

How Dare You!

1 Corinthians, Vol. 8

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1 Corinthians 6:1-11

This is one of the **most often ignored or disobeyed** passages in the New Testament.

Romans 12:17–21: **Never pay back** evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, **be at peace** with all men. **Never take your own revenge**, beloved, but **leave room** for the wrath of God, for it is written, **VENGEANCE IS MINE, I WILL REPAY,**” [CLICK] says the Lord. **“BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.”** **Do not be overcome** by evil, but **overcome evil** with good.

I. **Don't Cause Shame** (1-5a)

1 Corinthians 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?*

How dare you! is strong language. Paul pulled no punches about confronting a specific sin going on among the Christians in Corinth.

The word **neighbor** is the Greek word **the other** or **another**. The context makes it clear that it refers to **other Christians**.

case or **matter** refers to:

God never intended for His people to take conflicts to outsiders.

Deuteronomy 19:15–21: *A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. If a malicious witness rises up against a man to accuse him of wrongdoing, then **both the men who have the dispute shall stand before the LORD**, before **the priests and the judges** who will be in office in those days. The judges shall investigate thoroughly, and if the witness is a false witness and he has accused his **brother** falsely, then you shall do to him just as he had intended to do to his brother. Thus you shall **purge the evil from among you**. **The rest will hear and be afraid**, and will never again do such an evil thing among you. Thus you shall not show pity: **life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.***

Comment: It does **not** say that we should never go to court under any circumstances.

1 Corinthians 6:2: *Or 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?*

Ephesians 4:31–32: *Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.*

1 Corinthians 6:2-3: *Or 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? Do you not know that we will judge angels? How much more matters of this life?*

the saints will judge the world refers to:

are you not competent to constitute the smallest law courts? means

1 Corinthians 6:4: *So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church?*

1 Corinthians 6:5a: *I say this to your shame.*

Look at the bookends of the first 4+ verses:

Do you dare? . . . You ought to be ashamed!

II. **Don't Cause Defeat** (5b-8)

1 Corinthians 6:5b-6: *Is it so, that there is not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers?*

Here's ***more sarcasm***.

1 Corinthians 6:7: *Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?*

When two Christians go against each other in court, it is ***impossible for a God-honoring outcome***. The legal decision is irrelevant, because just by going into that arena, both

parties have already forfeited God's best and rebelled against His will. ***Taking a Christian to court is sub-Christian behavior.***

Two reasonable questions:

1. How far should I go to avoid such a public defeat for the Gospel?

Answer: ***Even to the point of suffering an un-righted wrong.***

2. What if it costs me?

Answer: It's better to be poor and to lose earthly possessions and be in God's will, than to be ***out of God's will*** in any circumstance.

Proverbs 16:8:

*Better is a little with righteousness
Than great income with injustice.*

1 Corinthians 6:8: *On the contrary, you yourselves wrong and defraud. You do this even to your brethren.*

On the contrary means that when you take another Christian to court you have already put yourself ***contrary*** to what God wants.

III. **Don't Be Deceived** (9-11)

1 Corinthians 6:9-11: *Or 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 effeminate, nor homosexuals, nor thieves, nor the covetous, [CLICK] nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.*

The reasoning:

do you not know? Of course they knew! The only reason they did not act according to what they knew is that they ***deceived*** themselves.

God's attitude toward sinful lifestyles: No one who is unwilling to turn away from a life of sin is saved. Four categories of sin are used here as examples.

fornicators - idolaters - adulterers: All three refer to *heterosexual illicit activities*.

effeminate - homosexuals: These refer to partners in *homosexual illicit activities*.

thieves - covetous: These refer to those who steal as well as to those who wish they could.

drunkards - revilers - swindlers: These are related in that they all refer to people who are abusive and take advantage of others.

God's power over sin:

1 Corinthians 6:11: *Such **were** some of you; but you were **washed**, but you were **sanctified**, but you were **justified** in the name of the Lord Jesus Christ and in the Spirit of our God.*

were is in the imperfect tense, meaning that this was the ongoing former state of being.

but is the strongest adversative conjunction in Greek. There was a clearly visible change.

washed means being cleansed from defilement

sanctified means being set apart from sin to holiness

justified means being declared righteous before God.

<p>There ARE people who are FORMER fornicators and idolaters and adulterers FORMER effeminate and homosexuals FORMER thieves and covetous FORMER drunkards and revilers and swindlers Such people are called Christians!</p>
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