

**1 Corinthians 6:1-11**  
Litigation Brings Disrepute Upon The Corinthians

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**Litigation In The World's Courts**

1 Cor 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?

“Dare” – is thrown forward for emphasis!

Τολμα τις υμων πραγμα εχων προς τον ετερον κρινεσθαι επι των αδικων και ουχι επι των αγιων;

“Has a case” – a technical term referring to a lawsuit.

Middle voice infinitive of “krino” – means “to take someone to court.”

**Issue:** Man A swindled man B. Man B takes man A before pagan courts rather than the church.

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**Believers Will Judge The World**

1 Cor 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?

**Daniel 7:21-22** I kept looking, and that horn was waging war with the saints and overpowering them until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom. (Rev 2:26-27)

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### Why Ask Pagans To Judge You?

Is Paul asking a sarcastic question or issuing an adamant imperative?

NASB 1 Cor 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? **(unbelievers)**

NIV 1 Cor 6:4 Therefore, if you have disputes about such matters, appoint as judges *even* men of little account in the church! **(believers)**

#### 4 Reasons the NASB is correct:

1. κριτηριον = better rendered courts (James 2:6).
2. Καθηζετε = impossible to be imperative (last word).
3. Unlikely Paul would use pejorative for believers. ("even" is not original)

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### Why Ask Pagans To Judge You?

4. Two sets of questions:

- Q2<sup>1</sup> Do you not know that (A)?
- Q2<sup>2</sup>— If (A) is true, then why (B)?
- Q3<sup>1</sup>— Do you not know that (C), not to mention (D)?
- Q3<sup>2</sup>— If (D) does happen, then why (E)?

(Fee, Gordon D. NICNT)

The NIV has an imperative rather than a question and therefore breaks the logic.

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### The Corinthians Bring Shame Upon Themselves

1 Cor 6:5-6 I say *this* to your shame. *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?

Wise = The Corinthians bragged about their "sophia" (cf. 3:18). Paul turns this on them – "If you're so wise, how come you can't adjudicate among yourselves."

Decide = διακρινω – "render a decision" Paul has used κρινω for "go to court" and the eschatological judgment thus far.

Before unbelievers = The Corinthians brought shame upon themselves and the reputation of their God.

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### Paul Demonstrates Concern For God's Glory

Titus 2:6-10 Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified, sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. *Urge* bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.

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### Paul Takes On The Plaintiff

1 Cor 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?

Already a defeat: Even if perceived justice prevailed (i.e. the wronged man won his lawsuit) the plaintiff and the whole church has already lost!

You: You is second person plural – demonstrating the corporate responsibility.

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### Paul Takes On The Instigator

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

Wrong and defraud: Both verbs are in the active as opposed to the "being wronged and being defrauded" in verse 7. This proves Paul is aiming at the one who initiated the wrongdoing.

You yourselves: 2<sup>nd</sup> person plural again points to the responsibility of the whole community.

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### Paul's Warning

1 Cor 6:9-10 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, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

Fornicators: πορνος - Sexual sin in general (prostitution)

Idolaters: ειδωλολατρης - Idol maker (false gods)

Adulterer: μοιχοι - Married person who cheats

Effeminate: μαλακοι - Passive homosexuals

Homosexuals: αρσενοκοιτης - Active homosexuals

Thieves: κλεπτης - Those who steal

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Covetous: πλεονεκτης - Those who want more

Drunkards: μεθυσος - Those who drink too much

Revilers: λοιδορος - Those who slander

Swindlers: αρποξ - Those who "carry off by force"

Note: The instigator was trying to swindle his brother!

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### Believers Have Been Justified

1 Cor 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.

#### Great Trinitarian Passage:

- Were washed, sanctified (set apart), justified all in the passive – Lends to the question: Who did it?
- Father: In the sphere of the Son, by the Spirit.  
Election, Regeneration, Justification
- Paul is again pointing out that the Corinthians must start living like who they are.

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## Application

1. It's better to be wronged than to bring disrepute upon Christ and His church.

Matt 5:38-41 You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.'

"But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. "If anyone wants to sue you and take your shirt, let him have your coat also.

"Whoever forces you to go one mile, go with him two.

2. The Bible teaches eternal security – not eternal presumption.

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