

Sunday, July 24, 2016—I Corinthians 6:1-3: We Shall Judge Angles, Part 4

### **Introduction/Review**

- Over the past three weeks we have been seeking to understand Paul's statement in verse 3 that we, the body of Christ, "shall judge angles." In doing so we have considered the following:
  - Structure and Sense of verses 1-3.
  - Israel's relationship with angles.
  - Paul's teaching regarding angles in his epistles.
- Last week, in looking at Paul's teaching regarding our relationship with angles as members of the body of Christ living during the dispensation of grace we saw that religion has sought to reverse the roles. Instead of angles ministering to us as they did in Israel's program we minister to them. As such the body of Christ has a two-fold ministry angelic ministry.
  - *In the Present*—teaching them about the manifold wisdom of God (Eph. 3:9-10).
    - The reason the Godhead wants all men to see the fellowship of the mystery in verse 9 is so that the angelic realm can learn about the manifold wisdom of God in verse 10.
  - *In the Future*—judging or ruling over them in the Ages to Come.
- Having covered our present teaching ministry last Sunday, this week I want to turn our attention toward our future judging ministry in the Ages to Come.

### **I Corinthians 6:3**

- Once again, please recall from previous studies that Paul's statement "we shall judge angles" is a future active indicative statement.
  - Tense—future, the action will take place in the future.
  - Voice—active, the Corinthians will perform the action.
  - Mood—indicative, there is no doubt as to whether or not the action will take place in the future.
- In the future, the Corinthians, and by extension the entire body of Christ is going to judge angles. In other words, there is no question as to whether or not this will occur.

- So then what does Paul mean when he says that “we shall judge angels?” In what sense are we going to judge them?
- Revelation 12:7-12—we **are not** going to be involved in the punitive judgment of fallen angels. That is taken care of by “Michael and his angels,” according to these verses.
- Revelation 19:11-20:3—again the punitive judgment of fallen angels is taken care of by the Lord himself. While the text does not explicitly state it, the indication is that after the battle of Armageddon, when the beast and the false prophet are thrown into the lake of fire so are the fallen angels, who were previously sent to the earth in Revelation 12.
  - Matthew 25:41
  - Romans 1:32—God is the one who judges sin not you and I.
- I Corinthians 6:3—our future involvement in the judgment angels is not in the retributive or punitive sense rather it is in judicial decision making sense.
- According to *Strong’s Concordance* the Greek work translated “judge” (*krinō*) carries the following meanings:
  - to separate, put asunder, to pick out, select, choose
  - to approve, esteem, to prefer
  - to be of opinion, deem, think, to be of opinion
  - to determine, resolve, decree
  - to judge
    - to pronounce an opinion concerning right and wrong
      - to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it
    - to pronounce judgment, to subject to censure
      - of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others
  - to rule, govern
    - to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment
  - to contend together, of warriors and combatants
    - to dispute
    - in a forensic sense
      - to go to law, have suit at law
- According to Noah’s Webster’s *American Dictionary of the English Language* (1828) the English word “judge” has a host of meanings as both a noun and a verb. Given that the word is a verb in verse 3 please consider the following English uses of the verb “judge”:

- To compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood.
  - To form an opinion; to bring to issue the reasoning or deliberations of the mind.
  - To hear and determine, as in causes on trial; to pass sentence. He was present on the bench, but could not *judge* in the case.
  - To discern; to distinguish; to consider accurately for the purpose of forming an opinion or conclusion.
  - To try; to examine and pass sentence on.
  - Rightly to understand and discern.
  - To rule or govern.
- So then in what sense are we going to judge angels in the Age to Come? I think we need to let the context determine that for us.
  - The Greek word *krinō* occurs 5 times within the first 6 verses of chapter 6.
    - Verse 1—“go to law”
    - Verse 2—“judge”
    - Verse 2—“judged”
    - Verse 3—“judge”
    - Verse 6—“goeth to law”
  - What is Paul upset with the Corinthians for in the context? For going to law against one another before the unjust and not before the saints. Why is the behavior out of line and deserving of Paul’s rebuke? Because in the future the Corinthians are going to be serving that exact function i.e., judging as it pertains to the world of angles. Therefore, they are completely out of line in the present for dealing with each other in the manner identified here in chapter 6.
  - Ephesians 3:11, 1:9-11—we are not going to sit around in heaven all day doing nothing. God has made us part of his eternal purpose. It will be our responsibility to carry on the business of God throughout the heavenly places. We will judge over the affairs of heaven. We rule over them, they are not given charge over us.
  - II Timothy 2:12—we are going to reign with Christ. We are made partners together with Christ in his reign. Just as God is going to use the nation of Israel in the execution of his plans on the earth he has saw fit to us the members of this body in the heavenly places to his glory.
  - Ephesians 1:18—not only have we “obtained an inheritance” in verses 11 and 14 but in verses 17 and 18 we learn that God the Father stands to inherit something in and through the saints. What is God the Father’s “inheritance in the saints?”

- Ephesians 1:20-23—make it clear that it is the structures of governmental authority in the heavenly places over which Christ is made the head, that the Godhead is going to inherit in the saints.
- Ephesians 1:21—“every name that is name” is included in the list of political structures. Before you write this expression off as a throw away expression referring only to those who heirs of God because they don’t qualify for joint-heirship and reigning please note the following points.
  - First, what clearly defined position of governmental authority is not mention in Ephesians 1:21? Thrones from Colossians 1:16.
  - Second, note the following pertinent definition of the English word “name.” *Webster’s 1828 Dictionary* offers the following definition as one of the meanings for the English word “name”: “**Authority**; behalf; part; as in the name of the people. When a man speaks or acts in the name of another, **he does it by their authority or in their behalf, as their representative.**”
- “Every name that is named” is just an expression that used to refer to every other position of representative governmental authority in the heavenly government. Therefore, within in the context of Ephesians 1, the expression “every name that is named” would certainly include but would not be limited to the governmental position of “thrones” a clear position of reigning.
- II Corinthians 5:20— are we not already “ambassadors for Christ” in this life? Do we not already represent the name of Christ as part of carrying out the ministry of reconciliation? In eternity why would a blood bought member of the body of Christ have a lower position in the heavenly government than they were given by the grace of God in this life? God takes a sinner who is his enemy and justifies him/her by grace through faith in the finished work of Christ and then makes them his ambassador or representative on earth. Are we really supposed to believe then that in eternity that same blood bought member of the body of Christ is going to receive a lesser position than the one they currently occupy simply because they did not suffer in the appropriate way or in the correct amount or attain to the proper level of edification?
- Ephesians 1:18—why did Godhead seek to create the body of Christ in the first place? To create an agency that they could use to repossess the structures of governmental authority and center them under the authority and headship of Jesus Christ. How can one be a member of the body of Christ and not reign with Christ? It would contrary to the reason for which the Godhead formed the body of Christ to begin with.
- II Corinthians 5:1—our future and eternal destiny is the heavenly places where we will assist the Lord Jesus Christ by reigning with him.
  - Ephesians 1:10

**Final Thoughts on Verses 1-3**

- Paul expected that the Corinthians knew these things.
  - Verse 2—“Do ye not know that the saints shall judge the world?”
  - Verse 3—“Know ye not that we shall judge angles?”
- Paul’s rebuke is unfair if they didn’t know these things. How would they have known them? Paul taught them when he was with them.
- The idea that Paul was functioning under Israel’s earthly kingdom commission during the Acts period is completely bogus. Paul is clearly teaching that the body of Christ has a future ministry and participation in the judging of angles in the heavenly places.
- If this is true than the Acts 28 position is false.
- I Corinthians 6:3—even these carnal Corinthians will be involved in the judging of angles. This dispeals this false notion that only those saints who qualify for joint-heirship will reign with Christ.