market where you bought food, goods and services. Out in the middle of that was the *bema* or judgment seat. Paul was dragged here before Gallio by the Jews five years earlier, so he knew this judgment seat. And being out in public in the market anyone could watch the daily court proceedings. And here you had believers going against believers over petty cash. So you see

why Paul says, how dare you? What is wrong with you believers? No one of you has enough wisdom among you to solve this in house? So you go and hang all your dirty laundry out for the world to see. What a shining testimony of the superiority of Christianity.

Verse 2, **Or do you not know that the saints will judge the world?**

Notice, here we have the second **do you not know** statement. The first one was in 5:6, “do you not know that a little leaven leavens the whole lump?” An obvious thing they should know, Christianity 101 stuff. But they were acting like they didn’t know that. Now we come to the second **do you not know** statement in 6:2 and there will be seven more of these by the time Paul gets through with them. They are statements of rebuke, to shame them because they are just so basic; every Christian ought to know these things. What’s wrong with you? **Do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts?** What’s the argument he’s making? Christians are going to judge a lot bigger court cases in the future so they ought to be competent to handle things in the small claims category.

Now maybe you did not **know that we will judge the world**. Maybe this is new information for you. But new or not, **we will judge**, notice the future tense, **we will judge the world**, so this is not now but future to now. When will we do this and what is the world? First of all, **the world**, *ton kosmon* refers to “humanity in general.” So it’s just talking about what you would think of as a court of law and you are going to be serving as a judge in a court and since the context is small claims courts then you’ll be hearing cases and making decisions between humans who have a quarrel with one another. So if you’ve ever wondered, what’s it going to be like when I get out of here? What am I going to be doing in the future? Am I going to be sitting on a cloud playing a harp? Am I going to be playing football? What am I going to be doing? Well, one thing you are going to be doing is judging cases in a court of law. Now a lot of what I say today is going to sound very foreign to you; all you know is the little life you have right now and you can’t imagine being a judge in a court of law making decisions. But that’s what God says. What else are you going to go on? You don’t know the future. He does. And He gives us some idea of what we’ll be doing right here. And if we are going to be judges then that gives us an idea of some of the other things that will be going on. In other words, if I am a judge and I have to hear cases day in and day out and I

have to judge between humans then there must humans around who are sinning. Otherwise why would they have lawsuits against one another? And I might also deduce from the passage that if I am the one judging these lawsuits then I must not be a sinner at that time. I must be resurrected and able to judge perfectly. So whether you like lawyers or not you're going to get your Doctor of Jurisprudence and you are going to judge mortal sinners in an immortal resurrection body.

Now this already sheds light on when this is going to happen because there is only one period of time in the future when mortals and immortals are going to dwell with one another. And when is that? The millennium. Now the word "millennium" is Latin for "a thousand years," mille-, -anos, "a thousand years. Turn to Rev 20 because it talks about a thousand years seven times. This is a time when Satan will be bound, shut away so he can't deceive the nations. The amillennialist says that the thousand years is right now and it's not a literal thousand years, it's just a long period of time. So in their scheme right now is the millennium and right now Satan is bound. And all I have to say about that is that Satan must be on a pretty loose leash because the nations are very deceived. Amillennialism cannot, by any stretch of the imagination account for a time when mortals and immortals will be dwelling together and the immortals will be judging the mortals. But premillennialism can and what premillennialism is saying is that the thousand years are literal; they are future, Satan will be bound in the future. Now I want to start in verse 2, but take note of the fact that Rev 19 just happened and Rev 19 is the Second Coming of Jesus Christ, so does Christ comes before or after what is described in Rev 20? Before. And that's one of the arguments for premillennialism. Christ comes before what happens in verse 2 here, "And he laid hold of the dragon, the serpent of old, who is the devil and Satan and bound him for a thousand years;" keep track of the number of times you see thousand years. Verse 3, "and threw him in the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. 4Then I saw thrones, and they sat on them, and judgment was given to them." Aha, what are we talking about in Corinthians? Judgment, Paul says we'll be judging mortals in the future. Here thrones are described, someone is sitting on the thrones, an undefined "they" and "judgment was given to them." So here we have a group of immortals, obviously they are men and they are given the right to judge. He goes on to talk about those who are

martyred and at the end of the verse how “they came to life and reigned with Christ for a thousand years.” The point is we have a thousand year period of time where you have the martyrs raised and they reign with Christ and you have an undefined group that are given thrones and they are given the right to judge, and they are judging mortals who will be on the earth for that thousand years.

Now if you’ll turn back to Dan 7 you’ll see this was not new revelation. This was well known from the time of Daniel. In this chapter Daniel has just had a very alarming vision of four great beasts; a lion with wings, a bear with three ribs in its teeth, a leopard with four wings and a dreadful and terrifying beast unlike any animal in creation and then the Son of Man comes and establishes a kingdom. Daniel didn’t understand the vision so an angel steps forward in v 16 to explain what it meant. Fundamentally what it meant was you would have four great Gentile kingdoms; Babylon, Medo-Persia, Greece and Rome, Rome would be the worst of all the kingdoms, out of it would come the Antichrist and then the Antichrist would be destroyed and the Son of Man would come and establish his kingdom. In that context notice what the angel says in verse 17, “These great beasts, which are four in number, are four kings who will arise from the earth. 18But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.” right there, who will receive the kingdom? The saints of the Highest One. Now why did Paul use the term saints in 1 Cor 6:1? “Do you not know that saints will judge the world?” Did Paul have Dan 7:18 in mind? I think he did. Paul was a great student of Scripture and so when he was thinking of their failure to judge even the most simple cases he was reminded of the fact that in the future kingdom we will judge the world, we will hear the cases of mortals and will decide judgments in favor of one against the other.¹

Now practically what this means for you is you don’t take some other believer down to small claims court, you try to get another believer to moderate and resolve the problem. This is training for the future. I had to do this once, we bought a desk and a few months later we saved up enough to buy a filing cabinet that went with the desk. It was a little place right over here on Llano, just down from Pasta Bella, and the lady was a believer. We went in there and she gave us a cross she had made, it had all this neat shale rock on it, real pretty, and we paid for the filing cabinet and guess what, we never got the filing cabinet. Now that’s robbery and she called herself a believer. So

what we did was we called Kelly Neel, who is a lawyer, but she's a believer see, we told her we didn't want to go to court, we just wanted her to moderate this problem and help us believers resolve it. And the end of that thing is that this woman went bankrupt so we didn't get anything, she got \$300, 400, 500, something like that, small stuff in the grand scheme of things. But one thing we were not going to do is go out and stand in front of unbelievers and have them decide between us. We'd rather be defrauded than run Christ's name through the mud like that. And that's what you should do. Why not just be defrauded?

Now then verse 3, another **do you not know** statement. **Do you not know that we will judge angels?** Now that you might not know, even if you've been a believer for many, many years. And this is the first place in the word of God this is revealed. And I don't know anywhere else in the word of God where it is revealed. But Paul knew it and he'd taught it to the Corinthians and they should have known it. But they weren't acting like it. If we're to judge **angels** he says, **Then how much more matters of this life?** Think of it, we're going to judge angels. Well, what angels are we going to judge? What matters are we going to judge? What is this judging angels bit? Now this again is your future, to judge angels. What's said is most Christians think we're going to be angels. We're not going to be angels; we're going to judge angels. Now I think it's safe to say these are not the good angels but the fallen angels. I can't see any reason to judge good angels. So what is spoken of here is judging demons. Now that is not a thing on many Christians radar. But Paul says don't you know this? This is something God has planned for your future so you might as well start getting ready here and now by judging the simple matters of this life. I think this puts in perspective this life and how petty the matters of this life are compared to what's coming. We are going to be involved in much heavier issues in the future. But what is the case where we will judge demons? If you turn back to Gen 6 we find a strange passage. This is probably the weirdest passage in the entire word of God. This is in the pre-Flood world, so this is not our world, you have to take yourself out of this world and let yourself imagine a different world altogether. That's one of the problems people who deny a literal Genesis cite. They say, if you read these chapters as genuine history it sounds like an entirely different world. So you can't read it that way, it's not literal, it's mythological. No, it was an entirely different world. What do you think Peter is talking about in his 2nd epistle, "the world that then was?" Peter believed it

was a very different world and I don't have a problem with that. And apparently in this world you had a strange intermarriage occur. It's described in Gen 6:2, "the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose." Now this isn't your average marriage proposal, honey will you marry me, it says they took wives, whomever they chose, the Hebrew words are words of force. The question is who are "the sons of God" who did this? Are these men or angels? Some try to smooth that over by saying that the sons of God are the godly Sethites, because in some cases that terminology seems to be used that way, but the problem there is usually people who know their Hebrew know that the construction there emphasizes kind, the emphasis is the sons who are divine, over against the women who are human. That's the sense of the construction. The question then is what in the world was going on before the Flood? "the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 3Then the LORD said, 'My spirit shall not strive with man forever....' verse 4, "The Nephilim were on the earth in those days," etc...So something is going on here that's weird. What we want to pick up here is that angels were obviously among men. We know that at least from the garden of Eden. After Adam and Eve got kicked out of the garden what was placed at the entrance to the garden? Cherubim. It doesn't tell us how many. It's just a Hebrew plural; it could have been an angelic police force of 50 million for all we know, all carrying flaming swords. I wonder what they have those for. Surely not to say, now, you humans be good little people or we'll flash our sword in your face. No, they were for executing justice. The sense you get from Scripture is that the angels were governmental rulers in the pre-Flood world, they ruled over human beings. You say, what a strange time! Yeah, it gets stranger in verse 2 because they had sexual intercourse with human women and the offspring were called the Nephilim in v 4. So there's a breach of the kind barrier here, that's what's going on, crossbreeding. And if you ask why, what's the big deal with crossbreeding? What is going on here? Why are they doing this? Were the women just good looking? They probably were but I think something more is going on. If they're in governmental power and the promise of Gen 3:15 is that the sword will one day be held by the seed of the woman, a genuine member of the human race, then to get that sword in the hands of a member of the human race you have to have genuine human race. So if you are an angel and you don't want to lose governmental power then all you have to do is contaminate the human gene pool and create some different kind of being

that's not genuinely human. Then you've foiled the plan of God and secured your own destiny. So a brilliant move was being made here.

Turn to Jude 6 because the Lord didn't like this move by these angels and the offspring, the Nephilim He obviously wiped out at the Flood. That's a major, probably the major reason for the Flood, to destroy this genetic hybrid. And by the way, this does have repercussions for GMO's and our food. Don't think you can play around with DNA and everything is going to be fine. Genetic modification has been tried before and there are dangerous repercussions.

Now in Jude 6 he's issuing a warning about false teachers, it's a series of past examples and he mentions this bizarre event, "And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day," notice they haven't been judged yet, they're being held for a future judgment. And notice verse 7 the comparison: if you wonder what it means that they did not keep their own domain here he tells us, "just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh." In other words, what was the sin of Sodom?

Homosexuality, men with men and women with women. It's not natural. And he says the angels did an unnatural thing too, they went after strange flesh. What flesh? Human flesh, the daughters of men, that's what we read in Gen 6. And now they're locked up awaiting their judgment. They haven't been judged yet. That's future.

Now turn to 2 Pet 2 and this is a passage where Peter is warning about judgment, God is going to judge. And guess what example he uses? These angels again. Notice verse 4. "For if God did not spare angels when they sinned, but cast them into hell" and that's not the word for hell, the Greek word there is *tartarus*, it's a word used for a compartment in sheol, "and committed them to pits of darkness, reserved for judgment." Again, notice they haven't been judged yet for what they did. Their judgment is still future.

Now that you've seen that maybe you realize what Paul means when he says **do you not know that we will judge angels?** We, the church, will judge these angels that engaged in that strange intercourse before the flood. It was an early attempt at genetic engineering to corrupt the gene pool of the human race. And if it had been successful then it would have prohibited the

incarnation, it would have destroyed the plan of salvation, you and I wouldn't even be here. But God stopped it, destroyed the offspring in the Flood and assigned these angels to a place called *tartarus*, and notice, this is not all the fallen angels because the devil is alive and well today, he's not locked up in *tartarus*, Peter says, he's prowling around like a roaring lion, seeking someone to devour, so this isn't the devil and his fallen angels, this is another group of fallen angels that are locked away because they tried to destroy the human gene pool and those are the angels Paul says you will judge. As far as when we will judge them, that I don't know, it could be before or after the millennium, but my guess is it's after the millennium, they're already locked away in *tartarus* but then they will be cast in the lake of fire and we will be the ones who judge them

Now Paul's argument, in 1 Cor 6, which let's turn back to, is that if we can't even constitute the smallest courts here and now then how are we going to be prepared for that very sobering judgment of angels in the future? We are in training now for reigning in the future. In the future millennial kingdom we'll judge the world. After the millennium we'll judge angels that kept not their abode. This is part of your future life. You will engage in these proceedings under your King, Jesus Christ. So then verse 4, Paul says, "if you have law courts dealing with matters of this life," 3rd class condition, maybe you do, maybe you don't, but if you do, **do you appoint them as judges who are of no account in the church?** If you are going to have some procedures at your church to handle matters between believers, do you make the judges the people who are brand new believers? People of no account? Is that who you would put in the position as judge? Would you take a guy that's been a believer for five days? He's being sarcastic of course. Obviously you wouldn't do that anymore than you'd send them to some unbeliever. You don't take immature people and put them in the position of solving disputes, you put wise believers.

Verse 5, **I say this to shame you. Do you mean to tell me there is no one among you, not one, who is wise enough to judge among his brethren?** Not even one? Come on Corinthians. You've got to be kidding me. Surely you have one wise person in your assembly. What a sorry group of believers if you don't. They've got to have at least one. And if not James said, if you want wisdom ask for it and God will give to the one who isn't double minded. God will give the wisdom. But you have to ask. Like Solomon, the

Lord said to Solomon ask whatever you want and it will be granted. And what did he ask for? Wisdom and understanding. And the Lord said, you could have had anything you wanted but since you asked for wisdom and understanding I'm going to give you wisdom and understanding and everything else too, I'm going to give you wealth and power unprecedented in the human race. But did they not have one that had wisdom? F.F. Bruce says, "Every Jewish community throughout the Roman Empire and beyond its frontiers had its own...competent machinery for the administration of civil justice within its own membership; the least that could be expected of a Christian church was that it should make similar arrangements if necessary, and not wash its dirty linen in public."ⁱⁱ I mean, let's get practical here. Is it not very embarrassing to see a Christian church, Christian in name, hanging out all their dirty laundry for the world to see. I have seen this happen in the newspapers and it's a disgrace. And it is because these believers get so mad that they can't do anything but walk by the flesh and so they start spreading the gossip; they've just got to justify themselves and they do that by running this other believer down and it makes them feel better about themselves; a very immature thing to do. I mean this is pre-school tattle telling at it's worst because these are grown up babies who use the tongue like a sword to cut other believers up into a million pieces. Now how do you think that reflects on Christ? Because that's the real issue. Christ who came to die for all our sin once for all on the cross, to put it away and here you are hanging it out for the world to see. The real issue isn't you or what some other believer did to you. Who cares what they did to you. Yeah, they're a dirty rotten stinker, so are you and so am I. Are you going to solve that by taking it to the local newspaper? No, that's just going to reflect poorly on Christ. It's a disgrace to Jesus Christ. It'd be better just to get ripped off and move on. Alright we'll stop there and next week turn to the issue of believers committing fraud against believers. Not only were they taking their petty crimes before unbelievers, but they were also committing crimes against one another, all for the sake of the almighty dollar.

ⁱ Also see Matt 19:28; 2 Tim 2:12; Rev 3:21.

ⁱⁱ Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (1 Co 6:5). Galaxie Software.

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