

THE JUDGMENTS OF CORINTH

Part 1

“The Judgment of Man’s Day”

1st Co. 4:1-5

I. THE APOSTLE PAUL WARNED THE CORINTHIANS AGAINST JUDGING THE MOTIVES OF MEN. Vs. 3

A. Paul addresses his attitude towards judgment of his motives by the Corinthians. Vs. 3

1. The apostle saw it as a “very small thing”
 - a) “Small thing” is elachistos in the neuter can be translated “it counts for very little”. -- A. T. Robertson cf. Ja. 3:4 (of the size of the helm that turns a ship); 1st Co. 6:2 (of matters that need to be judged in the church)\
 - b) The use of the phrase “with me” (eis in the accusative) can be translated “as far as I’m concerned”.
2. Paul explained why their judgment of his motives was a small thing
 - a) The use of the word “judged” is anakrino which is used in the New Testament of to “**question, to examine, to interrogate, used of a judicial examination before the final verdict is given.**” -- Reinecker/Rogers Acts 17:11; Acts 28:18 (to question something thoroughly for the purpose of seeing whether it meets a standard; Scripture; a prisoner); 1st Co. 10:25, 27 (self examination of this kind leads to conscience problems)
 - (1) The Corinthians were examining Paul’s motives for his apostleship. 1st Co. 9:3
 - (2) The spiritual man is “judged” by no man. 1st Co. 2:15
 - (3)
 - b) The word “that” is a hina clause noting the result of their judging was a passing of judgment.
 - c) “Of” is the Greek preposition hupo (in the ablative) used twice to note both
 - (1) Judgment by the Corinthians
 - (2) And judgment by Man’s judgment

B. “Man’s judgment” is translated wrongly in this context.

1. The Greek wording is actually anthropinos hemera -- man’s day is seen as:
 - a) “**Human day,**” in contrast to the Lord’s Day in 1st Corinthians 3:13. “**That is the tribunal which the Apostle recognizes; a human tribunal he does not care to satisfy**” (Robertson and Plummer).

- b) **“Speaks not of the final judgment, but of an examination, investigation preliminary to it. The “human day,” of which Paul thinks lightly, is man’s judgment—that of any man, or all men together; he reserves his case for “the day (of the Lord”:** see 1 Corinthians 1:8).-- Expositors Greek New Testament
- 2. Man’s judgment is a time when men judge or interrogate matters they do not understand.

II. SELF-JUDGMENT NEEDS TO BE ACCORDING TO THE PROPER STANDARD.

- A. The Corinthians are encouraged to “judge” their behavior. 1st Co. 11:28, 31
 - 1. The word “dokimazo” is used of the believer **putting one’s life under examination to distinguish what exists that is inconsistent with God’s standard.** -- K.D.J. Gal. 6:4 (the imperative is used to emphasize the believer judging his works); 2 Co. 13:5 (of examining behavior)
 - a) Unsaved men are unable to have this type of examination. Rom. 1:28; 2 Co. 13:5-6
 - b) They specifically do not know how to examine themselves concerning “the faith” -- how to overcome their spiritual enemies. 2 Tim. 3:18
 - 2. The word diakrino is used of the results of judging specific behavior found upon examination. 1st. 11:31
- B. Believers are not encouraged to judge our motives.
 - 1. Paul noted that he didn’t judge himself. Vs. 3
 - a) The use of anakrino in the present active indicative notes a continual examinations of motives (the determinations of the heart vs. 5)
 - b) “Myself” is the reflexive pronoun emauton -- to do something to one’s self.
 - 2. Paul explains why he didn’t judge his own self (motives) Vs. 4
 - a) Paul notes that he didn’t know anything of himself.
 - (1) “Know is sunoida which carries the idea of being able to put things together in order to come to a complete understanding of something. Cf. Acts 5:2 (of Sapphira having full knowledge of the scheme to keep back money); Acts 12:12 (of Peter being aware of his plight)
 - (2) “Nothing” is oudeis which is not one thing.
 - (3) “By myself” is emautou in the L.I.D. case which can be translated **“facing myself”** (dative of disadvantage) cf.
 - b) He acknowledged that the absence of such knowledge (of his motives) doesn’t exhornerate him. Vs. 4
 - (1) “Justified” is from dikaios (per. Pass. ind.) -- in a state of being made right.

(2) On the contrary, Paul asserts who does the judging him is the Lord.

(a) "Judging" is anakrino (pres. Act. Part.)

(b) "Lord" is anarthorous -- a Lord (master)

C. Paul cautions to stop judging the motives of men before the proper season. Vs.5

1. The use of "hoste" explains the results of his conclusion in verse 4 about the uncertainty of proper judgment in this time.

2. "Judge nothing" is the use of "may" with the imperative and can be translated "**stop judging**" before the time (season).

a) "Judge" is krinete (pres. Act. imp.) cf. Matt. 7:1 (Jews warned against); John 7:24 (based upon appearance)

b) The time frame not to judge is indicated with the use of the pros preposition -- before the "time" (season)

(1) "Time" is "kairos" which is used in Scripture of a season -- the proper time for a thing to occur. Cf. Matt. 24:45 (of the proper season for the household to receive meat); Acts 1:7 (of the proper season for the kingdom to be restored); Rom. 5:6 (of the proper season for Christ to die); Gal. 6:10 (of the proper season to do good); Lk. 13:35 (of the second coming of the Lord); 1st Co. 4:19 (of the Lord's willing for Paul to go to Corinth)

(2) "When the Lord come".

(a) "When" is noted by the use of "heos" -- (up to the edge of; until) with the intranslatable particle "an" is used often to emphasize an indefinite period of time for a thing to occur in God's program. Cf. Heb. 1:13 (when the Lord will make His enemies his footstool)

(b) "The Lord" looks at the one who is the master -- a term used often in the book. Cf. 1st Co. 3:5 (of His giving gift to believe); 3:20 (of his knowing the thoughts of the wise)

(c) "Come" is erchomai which looks at the return of the Lord. cf. 1st Thess. 4:16

D. Paul notes two things that will occur upon the Lord's return. Vs. 5

1. He will bring to light the hidden things of the darkness.

a) "Bring to light" (photisei -- fut. Act. ind. -- **to open the eyes to see the things presently hidden**) cf. John 1:9 (of the Lord lighten mankind); Eph. 3:9 (concerning the fellowship of the mystery)

b) "Hidden things" is better translated "the hidden things" -- (kruptha-- **things that are concealed at the present time; veiled from understanding to the human perception; secrets**) cf. Matt. 6:6

- (of where the Lord told the Jews to pray); Rom. 2:16 (of the things hidden of men)
- c) “The darkness” is that organized system perpetuated by satan to thwart God’s plan and purposes. Cf. Lk. 22:53 (its authority seen in the arrest of the Lord); Rom. 13:12; Eph. 5:11 (it has works associated with it); Eph. 6:12 (it has rulers); Col. 1:13 (It has authority)
2. He will “make manifest the counsels of the heart”. Vs. 5
- a) “The counsels” are the **determinations; decisions made to conduct activities**. -- K.D.J.
- (1) The verb form is used of decisions made. Acts 12:4 (of Herod to put Peter to death); Acts 19:30 (of Paul to enter into theater in Ephesus); 27:43 (of the centurion to save Paul)
- (2) The noun form is used to note determinations made by a group. Acts 9:23 (of the Jews determining to kill Saul); Acts 2:23 (of the will of God)
- b) “Of the heart” can be better understood “from the heart.” cff. Matt. 18:35 (place where forgiveness derived); Rom. 1:24 (origin of lusts)

CONCLUSION