

L70 | I Corinthians | I Speak to Your Shame | I Cor. 6:1-11

I. Intro/Review:

- **Problem** - brother is going to law against brother and before the unjust
 - That who we are
 - That wisdom given to us is to impact our lives one with another
 - - One anothering
 - Romans 12
- Argument from grace
 - You will judge the world (will be worthy by Christ to do so) - cannot we not make judgments now?
 - You will judge angels (will be judging in the life to come) - cannot we make judgments that pertain to this life?

II. Preview:

- Worthiness and Shame
 - Ability

III. Sermon:

{4} - "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church."

- "If then ye have judgments of things pertaining to this life"
 - If and they do have judgments of things pertaining to this life - their prerogative
 - The riches and glory of this world they will make judgments upon
 - 1 Cor. 3:18
- "set them to judge who are least esteemed in the church."
 - How were the Corinthians esteeming brothers in the church?
 - 1 Corinthians 1:18-31
 - 1 Corinthians 4:8-13
 - 1 Corinthians 11:20-22, 27-34
 - 2 Corinthians 10:12
 - Implication - if those in the church that are highly esteemed have judgments of things pertaining to this life then the least esteemed will have judgments of things pertaining to the life to come.

{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?"

- **"I speak to your shame."**
 - Reproof statement of that which he wrote before and that which he writes after.
 - **1 Cor. 15:34** - "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."
 - **Shame** - "a painful sensation excited by a consciousness of guilt, or of having done something which injures reputation; that which brings reproach, and degrades a person in the estimation of others"
 - How can Paul say this?
 - Romans 3:19 - guilty before God, but justified before God
 - Hebrews 9:9, 14, 10:2
 - **2 Timothy 2:15** - "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
 - **1 Corinthians 15:27-34**
 - :27 - "unworthily", shall be guilty of the body and blood of the Lord."
 - :29 - "unworthily"
 - It isn't a matter of our standing changing as if we ought to be guilty before God judicially, but we are guilty of the body and blood of the Lord Jesus Christ when we don't walk in view of Christ and His sacrifice.
 - All fruits of righteousness are by Jesus Christ (Php. 1)
 - The wisdom God made Christ to be unto is to be manifest in the judgments you make
- **"Is it so, that there is not a wise man among you?"**
 - Probing question to get to their heart
 - Job had the same problem - Job 17:10
 - Job 15:2 - vain knowledge (Job 38:2)
 - Why would it be profitable to have "a wise man among you"?
 - Who is "a wise man"?
 - 1 Kings 2:9 - Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him.
 - Pro. 1:5 - a wise man will hear, and will increase learning
 - Pro. 14:16 - a wise man feareth, and departeth from evil: but the fool rageth, and is confident.
 - Pro. 16:14 - "...but a wise man will pacify it."
 - Pro. 29:11 - "a fool uttereth all his mind: but a wise man keepeth it in till

afterwards."

- Ecc. 8:5 - "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment."
 - Heb. 5:13-14
 - 1 Cor. 2:14-15
- Ecc. 10:12 - "The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself."
- Matt. 7:24 - "...heareth these sayings of mine, and doeth them, I will liken him unto a wise man,"
 - Eph. 4
 - Php. 4
- Jas. 3:13 - "Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom."
- It would profit them to have a "wise man" among them, one that:
 1. Knowest what he ought to do
 2. He knows because he hears and increases learning
 3. He fears the Lord and departs from evil
 4. He keeps his mind and discerns both time and judgment, good and evil, things of God and things of the world
 5. He uses a gracious mouth
 6. He not only hears, but does, he uses what he is taught
 7. He is thus endued with knowledge and shews a good conversation his works with meekness of wisdom.
 8. One that weighs the matters
 9. One that considers that which pertains to this life or the next and put on the next
- It would profit them because he would
 - **"no, not one that shall be able to judge between his brethren?"**
- What a mess the Corinthian church is in? What a mess most churches are in?
 - Brother and brother going to law against one another when they are members one of another.
 - They defraud their brother they defraud themselves
 - They wrong their brother they wrong themselves
 - Yea, the church doesn't have "a wise man" to go to, to step up to judge these small matters that pertain to this life.

***By the way if you pay attention there are some points here to help you make wise judgments.

1. What is the weight of the matter?
2. Does it pertain to this life? (1 Cor. 7:29-33)

- Has given all the points of the problem
 1. Brother go to law before brother and that before unbelievers
 2. None in the church to judge between them
 3. No one able to judge
 4. {6} - "But brother goeth to law with brother, and that before the unbelievers."

{7-8} - "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? Nay, ye do wrong, and defraud, and that your brethren."

- Root issues that have led to the problem
 1. One brother wronged another brother
 2. The wronged brother go to law against the brother that wronged him
 - Doesn't take wrong
 - Doesn't suffer to be defrauded
- Brethren of the Lord Jesus Christ that took our wrong and suffered Himself.
 - Now some may say well I don't need to do that - of course you don't, but will it not be to your shame, will it not be a fault.
 - In Matthew 5:38-41 Christ on the Sermon on the Mount teaches against the error of Phariseeism and the abuse of that which was in the law for leadership as a means to restrain evil, not as justification to revenge when wronged.
 - 1 Corinthians 6 is not teaching to wrong your brother, but is teaching to suffer and take wrong, but also to go before the church to get judgment.
 - Instead charity is to be manifested - how? When someone smites you, turn the other.
 - If your sued, which is what the Corinthians were doing, and another sues for your coat, let him have thy cloke.
 - Be defrauded
 - Suffer wrongfully
 - Quite frankly, this doesn't go far enough
 - Christ laid down His life for His friends
 - And, we learn from Paul Christ gave His life for His enemies
 - The Sermon on the Mount cloke giving is easy compared to Christ giving His life.
 - If you can't give your cloke you are not showing your worth is in Christ alone.
 - All suffering willfully or imposed is opportunity to shew our worth is Christ and Him alone.
 - You know who didn't like that the Pharisees, you know who don't like that today us (I include myself) that love this world more than Christ.
 - We have a culture and constitution that shows their worth is in what

they possess, their temporary comforts, and safeguards and when you can let it all go with joy you manifest your worth in not in what you own or rights and privileges you have, but in the One that can never be taken from you - Jesus Christ our Lord.

- Meditating on that truth (2 Cor. 1) makes what Paul says in Romans 12 easier and easier - to feed our enemy and give them drink.
- 1 Peter 2:18-24
- 1 Peter 4:12-15, 19

IV. Conclusion: