

# 1 Corinthians

## Doctrine and Judgment

Class #4  
Chapters 4-6:11

### John: Doctrine or Judgment? 4:1-2 *Judgment ....*

#### Preview of chapter 4

- The Corinthians' theological misunderstanding of the gospel and the church, and the role of their teachers, have now been addressed.
- But at the heart of much of this is the attitude of many toward Paul himself.
- These people are not simply for Apollos or Peter; they are decidedly anti-Paul.
- They are rejecting both his teaching and his authority
- chapter 4 concludes the Apostle's dealing with the subject of divisions within the Church at Corinth

#### How does he argue for himself and for his office without being an authoritarian?

#### Notice his approach .....

**4:1** Let a man so **consider us** or have an opinion of us, **as servants** (*hyper, 'under', eretes, 'rowers,' thus subordinate assistants*) **of Christ and stewards** (*household managers*) **of the mysteries of God** (*the hidden truths of God's that have been revealed or have been given greater illumination*).

- But his new point is that although he "belongs" to them (since he is Christ's servant for them), he is not accountable to them.
- 'hyperatas' is a more general term, but often refers to one who has the duties of administering the affairs of another. Steward and 'hyperatas' are used interchangeably
- Morgan:** Quite literally, the meaning of the word 'ministers' is one who acts under direction, and asks no questions, one who does the thing he is appointed to do without hesitation, and one who reports only to the One Who is over him. "Let a man so account of us, as of ministers of Christ," not of you Corinthians.
- That this was Paul's intent is verified by the second word, 'oikonomos', which denotes a "steward" (often a slave) who has been "entrusted with" managing a household.
- Jesus gives us an expanded picture of this in **Matt. 13:51**  
**51** Jesus said to them, "Have you understood all these things?"  
They said to Him, "Yes, Lord."  
**52** Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old."

#### Doctrine .....

**2** Moreover it is required in stewards that one be found faithful (*to his master*).

- Faithfulness does not always equal earthly measures of success ....
- What faithful looks like to men is often equated with successful
- Successful in the K of G means being faithful and leaving the success and its glory to God.
- What is required of household stewards is faithfulness (v. 2), and only the master of the house can make that determination (vs. 4b, 5c).

## Joey: Doctrine or Judgment? 4:3-5

**Paul now applies the general truth of v. 2 specifically to himself and the Corinthians' attitude toward him.**

**3** But in light of who I report to .... with me it is a very small thing that I should be **judged** (*anakrino*, thoroughly examined) by you or by a human court. In fact, I do not even **judge** (*anakrino*) myself.

-Here it is probably heart, motives not actions, for actions are easier to judge.

-The heart is deceitful above all and who can know? The answer of course is the Lord

**Why do you not judge yourself Paul?**

**4** For I know of nothing against myself, yet I am not justified by this; but He who **judges** (*anakrino*) me is the Lord.

-Personal evaluation of his own stewardship is irrelevant in light of his ultimate accountability only to the Lord.

-How does this balance out with **1Cor. 11:28-33?**

**28** But let a man examine himself, and so let him eat of the bread and drink of the cup.

**29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

**30** For this reason many are weak and sick among you, and many sleep.

**31** For if we would judge ourselves, we would not be judged.

**Final Verdicts are Impossible for us due to what is hidden....**

**5** Therefore **judge** (*krino*, final verdict) nothing before the time (*when will that be?*), until the Lord comes, who will both bring to light the hidden things of darkness and reveal (*bring clarity to*) the counsels of the hearts. Then each one's praise will come from God.

-**MacArthur**: Those two phrases refer to the attitudes of the inner man, which only God can see. Ultimate judgment of every kind, including the evaluation of His servants' ministries, will be by Him and in His time.

-The emphasis here is on praise.

-One of the marvelous experiences we will have on that day will be to realize that many dear saints, completely unknown to the world and perhaps hardly known to fellow believers, will receive reward after reward after reward from the Lord's hands—because their works were of gold, silver, and precious stones. Their hearts will have been pure, their works will have been precious, and their rewards will be great.

**6** Now these things (*3:5-4:5*), brethren, I have figuratively transferred to myself and Apollos for your sakes, ....

-Specifically: the figures of farmers (3:6–9), builders (3:10–15), and servant-stewards (4:1–5), which refer to those who minister for the Lord.

-**Fee**: With this sentence Paul proceeds to tell the Corinthians expressly why he has been using the various preceding analogies about himself and Apollos. It was “for your benefit,” he tells them

.... for two reasons

**#1** (*v.6 cont. ....*) -in order that you may learn in us not to think beyond what is written,

-Or that what is written is referring to the Scriptures. Let the Scriptures control your thinking about us!

-**MacArthur**: We are to “appreciate those who diligently labor among [us], and have charge over [us] in the Lord and give [us] instruction” (1 Thess. 5:12), and faithful elders should “be considered worthy of double honor, especially those who work hard at preaching and teaching” (1 Tim. 5:17). But they are to be honored only within such bounds of Scripture. Godly respect turns into ungodly exaltation when we exceed the boundaries of what is ‘honor’ in the written word.

#2 (v.6 cont. ....) -In order that none of you may be puffed up (arrogant) on behalf of one (myself, Paul) against the other (Apollos).

-These leaders did not participate in their glorification and competition party but were simply used as a focal point for the Corinthians' own pride fest.

-**MacArthur:** The Corinthians were proud and boastful. The cause of their factionalism—with some claiming Paul, some Apollos, and some Cephas (1:12; 3:4, 22)—basically was pride. They were proud of their human wisdom and proud of their human leaders. It was that worldly, carnal pride that caused the serious divisions that plagued the church.

-They displayed the opposite of the humility of Abraham in Gen. 18:27; Jacob in Gen. 32:10; Moses in Ex. 3:11; Gideon in Judges 6:15; John the Baptist in Matt. 3:14 and John B 1:26-27, & Jesus in Phil 2:6-8

**7 #1-For who makes each one of you differ (diakrino) or makes you a superior judge from another?**

**Fee** suggests that the English equivalent would be, "Who in the world do you think you are, anyway? What kind of self-delusion is it that allows you to put yourself in a position to judge another person's servant?"

-The positive view is this: Who makes us differ in gifting and calling? The Lord does. But who makes us differ to the point of dividing the body? That is on us not the Lord.

**#2 And what do each one of you have that each one of you did not receive?**

-It is God who has given us all things that we need to righteously judge or 'differ'!

-**James 1:17** says: Every good and perfect gift comes down from the Father of Lights with whom there is no variation or shadow of turning!

**#3 Now if each one of you did indeed receive it, why do each one of you boast as if each one of you had not received it?**

-Boasting is not the characteristic of someone who humbly knows that what they have they have received and is not of themselves.

-**Morgan:** There is nothing more important than that a preacher should have the wooing note in his preaching; but the Master had another note, a terribly warning note. If by the wooing note He was winning men, by the warning note He was winnowing out the crowds that came to Him.

## John: Doctrine or Judgment?

### Judgment ....

**Paul: How would you compare where the Corinthians are right now to Apollo and yourself?**

**8 all of You are already full! all of You are already rich! all of You have reigned as kings without us (Paul & Apollos, v.6)—and indeed I could wish all of you did reign, that we also might reign with all of you!**

-Either he is speaking straight or his tongue is in his cheek!

-Reminiscent of the church at Laodicea, **Rev. 3:17**

**17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not and have not known that you are wretched & pathetic, miserable (pitiable!), poor, blind, and naked—**

-**Fee:** They have indeed entered the kingdom, of which the Spirit is the evidence in His manifestation of gifts. They think they have arrived and the Kingdom on earth is theirs to rule and enjoy.

**9 For or But I think that God has displayed us, the apostles, last or last of all,**

-**Fee:** But the use of "us," especially "us apostles" in v. 9, indicates that the Corinthians are being set over against all of their teachers for comparison.

-**Morgan:** The "last of all" refers to all the messengers of God who had gone before the Christian era.

**v.9 cont. .... as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.**

-God had "set us forth," that is, He had exhibited them, and it means also He had accredited them. Then that amazing word, "We are made a spectacle." The Greek word is our common word today, transliterated, as a 'theatre', as a place for looking upon things and seeing them presented. We, the apostles, are set forth as a spectacle to the world-as I think it should read-" both to angels and men."

**10 We are fools** (by the Corinthians and Corinth standards) **for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished (glorious), but we are dishonored!**

**11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.**  
-No prosperity doctrine here or someone has a great lack of faith here!

**12 And we labor, working with our own hands** (Acts 18:3, Paul a tentmaker).

-Bring in Jesus' words to confirm this. This is the harmonized version of Jesus' words to the Apostles about what will happen to them personally. This Harmony is from **Mark and Luke**

**12 But before all these things** ('end of the age' sign) **watch out for yourselves, they will lay their hands on you and persecute you, delivering you up to councils, to the synagogues and you will be beaten in the synagogues and prisons. You will be brought before kings and rulers for My name's sake for a testimony to them and it will turn out for you as an occasion or opportunity for testimony or witnessing.**

**But when they arrest you and deliver you up, do not worry beforehand, Do not premeditate on what you will speak but whatever is given you in that hour, speak that; for it is not you who speaks, but the Holy Spirit. (And the gospel must first be preached to all the nations.)**

-the true measure of their success!!

**14 Therefore settle it in your hearts not to meditate before hand on what you will answer; 15 for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. 16 You will be betrayed even by parents and brothers, relatives and friends; brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death and they will put some of you to death. 17 And you will be hated by all for My name's sake. 18 But not a hair of your head shall be lost. 19 In the patience possess your souls. But he who endures to the end shall be saved.**

-Having read that let me read vs. 4:11-12 again

**11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.**

**12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure;**

**13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.**

-Yet thru them, in their lifetime the Gospel was preached to all nations!

**And how do Apostles respond to the world?**

**v.12 cont. .... Being reviled, we bless; being persecuted, we endure (we carry on!);**

-Peter uses this word reviled of Jesus for our example:

**1Peter 2:23**

**23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;**

-Vengeance unfortunately will often come on judgment day, and isn't that sad but righteous!

**13 being defamed (accused as blasphemers, thus slandered), we entreat (on my behalf or theirs?). We have been made out to be as the filth of the world, the off-scouring of all things until or up to now.**

-Did you see and smell the lining of a just emptied septic tank? 'off-scouring'!

## Joey: Doctrine or Judgment?

### Judgment .....

**14** I do not write these things to shame you (*the sensory side of condemnation*), but as my beloved children I warn you.

-Be bowed in conviction, but not condemnation and its chief experience-shame

-For you are eternal, uncondemned children

-‘Warn’ is used in an enlightening manner in **1Thes. 5:14**

**14** Now we exhort you, brethren, warn those who are unruly, .....

-Those who are unruly need to be warned

-Those who are unruly, are not ruled or submitted to the Word of God, or the Spirit of God, or God’s authorities

**15** For though you might have ten thousand instructors in Christ, yet *you do not have many fathers*; for in Christ Jesus I have begotten you through the gospel.

-though he is a father-messenger, he Paul is not telling them to call him Father.

-As Jesus said, call no one *Spiritual* Father, but your Father in Heaven, Matt. 23:9

**16** Therefore I urge you, imitate (*mimic*) me.

**17** For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways (*hodos*) in Christ, as I teach everywhere in every church.

-That startles us when we read it. Paul could say that his life and teaching were such that he could say, "Be you imitators of me." All I have to say to my own soul, and to those associated with me in any form, in this high and holy form of ministry, is, let us see to it that we can say this.

-Studying the life and ways of Paul is the means to this imitation, this mimicing of his life

### And here is the warning ....

**18** Now some are puffed up, as though I were not coming to you.

**19** But I will come to you shortly, if the Lord wills,

-You are not the driver of if and when I come, the Lord is

*v.19 cont. ... and I will know, not the word of those who are puffed up, but the power behind their words.*

**20** For the kingdom of God is not in word but in power.

**21** What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

-**Morgan:** When I arrive, shall I come with a rod, or in love and a spirit of meekness? As though he said, That depends entirely upon you. If you profit by what I have written, if you turn from all the folly and stupidity of these discussions and this puffing up of the flesh and pride, and thinking you are rich and filled and are reigning, and take the place of true humility through my teaching, I can come in tenderness. But if not, then I am prepared to come with a rod. Which shall it be? said Paul.

### He has finished now with the subject of divisions.

## John: Doctrine or Judgment?

### Judgment ...

**5:1** It is actually reported (*within and without the church*) *that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father’s wife!*

-Disorder to disunity in the Corinthian church was more than intellectual, it was distinctly moral. Men had become obsessed by the "wisdom of words" to the forgetfulness of "the Word of the Cross." The disorder was distinctly moral dereliction, moral delinquency, not on the part of one only, but on the part of the whole church, because of the one. It is very possible that there is ever a close connection between intellectual failure and moral delinquency. False thinking issues constantly in wrongdoing.

### What is the attitude of the church about this?

**2 And you are puffed up (a characteristic of active leaven in dough), and have not rather mourned, that he who has done this deed might be taken away from among you.**

-**Morgan:** Paul goes on with almost startling suddenness. "You are puffed up," you are haughty, proud, you are conceited about this very thing. That does seem almost impossible. Yet that is exactly what the apostle meant. Were they proud of the sin? One would not like to think that. The word describing them in that connection may mean they were so occupied with their discussions that they ignored the fact of this sin. It was well known, it was commonly reported.... but they were puffed up. In our previous study we found how they were puffed up, why they were quarrelling, and were divided; and it may be they were so occupied with their discussions, though everyone knew about this, it did not seem very important at the time. It may have even a stronger meaning than that, that they were rather proud of the very case, though they were not proud of the sin, that there was a man who dared to commit the sin, and they were proud of their own toleration of it. They could not agree, but they did not do anything, they were tolerant.

### What is the churches duty in this case?

**3 For I indeed, as absent in body but present in spirit, have already judged (krino, perfect tense) (as though I were present) him who has so done this deed.**

**4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,**

**5 deliver such a one to Satan for the destruction of the flesh (the rending inoperative of his sinful nature),**

-This interprets our Lord's instruction in Matt. 18 on the whole subject of discipline. If your brother sins you are not to countenance the sin, condone the sin, to say, It has nothing to do with me. You are a member of the Church. It is not a question to do with you alone. It has to do with the church. If your brother sins, go and see him by himself. If he will hear you, you have gained him. Mark that carefully. The object of the visit to the brother in discipline is to gain him. But if he will not hear you, take two or three with you, and if he will hear them, you have gained your brother. That is the object of the going, not excommunication, although that may be necessary. Then if he will not hear them, tell it to the assembly, the ecclesia, the Church. The Church is called in now to act.

### What is the end view or goal?

**v.5 cont. .... that his spirit may be saved in the day of the Lord Jesus.**

### Doctrine ....

What are the abiding Spiritual Principles of this case?

**6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?**

-Leaven is always a type of evil that is dynamic, it grows in its own power where it is allowed to exist unchecked, it puffs up, distorts true substance.

### But unlike leaven in dough ...

**7 Therefore purge out the old leaven (as in the case of the incestuous man), that you may be a new lump, since you truly are unleavened in Christ. For indeed Christ, our Passover, was sacrificed for us.**

-Leaven here became the characteristic of this man, to the point that he is leaven, not just having leaven within him!

-Become what you are in Christ in Heavenly places while here on earth-unleavened!!

-Our Lamb has been sacrificed; through his death we have received forgiveness from the past and freedom for new life in Christ. This emphasis on the sacrifice of Christ as the basis of their transfer from the old to the new is the point Paul will elaborate in v. 8, in the final application of the metaphor.

## Why Passover? .....

**8** Therefore let us keep the feast, not with old leaven (*as in the case of the incestuous man*), nor with the leaven of malice (*evil disposition*) and its acts of wickedness, but with the unleavened *bread* of sincerity (*heart of integrity*) and the resultant truth.

-Notice the two opposite hearts and the resultant actions: malice and wicked acts versus sincerity and correct truth.

## The Passover and Leaven

### Ex. 12:14-20

14 'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

16 On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat—that only may be prepared by you.

17 So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

19 For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.

20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' "

## Joey: Doctrine or Judgment?

### Doctrine ....

## What does purging out and keeping out leaven look like?

**9** I wrote to you in my epistle 'not to keep company with' (*only here & v11 & 2Thes. 3:14*) sexually immoral people.

**10** Yet I certainly *did* not mean with the sexually immoral people of this world, or with the covetous, or extortioners (*a covetous thief*), or idolaters, since then you would need to go out of the world.

-**Morgan:** There must be separation of the Church, and Paul is careful to point out that that does not mean that we are to have no dealings whatever with the world. We are in the world. To take up the position of having no dealings with those guilty of immoral conduct we should have to come out of the world altogether. We are to stay in the world, but we are to have no fellowship within the borders of the Church with those guilty and unrepentant of such sin, no social dealings, not even so much as to eat with them.

**11** But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler (*a vicious gossip*), or a drunkard, or an extortioner (*a covetous thief*)—not even to eat with such a person.

**12** For what *have* I to do with **judging** (*krino*) those also who are outside *the church*? Do you not **judge** (*krino*) those who are inside?

**13** But those who are outside God **judges** (*krino*). Therefore "put away from yourselves the evil person."

## John: Doctrine or Judgment?

### Doctrine .....

**6:1** Dare any of you,

-‘you’ here defined in chapter one, verse 2:

the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called ~~to~~ **be** saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours

-That defines the ‘you’ here that is them

**v.1 cont. ....** having a matter against (*the use of heteros*) another, go to law before the unrighteous, and not before the saints?

-On the one hand they allowed, even boasted in worldly sexual practices to be within the church, which either should have been repented of and stopped or else excommunicated to the world.

-And on the other hand they were going outside of the church to air and have adjudicated contentions among members that should have been judged from within.

-**MacArthur:** Their old ways of thinking and acting had reinvaded their lives, and the pattern of righteousness, the expression of the new inner man made after the divine nature, was so broken by sinning that it would have been difficult to have distinguished many of them from their pagan neighbors. This text reveals they were envious of fellow Christians, critical of fellow Christians, and took business and financial advantage of each other. They carried these things so far as to take each other to court—and secular, pagan courts at that. They hung out their dirty laundry for all the world to see.

**2** Do you not know that the saints will **judge** (*krino*) the world?

-The saints will judge the ‘aints!

-In Christ, in union with Him or as a separate judgment?

**And if the world will be judged** (*krino*) **by you, are you unworthy to judge the smallest matters?**

-The apostles will have special authority, ruling from “twelve thrones, judging the twelve tribes of Israel” (Matt. 19:28). But every believer will participate in some way. He “who overcomes, and he who keeps My deeds until the end, to Him I will give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father” (Rev. 2:26–27).

**3** Do you not know that we shall **judge** (*krino*) angels?

-In Christ, in union with Him or as a separate judges?

-**MacArthur:** The Greek (*krino*) for judge can also mean “to rule or govern.” That certainly would be the meaning if we are to have authority over the holy angels, for they will have no sin for which to be condemned. One cannot be dogmatic, but I am inclined to think that glorified believers will help judge the fallen angels and exercise some rule over the holy angels. If Christ was exalted above all the angels (Eph. 1:20–23), if we are in Him and are like Him, and if we are to reign with Him, it must be that somehow we will share in His authority.

-The implication is that if they did not know their future position as judges, certainly they did not know their future position as judges in such a way as to produce any effect, or they would never have dared to go to heathen tribunals.

**v.3 cont. ...** How much more, things that pertain to this life (*biotikos, ‘ordinary matters’*)?

**4** If then you have **judgments** (*in a court*) concerning **things pertaining to this life**, do you appoint those who are least esteemed by the church **to judge** (*that is the unrighteous outsiders*)?

**5** 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** (*diakrino, thoroughly judge*) between his brethren?

**6** But brother goes to law against brother, and that before unbelievers!

**7** 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?

-If you have not got one wise man you had better stay where you are, suffer your wrong, and be defrauded.

-It is far better to lose financially than to lose spiritually.

**8 No, you yourselves do wrong and cheat, and you do these things to your brethren!**

-Not only go to outside courts, but the fact of cheating each other is also abhorrent as well!

-Are you not carnal in many ways!

### **Joey: Doctrine or Judgment?**

#### **Doctrine ....**

**9 Do you not know that the unrighteous will not inherit the kingdom of God?**

-The very unrighteous you are asking to judge personal disputes among brethren!

### **He then proceeds to the list the kinds of unrighteous people that will be judges in the local courts**

**v.9 cont. ... Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals (effeminate males), nor sodomites (acts of homosexuality),**

**10 nor thieves, nor covetous, nor drunkards, nor revilers (verbally abusive), nor extortioners will inherit the kingdom of God.**

-In the Kingdom of God when we will judge with Christ or under Christ these will not be among us ruling and judging with us!

-But these will be among those judging your issues brother versus brother

### **What qualifies them to be saint-judges within the church?**

**11 And such were some of you, but no longer. But you were washed (middle voice, you washed yourself by faith), but you were sanctified (passive, H.S. set you apart), but you were justified (passive, by the Father) how so ... in the name of the Lord Jesus and by the Spirit of our God (who represents the Father to you and assures of you of your sanctification and justification).**

# 1 Corinthians

## Doctrine and Judgment

Class #4  
Chapters 4-6

### John:

**4:1** Let a man so **consider** us, as servants of Christ and stewards of the mysteries of God. **2** Moreover it is required in stewards that one be found faithful.

The word “mysteries” refers to “God’s secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began” (2:7) The mystery of the plan of salvation.

God’s mysteries cannot be discovered or comprehended by human wisdom, but they have been entrusted for us as God’s workers to be carefully and responsibly taught to others.

Didn’t Paul care what The Corinthians thought about him?

- Paul cared far more about what Christ might say about his ministry than about anyone else’s evaluation—even his own self-evaluation.

Is Paul being unaccountable in that statement?

- He wasn’t claiming unaccountable authority. Rather, he was telling the Corinthians that his faithfulness, as well as theirs, eventually would be measured by Christ himself.

Resist 2 temptations in ministry:

1. Rely **too heavily** on the approval or disapproval of others.
  - a. God is the One we want approval from
2. Rely too heavily on self-rationalizations. We can justify almost any behavior, but final accountability comes from Christ. When we face criticism or praise, pray for the ability to see things from God’s perspective.

Paul is both servant and Stewart called to take care of the things that God has entrusted to him and so are we.

## Joey:

3 But with me *in light of who I ultimately report to...* it is a very small thing that I should be **judged** by you or by a human court.

**very small thing** (*insignificant or of very little importance*)

**judged** (*thorough examination: Sense: be subject to the critical scrutiny of another*)

Don't we like to size people up and put labels on people?

- We can't trust Paul
- Paul is too hard on us
- Paul failed us
  - We have to train ourselves to look at people through cross strained eyes

Paul's view of that...I don't really care about your personal opinion of me

- not in a mean-spirited or cold way...just matter of fact. Why?

Their opinion of him is not what matters to Paul

- God's opinion is what matters.
  - That's pretty freeing if you can walk that out.
    - Human nature – we care about what others think of us
      - Paul has this in the right perspective in his own mind
  - He is **a servant of Christ and a steward of the mysteries of God.**
    - Nothing belongs to Him; not even his own life (See Gal 2:20)
      - Am I being faithful to the Master and what He has entrusted to me because He is who I will give an account to one day
- **The one who examines me is the Lord.** Only His examination counts.

**In fact, I do not even judge myself.**

We can take ourselves to the human court of our own opinion

- I suck at being a Christian...I'm a failure...I can't get anything right
  - Beating yourself up all the time; don't beat yourself up...GROW!
- I'm the best Christian on the planet; no one has it together like I do
  - That's pride and we are going to talk about a verse that helps us avoid that way of thinking in a couple of sections.

Only God can truly judge our faithfulness to Him

- Obeying the things that are openly in His Word
  - Also obeying what He has privately spoken to us about...
  - We probably not going to know those things about each other, so we are not in a good position to judge one another in that way.

*MacArthur:*

*It should be a very small thing to any of us when our ministry or our spiritual life is criticized or praised, whether by fellow Christians, by any human court, or any other of man's tribunals. We can benefit greatly from the counsel of a wise, spiritual friend, and sometimes even from the criticisms of unbelievers.*

*But no human being is qualified to determine the legitimacy, quality, or faithfulness of our work for the Lord. We are not even qualified to determine those things for ourselves.*

**4 For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord.**

The context is Christian service and faithfulness in it. Paul is not conscious of any charge of unfaithfulness that could be said about him.

In other words, Paul is saying, “I cannot think of anything that I have done wrong.”, but even if he did not know anything against himself, yet he was not justified by this. He simply was not competent to judge the matter.

**5 Therefore judge nothing before the *right* time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.**

**Judge** – *krinō*, referring not to an examination by a judge, but to the verdict at the end of the trial

Stop passing judgment, stop criticizing Corinthians

God will be able to judge, not only what is seen by the eye, but also the motives of the hearts—not only what was done, but *why* it was done.

He will **reveal the counsels of the hearts**. Anything that was done for self-display or self-glory will fail to receive a reward.

Quick judgements without the proper information leads us to *final judging before the right time*.

- Ever made a judgment hearing one side of a story?
- Ever thought you knew someone’s motive only to learn that you had that person pinned wrong because you didn't have the full story?
  - I have played the fool, but I learned by doing this the wrong way.
    - If I would have only known\_\_\_\_\_, I would have judged that person or that situation differently.

When is the time for final judgement?

- **When the Lord comes**

**Then each one’s praise will come from God.**

God sees what you are doing for Him. Nothing goes unnoticed by Him, your boss may not see you going the extra mile, your spouse may not see everything you do to bless them; your friends may not; but nothing escapes God’s site.

In light of that...allow what you do and why you do it be led by your love for Him.

- He will praise you for it, even though no human ever saw what you did.

Biblical way to look at your spiritual leaders...

**6 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.**

The Corinthians were dividing over the “personalities” of their favorite preacher

The groups were not to boast about being tied to a particular preacher because each preacher was simply a humble servant who had suffered for the same message of salvation in Jesus Christ.

True ministers of God should be: humble servants and stewards (4:1). Servants are faithful and meek, not proud; stewards are trustworthy and submissive, not arrogant. Not only ministers, but every Christian as well.

No preacher of God has more status than another. If the Corinthians would pay attention to the Scriptures, focusing on what God has said, they wouldn’t be bragging about one leader over another.

If they read and understood the Scriptures and what they say about God's sovereignty and the role of spiritual leaders, there would be no more factions.

This next verse is my verse that helps me stay humble; our flesh wants to read its own press clippings

- We can't handle glory; that's why we ALWAYS need to give God the glory because He is the only one worthy of it!

### 3 questions to humble the proud

Vs. 7

1. **For who makes you differ from another?**
  - a. Look better, gifted in certain areas, smart
2. **And what do you have that you did not receive?**
  - a. You gave you the ability to have what you have
  - b. I worked really hard that's why I have what I have. I have advanced degrees
    - i. Who gave you that ability to work hard for what you have?
    - ii. Who blessed the work of your hands?
      1. There are people that have worked harder, but don't have what we have
3. **Now if you did indeed receive it, why do you boast as if you had not received it?** In other words, why do act as if what you have didn't come from The Lord?
  - a. There is nothing good in our lives that we haven't receive from the Lord, so we have zero reasons to boast about our own accomplishments
    - i. There are things we are to boast about
      1. Boast in the Lord, about knowing Him and boast about the things that show how weak we are
      2. This is an area that we are not to boast in

*C. S. Lewis said...*

A proud man is always looking down on things and people; and, of course, as long as you're looking down, you can't see something that's above you.

**James 1:17**

**Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.**

## John:

8 You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you!

Sarcasm...you've got it all figured out don't you. You have arrived

- Paul addresses their pride in this verse

They Believed that they possessed all the great wisdom and knowledge they needed, they felt qualified to judge others. Paul marveled that they were able to accomplish all of this apart from those who had brought the gospel truth to them. Paul explained that he wished he could be a king along with them. Apparently, they had thought they had surpassed the apostle in wisdom and knowledge and had already reached full maturity. They thought wrong.

9 For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle (theatre) to the world, both to angels and to men.

Paul describes the lot of **the apostles**. He pictures them as thrown into the arena (Romans Coliseum) with wild beasts while **men** and **angels** look on.

You Corinthian's have got it all figured out. You are ruling as rich kings, but we apostles, God has displayed as men condemned to death.

- Paul is willing to give up his life for the sake of the gospel

The warped viewpoint of the proud Corinthian believers:

- Paul described the hardships that he and the other apostles continued to face in their ministry, while the Corinthians lived comfortably and carnally

10 We are fools for Christ's sake, but you *are* wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored!

11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.

- No exaggeration... This is their present condition as they are following Christ
  - Does this line up with the prosperity gospel? Word of Faith
    - It doesn't because the prosperity gospel is not biblical

## 12 And we labor, working with our own hands.

Greek culture: manual labor was only for servants and slaves; not spiritual leaders

- Paul was a tent maker. He wasn't afraid of manual labor or hard work...he wasn't afraid to work with his hands.

Being reviled, we bless; being persecuted, we endure;

13 being defamed, we entreat. We have been made as the filth of the world, the off-scouring of all things until now.

Think about how difficult to walk out!

Get reviled in order to bless, be persecuted and keep on enduring it, to be defamed and return it with kindness! Wow, that can only be lived out by the power of the Holy Spirit!

### Joey:

The apostle has been stern, even to the point of sarcasm (4:8–10), in rebuking the Corinthians' sins. Now he tells them why he has been so harsh:

14 I do not write these things to shame you, but as my beloved children I **warn you**.  
15 For though you might have ten thousand instructors in Christ, yet *you do not have many fathers*; for in Christ Jesus I have begotten you through the gospel.

His purpose was to exhort and instruct them, pleading with them to repent and correct their carnal behavior. He did not want to destroy them; he wanted to reclaim them.

The word “warn” refers to a parental instruction given for the benefit of the children. Paul gave this warning because he wanted the Corinthians to turn from their sin, to change their arrogant behavior for service and obedience to God.

### “10,000 instructors, not many Fathers”

- What's the difference?

“instructors” – teaches the lesson; now do what you want with it

- Not as invested as a father is

“Fathers” – invest in the whole person 24/7. He provides encouragement, instruction, discipline and whatever else is needed to help his children grow in every important area of their life.

- A lot more responsibility comes with being a father than an instructor

- I've taught you, now I'm holding you accountable for it

Many teachers might come and teach about Christ, but Paul portrayed a special affection for these believers—he was their spiritual father.

He was the church's founder because he had originally preached the Good News to them.

Who has their very best interests at heart? An instructor or Paul?

Paul's tough words were motivated by love—like the love a good father has for his children (see also 1 Thessalonians 2:11)

Would you please listen, look at my life, look at my track record for you, trust what I'm saying to you is motivated by love for you

- I'm not being hard on you to shame you; I want to reclaim you!

**16 Therefore I urge you, imitate me.**

(see also 1 Corinthians 11:1; Ephesians 5:1; Philippians 3:17; 1 Thessalonians 1:6).

“Keep on becoming (present middle imperative) imitators of me

- Copy or mimic the pattern my life sets for you
  - Little children learn first by example, then by explanation
- Paul was a good example because he was following the greatest Example of all, Jesus Christ.
  - It is the same with us; we can't be a pattern to follow for other if we don't follow the pattern Jesus Christ has set for us.

**17 For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.**

- Timothy seemed to be Paul's chief “troubleshooter,” often being sent to problem churches.

Paul sent Timothy (also one of his spiritual children) to remind the church of the doctrines and practices that Paul taught them. Timothy did not carry the letter to the church (1 Cor. 16:10), but apparently went ahead to prepare the way for the letter.

18 Now some are puffed up, as though I were not coming to you. 19 But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power.

**MacArthur:**

Some of the Corinthians not only had slipped into sin but had become arrogant (phusioō, “to inflate, puff up, blow up”) about it. Thinking they would probably never see Paul again, as though he were not coming, they thought they could get by with doing as they pleased. They may have been so arrogant as to think Paul would not dare to confront them. The church had a serious problem with pride and self-will, and when strong spiritual leadership was not in place, many believers easily slipped back into their old ways of thinking and behaving.

20 For the kingdom of God is not in word but in power.

Paul says that the Kingdom of God is not just fancy talk, it is to be lived. There is a big difference between knowing the right words and living them out

Is there any doubt that Paul is spiritual father of this church!

21 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

- Parents say...things can go easy for you when I get home or they can be difficult for you depending how picked up your room is 😊

**Morgan:**

When I arrive, shall I come with a rod, or in love and a spirit of meekness? As though he said, that depends entirely upon you.

If you profit by what I have written, if you turn from all the folly and stupidity of these discussions and this puffing up of the flesh and pride, and thinking you are rich and filled and are reigning, and take the place of true humility through my teaching, I can come in tenderness. But if not, then I am prepared to come with a rod. Which shall it be? said Paul.

- Paul leaves the ball in their court. Which Paul did they want to come depends on how they respond to the letter

He has finished now with the subject of divisions and now provides instruction on their next problem.

## John:

**5:1** It is actually reported *that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!*

In Corinth, there was a lot of sexual immorality in the community, but this sexual immortality is happening in the church; not just the community.

A man is sexually active with his step-mother. His father's wife. He is committing the sin of fornication.

Their attitude towards this sin in the Corinthian church...They had the wrong response to sexual sin

**2** And you are **puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.**

The world system view: Just accept people who they are...

God has a sexual purity standard...Sex is to be enjoyed with a man and a woman inside the commitment of marriage. Anything outside of that is sexual immortality.

- We have to stand behind God's definition of sexual purity rather than allow the world to influence what God has already defined.

Paul is not talking about the person who is struggling with sexual sin and knows that they are blowing it, but they feel the conviction of the Holy Spirit; they respond and repent from their compromise. This is a struggle; it's not their lifestyle.

This man is vs. 1 is proud of his sin, flaunting it in front of the church and wants the church to accept it and be ok with it. He wants the church to be ok with his lifestyle.

God loves me and he accepts me for who I am...If who you are doesn't align with who He says he wants you to be, then He loves you too much to allow you to remain who you are. He wants to conform us to the image of Jesus!

- Big difference between a struggle and willful continual rebellion to God's Word

3 For I indeed, as absent in body but present in spirit, have already **judged** (as though I were present) him who has so done this deed.

No mention of the women...she probably isn't a Christian

4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh,

For what purpose

that his spirit may be saved in the day of the Lord Jesus.

6 Your **glorying is not good**. Your acceptance of this man's sexual lifestyle is not good.

**Do you not know that a little leaven leavens the whole lump?**

What else will they accept as normal if they don't deal with this situation

7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

**Joey:**

9 I wrote to you in my epistle not to keep company with sexually immoral people.

What was their spiritual report card right now?

F...Failure in their behavior

What does Paul, or The Lord for that matter, desire for them to get?

A...Approved in their behavior

The words "when I wrote to you before" refer to Paul's earlier letter to the Corinthian church, often called the "lost letter" because it has not been preserved and is not part of the canon of scripture.

In that letter, he had told the Corinthians not to associate with people who indulge in sexual sin. Have it as a lifestyle.

Either the Corinthians had misunderstood what Paul meant, or they had avoided his command by pointing out the impossibility of not associating with sinners in a sinful world. So, Paul made it clear here that he wasn't talking about unbelievers, for they, by nature, are involved in sexual sin, greed, swindling, and idol worship.

Believers cannot disassociate themselves completely from unbelievers—they would have to leave this world to avoid people like that.

Paul meant that believers were not to associate with anyone who claims to be a Christian and yet has a sinful lifestyle. Paul listed a few sins such as sexual sin, greed, idol worship, abuse, drunkenness, or swindling (stealing by violence, extortion). Believers must separate themselves from those who claim to be Christians yet indulge in sins explicitly forbidden in Scripture and then rationalize their actions.

**10 Yet *I* certainly *did not mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.**

Paul says, “I’m not talking about unbelievers who we know are going to sin because they don't have God’s Word, His Spirit or His power to not be involved with these bad lifestyles.

- It shouldn't surprise us when non-believers act like non-believers

We just shouldn't expect Christians to be caught up in these lifestyles since they do have God’s Word, His Spirit or His power!

Jesus was a friend to sinners. He spent time with broken people because He is the great Physician. He spent time with sinners to lead them to light, truth and true life.

- That should be our model as well.
  - Jesus didn't compromise while ministering to un-believers

**11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.**

One Commentator said...

Paul meant that believers were not to associate with anyone who claims to be a Christian and yet has a sinful lifestyle. Paul listed a few sins such as sexual sin, greed, idol worship, abuse, drunkenness, or swindling (stealing by violence, extortion).

Believers must separate themselves from those who claim to be Christians yet indulge in sins explicitly forbidden in Scripture and then rationalize their actions. By rationalizing their sin, these “believers” harm others for whom Christ died and they tarnish the image of God in their lives. A church that includes such people is hardly fit to be the light of the world because it distorts the picture of Christ that it presents to the world. The church has a responsibility to rebuke, correct, and restore those in the fellowship who claim to be believers but live like unbelievers.

OUCH! Is this loving? What the heart behind this verse?

- We want you to understand how much God loves you, that he has a plan for your life and current lifestyle doesn’t line up with His plan for you
- For this time, there is going to be a break in fellowship, so that you can come to the place where you see the need for repentance by being outside of fellowship with other believers.
  - This is the believer that is in willful rebellion (proud of it) not to the believer that is struggling to overcome some specific sin in their life.

12 For what *have I to do* with **judging** those also who are outside? Do you not **judge** those who are inside?

We shouldn’t worry about holding unbelievers to God’s standards. That’s God’s job.

- We met where they are (even in their sinful lifestyles, 5:9–11) and offer them the hope of the gospel message. Yet the believers are not responsible to judge them because God will judge those on the outside.
- Too many Christians are busy judging those outside of the church (which is God’s job only) and are neglecting purity within the church.

13 But those who are outside God **judges**. Therefore “put away from yourselves the evil person.”

- The Corinthian Christians were failing to judge where they should have made judgment

Believers are to judge and deal with sinners who are willfully sinning (blatant and unrepented sin) for their personal benefit and for the church's benefit. It's a process that allows for the person to correct their behavior before being **put away**.

– SEE John's notes on Matthew 18

### **John:**

**6:1** Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

2 Do you not know that the saints will **judge** the world? And if the world will be **judged** by you, are you unworthy to judge the smallest matters?

3 Do you not know that we shall **judge** angels? How much more, things that pertain to this life?

4 If then you have **judgments** concerning things pertaining to this life, do you appoint those who are least esteemed by the church to **judge**?

5 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?

6 But brother goes to law against brother, and that before unbelievers!

7 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?

8 No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren!

### **Joey:**

9 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,

### **MacArthur:**

Paul's purpose here is not to give a list of sins that will indicate one has lost his salvation. There are no such sins. He is rather giving a catalog of sinners who are typical of the unsaved.

People whose lives are totally characterized by such sins are not saved and therefore **unrighteous**, unjustified. They **shall not inherit the kingdom of God**, because they are not right with God. They are outside the kingdom, the sphere of salvation.

The catalog of sins in verses 9–10 is not exhaustive, but those sins represent all the major types of moral sin

**Fornicators** has to do with sexual immorality in general and to that by unmarried persons in particular.

**Idolaters** refers to those who worship any false gods and false religious systems, not simply to those who bow down to images.

**Adulterers** refers specifically to married persons who indulge in sexual acts outside the marriage partnership. Because marriage is sacred, that is an especially heinous sin in God's sight. The Old Testament required the death penalty for it.

- You can't be a swinger and claim to be a Christian
  - Never underestimate the human mind to racialize behavior

**Homosexuals** refer to those who exchange and corrupt normal male-female sexual roles and relations. Transvestism, sex change, homosexuality, and other gender perversions are included.

**10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.**

**Thieves** and **covetous** relate to the same basic sin of greed. The covetous person desires that which belongs to others; the thief actually takes it. Greed is a manifestation of selfishness and, like all selfishness, is never satisfied.

**Drunkards** are self-explanatory

**Revilers** are those who destroy with their tongues; they wound with words. God does not consider their sin to be mild, because it comes from hearts full of hate and causes misery, pain, and despair in the lives of those it attacks.

**Swindlers** are thieves who steal indirectly. They take unfair advantage of others to promote their own financial gain. Extortioners, embezzlers, confidence men, promoters of defective merchandise and services, false advertisers, and many other types of swindlers are as common to our day as to Paul's.

Corinthians...don't forget who you used to be...What you used to be involved in **11 And such were some of you.**

Why are you no longer that person and therefore don't practice the lifestyles you used to practice?

**But you were washed,**

- We are washed clean from sin by the mercy of God (Titus 3:5).

**but you were sanctified,**

- We are set apart, away from the world and unto God, by the work of Jesus on the cross (Hebrews 10:10), by God’s Word (John 17:19), by faith in Jesus (Acts 26:18), and by the Holy Spirit (Romans 15:16).

**but you were justified in the name of the Lord Jesus and by the Spirit of our God.**

- We are declared “just” before the court of God, not merely “not guilty,” but declared as “just” before Him. We are justified by God’s grace through the work of Jesus on the cross (Romans 3:24), by faith and not by our own deeds (Romans 3:28).