

I. **Review: 1Cor 5:8-11 –HOW TO TREAT THOSE WHO WALK IN SIN**

- A. We are to love in sincerity and truth, leaving our former hypocrisy behind us. We ought to volunteer accountability to one another to avoid getting caught up in sin.
- B. We ought not to associate, nor even eat, with those who call themselves brothers yet walk in sin – make a habit of sinning instead of living renewed lives. Instead of confronting and exposing sin in themselves they hide it and judge others hypocritically.
- C. There is a difference between the fallen away and the disfellowshipped. Don't seek to restore those who have been disfellowshipped. Their penitence needs to be proved genuine before they are accepted or restored. Let the spiritually mature seek to restore those who have fallen away.

II. **Continuation – Righteous Judgment**

- A. 1Corinthians 5:12-13 (ESV) *For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? (13) God judges those outside. "Purge the evil person from among you."*
 - i. We have an obligation to God and to one another: to judge one another in the church in love and truth - (Eph 4:25), being sincerely devoted to one another (Rom 12:10, 1Pe 1:22).
 - 1. This sets us apart from the world and from those who profess to follow Jesus but are powerless. God will certainly test your heart in this matter.
 - 2. You may be tempted to ignore this command when someone you have befriended in the church is singled out due to a sinful pattern.
 - a. What are you to do? The worldly way is to defend your friends, no matter what they have done, right? But ask yourself, defend them from what? If you really want to defend them from evil you are to expose the sin, not hide it or enable it.
 - b. What you may end up supporting is their condemnation! Do not be complicit to their sin. This is why a spiritually mature Christian is the one who ought to attempt restoration (Gal 6:1).
 - ii. Are we to judge those outside the church?
 - 1. Outsiders will do what they do.
 - 2. God judges outsiders through the governing authorities (Rom 13:1-5).
 - 3. We have no righteous influence other than through our love for one another (Joh 13:35; Heb 10:24) and our unity (Joh 17:21-23) as we preach the Gospel of salvation (Joh 5:24; Rom 1:16).
 - a. Our love for each other in the body will be shown by speaking the truth to one another and helping one another continue in the narrow path (Eph 4:25).
 - iii. The Corinthians lacked maturity because they were not practicing their love. Paul will make this point even clearer when we get to chapter 13. Because of their lack of love they judged wrongly, as we will understand from the next few verses in chapter 6.
 - iv. **We Have An Obligation to Judge**
 - 1. And you thought Jesus said "do not judge"? Well, think again!
 - 2. Jesus actually said (Mat 7:1-5): "How you judge is how you will be judged". The Question is not whether to judge or not to judge, but how we are to judge.
 - 3. **Wrong judgment**: Judging according to your own righteousness. This causes you to be biased (prejudiced (pre-judging)) - judgment without evidence - by guessing. This means you are judging according to your own standard, looking out for you instead of looking out for your brother.

- a. **Examples:** Trying to correct others when you don't correct yourself.
 - b. The problem is **hypocrisy**. This is how the Pharisees judged and behaved.
 - 4. **Correct judgment:** Make sure you are being a good example and teach others by your life and doctrine (1Ti 4:16) - admonishing in love and gentleness as you seek to conform to Christ.
 - v. **Don't worry about those outside.** God will take care of everyone. God wants to see how we take care of each other for in doing so we are growing in love and devotion to Him and one another.
 - 1. Just because we hear others judging wrongly those who govern or who preside over us doesn't mean we ought to do the same. It is not holy.
 - 2. The Spirit has taught us to pray for these who are in authority, especially those who govern (1Ti 2:1-2). Even we ought to pray for those who persecute us (Mat 5:44-45).
 - vi. Notice these so-called brothers are called **evil**, which is why we need to purge ourselves from them.
 - 1. Allowing the leaven to remain is a dishonor to the Lord and the church.
 - 2. For this to happen we need to learn how to judge correctly - we need to judge one another in love and gentleness.
- B. 1Corinthians 6:1-8 (ESV)** *When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? (2) Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? (3) Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! (4) So if you have such cases, why do you lay them before those who have no standing in the church? (5) I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, (6) but brother goes to law against brother, and that before unbelievers? (7) To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? (8) But you yourselves wrong and defraud--even your own brothers!*
- i. Paul brings something out here that is direct contrast of what Jesus taught in Mat 5:
 - 1. Mat 5:25-26 ESV **Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. (26) Truly, I say to you, you will never get out until you have paid the last penny.**
 - 2. Mat 5:38-42 ESV **You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' (39) But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. (40) And if anyone would sue you and take your tunic, let him have your cloak as well. (41) And if anyone forces you to go one mile, go with him two miles. (42) Give to the one who begs from you, and do not refuse the one who would borrow from you.**
 - ii. Suing (bringing suit) has become a way of life in America. It has been accepted as part of the American dream. Some have made millions with this type of bullying and swindling. Suing one another or taking each other to court flies in the face of the humility, deference and fleshly vulnerability that is the spirit of Christ. It is antagonistic to the way of Christ.
 - 1. It would be better to be wrongly accused and/or suffer wrongdoing at the hands of a "brother" than to be vengeful or spiteful and seek your own good and risk putting a stumbling block before a brother or the church and cause the church shame, as the Spirit admonishes in **verse 7**.

2. If we are capable of judging, as God has made us capable, are we not better judges of right and wrong than those who do not know God? Why would you want to go before a worldly court if you believe in God and that He is amongst His people in the church?
3. The context of these lawsuits is grievances amongst the church members.
 - a. This is not the same as having to take court action because of the negligence of some other worldly entity that is bullying you and leaves you no other choice.
 - b. The state has been given authority to judge those who are outside the church.
4. Just remember what Jesus said - entrusting judgment to a worldly court should be of last resort and done with the encouragement and guidance of those who are spiritually mature. It ought not to be done for gain or vengeance, but for exposure of evil and godly discipline.
- iii. (verse 2) The reference to the saints will judge the world probably refers to the saints reigning with Christ - Rev 20:4.
 1. Judging and forgiving are not mutually exclusive. We ought to always exercise both, not letting go of one without practicing the other. Forgiveness is what permeates the disciple of Jesus. Jesus is all about forgiveness. Judgment has to do with consequence of actions.
 2. Their failure to judge rightly was great cause of concern for the Spirit in this portion of the letter. Without exercising their duty to judge the church would fall back into worldly ways (liberalism-following your own heart), which is going by your feelings, turning to your own way (Isa 53:6).
- iv. (verse 3) Paul is calling to question their attitude about making right decisions vs. being politically correct or showing favoritism. They were afraid to judge right between each other for fear of being labeled, but Paul calls them to remind that we are to make right judgments, and that we will even be judging angels! The Bible doesn't make clear how this will happen, only that we will be doing it.
 1. (verse 4-6) The church members should not have outsiders make decisions for them when they should be consulting servant leaders for proper spiritual guidance.
 2. (verse 7-8) Seeking outside counsel where you could have otherwise sought spiritual counsel is a mark of spiritual defeat - a way of giving Satan a foothold in your faith.
 - a. It would be better for you to suffer wrong and be defrauded (cheated - whether by perception or fact) in the church than to take a brother to court.
 - b. Taking someone to a worldly court indicates there has been no humility or reconciliation.
- v. The mature attitude is to be willing to suffer wrong rather than to want to settle accounts, as our Master Jesus showed us. To be judgmental to the point of having lawsuits amongst the brethren shows worldliness and immaturity.
- vi. (verse 8) Here are the swindlers and the revilers. Using the law to cheat and to bully others, whether Christians or unbelievers. Another indication of the lack of wisdom, maturity and love! The lack of regeneration!