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**APOSTOLIC VERSE BY VERSE BIBLE STUDY**

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**SAINTS AND JUDGMENT**

**1 Corinthians 6:1-11**

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

Paul addresses the issue of how Christians should handle disputes with one another. The Corinthians were taking their disputes to the local courts to be tried before the unrighteous rather than before the saints in the church. But Paul insists that such problems should be settled among the church family; after all, Christians are not to live as adversaries. This is speaking of a problem between two Christians. The worldly court is no place to settle a dispute between two Christians. It is a sad situation that they had a dispute serious enough to have to be decided by someone else other than the two of them. It is unthinkable to turn it over to a world court. The fear of the Lord would not be part of the decision in a world court.

***I Corinthians 6:2 "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"***

Paul reminds them that believers will one day judge the world when they reign with Christ. Jesus will be like what we think of the supreme court today, and we Christians will be like the lower court under His jurisdiction.

***Revelation 20:6 “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”***

We must learn to get along with our brothers and sisters in Christ. If there is something that seemingly is difficult to decide, then other impartial Christians should decide the matter with the Bible as the basis of the verdict. The Bible says that we will reign with Jesus. Those ruling have to judge. You can, also, see how a brother or sister in Christ who is familiar with God's teaching would be better able to come to a satisfactory Biblical verdict.

***I Corinthians 6:3 "Know ye not that we shall judge angels? How much more things that pertain to this life?"***

The Corinthians should judge an immoral believer but should not have the secular courts judge their petty litigations. The saints will participate with Jesus in the one-time judgment of the unbelieving world and the angels following the second coming. If Christians will participate in worldwide judgment including judging (fallen) angels, then surely, they can handle trivial cases among themselves.

***Matthew 19:28 “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit”***

Christians are often accused of “judging” or intolerance when they speak out against sin. But judging sin is right not wrong. However, saints are warned against judging others unfairly or unrighteously.

***John 7:24 “Judge not according to the appearance, but judge righteous judgment.”***

Superficial judgment is wrong. Hypocritical judgment is wrong (Matthew 7:3-5). When we point out the sin of others while we ourselves commit the same sin, we condemn ourselves (Romans 2:1). Harsh, unforgiving judgment is wrong. We are “always to be gentle toward everyone” (Titus 3:2). Self-righteous judgment is wrong. We are called to humility, because “God resists the proud” (James 4:6). Untrue judgment is wrong because the Bible clearly forbids bearing false witness (Proverbs 19:5). We are to preach the whole counsel of God, including the Bible’s teaching on sin.

***1 John‬***

Sin had its beginning with Lucifer and has been passed down through all the generations of mankind and we, Adam’s descendants, have inherited sin from him.

***Romans 5:12 “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”***

***Romans 6:23 “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”***

Through Adam, the inherent inclination to sin entered the human race, and human beings became sinners by nature.

***Psalm 51:5 “Behold, I was shapen in iniquity; and in sin did my mother conceive me.”***

All humans, from Adam to Moses, were subject to death, not because of their sinful acts against the Mosaic Law (which they did not have), but because of their own inherited sinful nature. After Moses, humans were subject to death both because of “inherited sin” from Adam and “imputed sin” from violating the laws of God. Another sin for which we are judged is the “personal sin” which is committed every day by every human being. We are all three times condemned due to inherited sin, imputed sin, and personal sin. The only just penalty for this sin is death, not just physical death but eternal death (Revelation 20:11-15). Thankfully, inherited sin, imputed sin, and personal sin have all been crucified on the cross of Jesus, and now by faith in Jesus Christ as the Savior “we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7). Since we have been delivered, we are commissioned to “judge” by gently confronting erring brothers or sisters in Christ (Galatians 6:1). We are to “judge” by practicing church discipline (Matthew 18:15-17). We are to “judge” by speaking the truth in love (Ephesian 4:15). Many people use Jesus’ statement: “Do not judge, or you too will be judged” (Matthew 7:1), in an attempt to silence their critics, interpreting Jesus’ meaning as “You don’t have the right to tell me I’m wrong.” The Bible’s command that we “not judge” others does not mean we cannot show discernment. Rather it means we leave the judgment of the person (sinner) to God, but we are commanded to judge their performance (sin) by God’s word! Immediately after Jesus says, “Do not judge,” He says, “Do not give dogs what is sacred; do not throw your pearls to pigs” (Matthew 7:6). A little later in the same sermon, He says, “Watch out for false prophets. By their fruit you will know them” (verses 15–16). How are we to discern who are the “dogs” and “pigs” and “[false prophets](https://www.gotquestions.org/false-teachers.html)” unless we have the ability to make a judgment call on doctrines and deeds? Jesus is giving us the divine permission and power to discern and judge right from wrong.

***Leviticus 10:10 “And that ye may put difference between holy and unholy, and between unclean and clean;”***

***1 John 4:1 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”***

***I Corinthians 6:4 "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church."***

Rather than Christian brothers taking one another to a secular court before unbelievers with no standing in the church, every local church should have a church court of sorts. This is such a minor judgement compared to the one that we read about in the previous verse. It appears that even the lesser Christians (those who have not been truly grounded in the Word) should be able to judge this earthly matter between two Christians.

***1 Corinthians 1:25 “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.”***

***Hebrews 5:14 “But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”***

***I Corinthians 6:5-6***

***5 "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?"***

***6 "But brother goeth to law with brother, and that before the unbelievers."***

Now Paul is saying, can't you see how silly this is? What he is trying to make them realize, is that Christians should sit down together and talk it out, with a third party, if necessary. Wise, spiritual church leaders should arbitrate between fellow believers. This enables a body of believers to bring God’s point of view to bear on specific situations in order to settle disputes between members and provide resolution. To do otherwise brings shame on God’s people. To call on unbelievers to arbitrate disputes between Christians those who have been reconciled to God and to one another hinders the proclamation of the gospel and reputation of the church before the world. Pray together and let God decide the outcome. Paul is saying that to go before a civil court to settle an argument between two Christians, gives Christianity a black eye. If Jesus Christ is King of Peace, why is there this problem too difficult to settle?

***I Corinthians 6:7 "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?"***

As far as Paul was concerned, when believers engage in legal disputes against one another before the world, they’ve already lost. Better to be wronged than to experience spiritual loss by engaging in such shameful behavior. Jesus taught if someone sued you for your coat, give them your cloke, also. He, also, said to turn the other cheek, if someone slapped you on one cheek. He taught give to him that asks of you. Where have they sidetracked His teaching "forgive him that asks of you"? We know that Jesus taught that vengeance was His. We are to return good for the evil done unto us.

***Matthew 5:38-48***

***38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:***

***39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.***

***40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.***

***41 And whosoever shall compel thee to go a mile, go with him twain.***

***42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.***

***43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.***

***44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;***

***45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.***

***46 For if ye love them which love you, what reward have ye? do not even the publicans the same?***

***47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?***

***48 Be ye therefore perfect, even as your Father which is in heaven is perfect***

These things are what makes us a Christian. We are to kill them with kindness. What if you are the loser? It will just store up forgiveness for you in heaven, if you forgive the wrong, he has done unto you. The Corinthians should have been willing to be wronged and defrauded (“to be deprived of something through fraudulent means”) in order to avoid besmirching the name of Christ by attacking a fellow believer in secular courts.

***I Corinthians 6:8-11***

***8 "Nay, ye do wrong, and defraud, and that [your] brethren."***

***9 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,"***

***10 "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."***

***11 "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."***

Paul is shaming them here. It is bad to do wrong to someone of the world, but it is terrible to do wrong to a brother in Christ. Paul reminds them that the unrighteous will not inherit God’s kingdom, as he lists various sinful lifestyles (6:9-10). Paul is saying here, you are wrong if you think that just being baptized into Jesus will save you. You cannot go back into sin, and commit the sins the world is guilty of, and not be judged. He is saying, if you were really saved, you would not have the desire in your heart to commit these sins that the world is guilty of. Paul speaks of the unrighteous as a whole, he does not separate out those who are pretending to be Christians for special privileges. To inherit God’s kingdom is more than entering it, the latter being by faith alone in Christ alone. In the book of James, it says faith without works is dead. Inheritance has to do with the kingdom rewards and blessings to be received or lost by believers at the judgment seat of Christ based on our obedience and faithfulness.

***2 Timothy 2:12 “If we suffer, we shall also reign with him: if we deny him, he also will deny us:”***

***Hebrews 12:16-17***

***16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.***

***17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.***

We see in the 6th chapter of Hebrews the consequences of getting back into these sins after you have made a commitment to God. Fornicators, in the verse above, means male prostitute. It, also, means homosexual. A servant of an image is what idolater means here. This includes all false worship. Effeminate has to do with men who are acting like women. Abusers of themselves with mankind has to do with perversion. These types of sins are mentioned here, because of the worship of Aphrodite in this area, and also because most of the false worship was of a sensual nature. Paul further reminds the Corinthians that some of them once practiced these things (some of you used to be like this). But, by the grace of God, they had been washed (cleansed of guilt by the blood of Jesus), sanctified (spiritually set apart to God), and justified (declared righteous before God) in the name of the Lord Jesus Christ and by the Spirit of God. Thus, they were called to live in a way reflecting the reality of what God had done for them. In the book Hebrews we see the consequences of getting back into these sins after you have made a commitment to God.

***Hebrews 6:4-6***

***4For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,***

***5And have tasted the good word of God, and the powers of the world to come,***

***6If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.***

Fornicators, in the verse above, means male prostitute. It, also, means homosexual. A servant of an image is what idolater means here. This includes all false worship. Effeminate has to do with men who are acting like women. Abusers of themselves with mankind has to do with perversion. These types of sins are mentioned here, because of the worship of Aphrodite in this area, and also because most of the false worship was of a sensual nature. One thing we must note here, is that the sins mentioned in verse 9 were sins of the body and seemed to be classed together. The sins in verse 10 are, also, bad sins, but sins that happen outside the body. They are not sex sins. These are still sins, but do not include the Holy Spirit (which dwells inside of us) in their act of sin. Everyone who ever lived has sinned and come short of the glory of God. Praise God, if we repent, He is faithful and just to forgive us of our sin and wash us in His precious blood. We are saved by the grace of God. We are washed in his blood and set aside for his purpose. We are justified {just as if we had never sinned}. The Christians standing around God's throne in heaven are clothed in white robes, washed in the blood of the Lamb. When He saves us, we become a new creature in Christ.

**QUESTIONS**

1. Who should Christians go before to settle a matter?
2. Do ye know that the saints shall judge the \_\_\_\_\_\_\_?
3. If we are to be a judge for Jesus, what will He be like?
4. What should be the basis for the verdict of a dispute between Christians?
5. In verse 3, it says the Christians will judge whom?
6. What does the word angel mean in this particular verse?
7. When will this judgement happen?
8. Who was to judge in verse 4?
9. Who are the brothers arguing their case before in verse 6?
10. What is a better solution to the problem?
11. If someone wants your coat, what are you to give him, also?
12. The unrighteous shall not inherit the \_\_\_\_\_\_\_\_\_\_.
13. What is a fornicator?
14. Faith without \_\_\_\_\_\_\_\_\_ is dead?
15. What does idolater mean?
16. Who are effeminate?
17. Who was the object of worship in this area?
18. What is the separation in the sins in verse 9 and verse 10?
19. In verse 11, they had these sins before, but why do they not have them now?
20. What are the Christians in heaven dressed in?