



Uncommon Sense 1 Corinthians
Wk. 11 Judge with Right Judgment
By Pastor Jody May 07/06/2025

1 Corinthians 1:25 - For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Uncommon Sense - *"God's Wisdom over man's pride through a Flawed Church."*

[CALL TO HEAR]

1 Corinthians 4:1-5 ESV

4 This is how one should regard us, as servants of Christ and stewards of the mysteries of God. **2** Moreover, it is required of stewards that they be found faithful. **3** But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. **4** For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. **5** Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

Pastor - "People of God, this is the Word of God."
People - "Thanks be to God."

Pray

Illustration

"Marriage is watching your husband drive past 15 parking spaces before he chooses the one that makes on sense." - Author Unknown 😊

Heather and I got a kick out of this joke this week because we know it is just so true! Part of marriage ladies is the fact that you must realize, I guess, that your husband has no idea how to park a car! I mean you married the man; he took you on dates, he got to your house by himself, he had a life before you that required him to drive places by himself, therefore, how in the world did he ever make it without you getting him through town?!



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BTW I will throw this is for the ladies in here, men when you shop with the gals it will open to you their secrets of how they evaluate things, they will talk to you more on how they process life, it will help you lead them better, and it is a gateway for greater intimacy with your spouse. **That's your free 20 second marriage therapy for the day back to our parking scenario.**

What I have learned from Heather and our adventures in driving is that parking the car, when you go somewhere like the grocery store, Marshalls, JC Penny, Sams, etc. the action of parking the car is ALL tied to **convenience**. The ladies are more concerned with the closeness of the spot to offer efficiency on walking time, the availability of a quick getaway which assuages their guilt of a two-hour shopping trip that was supposed to be only for a few things, and just in case they forget where they park it is easier to find the car. ☺ All those things are about convenience in parking the car when they shop. That's how they rate success in parking endeavors.

For us guys, as when we go shopping at the Home Depot let me fill you in on the strategy being implemented when we park the car. There are 4 doorways to HD but only 3 exits and 3 entrances, and each exit is designed for a different type of shopping trip. For example, you do not park near the main entrance of the store if you are going to pick up plywood on the far side where there are large doors for exit, it just wouldn't make sense! Then when a man parks, he looks at the safety of the location if he has family first, as well he doesn't like getting his truck dinged up, so he doesn't park next to an old relic for fear of that reflecting on the fact that person probably doesn't care how they open their car doors. He likes to pull through spaces nose out, or backing into a space by a median, to ensure a quick getaway and sight manipulation unless he is putting things in the back of his vehicle, which at that point he tries to park away from anyone, so he has plenty of room to work to load the car.

While our wives are concerned about closeness of the space in relation to the store for convenience and expediency men are concerned with **utility** for loading and space management. Both men and women have different criteria for what makes a good parking space, and both in their own eyes are right in



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why they choose a space. What happens though is we get exasperated when we place those standards on the other person and judge them to be incompetent when all they have done was remain **faithful** to their own **standards** by which they park the car. In reality, parking the car for married couples teaches there is more than one way to park a car, more than one way is right, and if you want to make it to see grandchildren you need to surrender your need to have things your way!

Introduction

There is a similar tension in the text this morning. The Apostle Paul now in chapter 4 begins to give reasons why it was wrong for them to judge the teachers of the Gospel, (Paul, Apollo, & Cephas), yes it was wrong for them to build coalitions of followers and argue over it, but the way in which they were judging was real off. The Corinthian church it seems were building their arguments on who to follow based on **who they thought had a more successful ministry**.

Paul begins with the phrase ***this is how one should regard us, regard:*** λογίζομαι (*logizomai*). vb. To put into action the reasoning about why you are doing a thing.¹ That means Paul is correcting their standards in their reasoning because what follows is an explanation of the errors in their judgment.

In other words family, **they were judging the leaders of the church like they would judge a married person passing up a good parking space, they judged them not with right judgment but with a judgement that came from their experiences and sets of criteria for what makes a successful minister.**

They put their standards on Paul, their unspoken desires on the Apostle, and they judged him to be lacking in their eyes. So, like a good father he sits his kids down and begins to explain a few things.

¹ λογίζομαι (*logizomai*). vb. **calculate; consider; think about; believe.** Refers to the process of reasoning or calculation, or to the logical result arrived at by such a process. Aaron C. Fenlason, "[Belief](#)," in *Lexham Theological Wordbook*, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).



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First off just to review Christians are called to be discerners who have to judge others, it is a part of being in God's family. Remember the SoM on Matthew 7:1-5 we clarified the prohibition of when not to judge. It is when your intent is not to build someone up and instead your judgment on a person is to make you look better. That's why Jesus said get the log out of your eye first. Judgement **is permissible** according to Mat 7, we are also called to judge others on their actions of which you will see in 1 Corinthians 5 in a few weeks, and we judge those in the church for the purpose of restoration in Gal 6:1. Judgement is a necessity in the Christian life, so what is going on here in the passage where Paul says, *it is a very small thing that I am judged by you.* (v.3). If you are going to judge, and you will and should, then let us all do as Jesus says in **John 7:24** "Don't judge by appearances but judge with right judgement."

The problem was they were judging wrongly because they were using the wrong criteria, they were doing it for the wrong reasons, and they were making assumptions that God would reward according to their standards. They were judging the ministers of the Gospel based on the wisdom of the old age – that the person who had the most effective ministry, was proven by the most influential followers. That doesn't mean much when you look at how the Corinthians were living, it just means they liked the teaching that tickled their ears (2 Tim 4:3) and let them behave as unconverted people.

They were basing the worth of the minister by how much they liked him and how he could help them live how they wanted to live as seen in the rest of this epistle. The worth of the minister, **to them**, was not based on the truth he proclaimed but based on the affinity of the crowd. That brings us to the main point of the sermon today which is the exact opposite of how the Corinthians were behaving.

MP:

**Be mindful of how you choose to rate,
for Christ is the one that substantiates.**

What you're going to see today is that this passage speaks to two crowds in two different ways. First it speaks to me, and every other



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minster/elder/pastor/preacher/deacon and it frees us from judgment by worldly standards while teaching the reality to these men who they really work for. Secondly, it also speaks to the congregation for it helps us all to see if perhaps we are having a hard time judging others, as we are called to do. Do we judge with right judgment or are we using worldly, present age, standards?

The goal is to correct the mind and heart of the teacher and congregant by learning to judge with right judgment (perhaps read the dangers of judgmentalism here p. 75 Aikin). So, to correct this we will look at a minister's identity, his requirement for service to God, his response to wrongful judgment, and lastly where the minister's true evaluation will come from.

1. A Minister's identity is in God alone.

4 This is how one should regard us, as **servants** of Christ and **stewards** of the mysteries of God.

First off, a minister of the Gospel is a **servant** of Christ. That word for servant is ὑπηρέτης (*hypēretēs*), **servant**, attendant, helper². There are multiple types of servants in this world: there are those that show up for a paycheck or some type of reward, there are those that are forced into service after being conquered, and there are those that have surrendered their rights and privileges and now only know the will of their master. That is what this word for servant means in the text.

That word was used in classical Greek to describe Hermes the messenger of the gods to deliver their will to their subordinates. That word is used in reference to a sword bearer for a military man, that man's job at risk and cost of his life is to keep his master alive and live and die by his side. That word is also used to describe a third row down on a vessel that has different levels of oars men. It is where you put the guy that would know if the ship was sinking first, but he would not have the freedom to desert his post. This type of man does not do his will, his will for personal gain has been replaced with the will

² ὑπηρέτης (*hypēretēs*), ου (ou), ό (ho): n.masc.; ≡ Str 5257; TDNT 8.530—LN 35.20 **servant**, attendant, helper: James Swanson, [*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)*](#) (Oak Harbor: Logos Research Systems, Inc., 1997).



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of the one whom he serves, and if the call is to die then so be it. It is a man no longer living for himself, and for that matter, he's ok with it. (As when Jesus goes from calling us servant to friend, we move from doulos to hyperetes)

The first thing the Minister needs to realize is he cannot give in to the whims of those he is serving for he cannot give them what is not theirs, his loyalty. The minister has not the right to bestow on people things like favoritism, he can't be a people pleaser, he is called to **serve one person, that is Christ**. Sometimes it is the loneliest place to be in the world as the world will leave you in the wake of their coming and going when you choose to stay at your post. Our master is away, but He is returning soon, we don't know when He is coming back, but we do know we must be ready upon His return for He will ask for an account. The minister must succumb to the will of God above all.

The first thing the congregant needs to realize is the minister does not belong to you, he was not hired by you, and he doesn't have to please you, he was placed in this position by God. But if you support him and **not put on him** the demands of your comfort, pleasure, and whims he will be the best thing for you, and you will see that his decisions are for a purpose, that is to help you conform into the image of Christ. We cannot judge that guy by how big his flock is, how much money he helped raise, or how cool the ministries are at his church, for God puts every servant where he wants them, and God is the one that supplies for them, if they are a true minister of the Gospel.

I have known men, with large bodies, preach canned sermons, and spend no time with their flocks and those people think he's the best. That is the wisdom of the age influencing people, and they judge not with right judgment what they truly need. We have churches with deacon boards hiring and firing pastors like middle management at some large Corp instead of churches raising a man from within that has lost his will to Christ, and does what is best for the body, even when they won't like it.

What you and I both need to be concerned with is the depth of the ministry not the breadth of it. **We need to be concerned about how much we can grow in our hearts for God and not what we can grow with physical**



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resources. Step one to getting that way is understand the minister is a servant of God first in all things, let us all judge with right judgment.

2. A Minister is required to manage for God.

4 This is how one should regard us, as servants of Christ and **stewards** of the **mysteries** of God.² Moreover, it is required of stewards that they be found **faithful**.

After we accept the minister works for Christ, we need to understand what it is he is called to do. V. 1 says that this servant **stewards** οἰκονόμος (*oikonomos*).³ Oikonomos comes from two Greek words, oikos, which means house, and nomos, from nemō, which means to manage. Somebody who manages the house. A house owner would have a steward, and the steward would manage his household affairs, his property, his farm, his vineyards, his accounts, his slaves, his food, taking everything into account, he would dispense, take care of things, make sure everything went well.⁴ You guys have travelled before what do stewards do on cruise lines and flights, they disperse the goods and ensure everyone is getting what they need. (If you have seen a mafia movie you know it is the lieutenant that always runs everything but yet nothing is his)

What are we to be stewarding, nothing but the mysteries of God. That is, they are responsible for doling out what is hidden in the scriptures. That doesn't mean there are hidden codes in the Bible like some believe, if you watched enough of those Tom Hank movies where he played Robert Langdon and traveled around discovering the secret meanings in mystical Christian writings. No, but I do want to make a clear the role of the steward in case again the judgment on what he should be doing is off.

2 Timothy 3:16-17 ESV

³ οἰκονόμος (*oikonomos*). n. masc. **steward, manager**. Someone who is in charge of a house or city. Ron Clark and Dougald McLaurin III, "[Stewardship](#)," in *Lexham Theological Wordbook*, ed. Douglas Mungum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

⁴ MacArthur, John. Topical Sermon Series. Grace to You Ministries. *1 Corinthians 4:1-5* <https://www.gty.org/sermons/1820/examining-the-servants-of-christ> (September 14, 1975), Web 2025.



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¹⁶ **All Scripture** is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.

All of God's Word is profitable for you, and if I follow the example of Paul, the chief steward for the Gentiles then I know what the goal is.

Acts 20:27 ESV

for I did not shrink from declaring to you the **whole counsel** of God

The Goal is to give you the **whole counsel of God**, so that people may see the Gospel and how it works in the story of God.

As a steward, the minister knows he is not to throw the milk out that is the Gospel, but they need to keep feeding you the whole of God's Word so that the congregation **grows into maturity**. One of the things the modern church has done is it has presented sermon series based totally on 'felt needs' and only selected passages and that has caused the malnutrition in the current Christian Church of our land.

What the congregant has been taught over years of church attendance, focused on the seeker friendly model, is that it is the stewards job to give them what they need to fix their life according to how they, the congregant, sees it. It uses man-centered teaching that uses the Bible as a Behavioral Manipulation Tool. What that neglects to do is teach God's attributes, through a full explanation of how man cannot change without God, without God first changing a person's heart, without a full understanding of who Christ is in the OT and the NT, bringing the believer into a constantly growing understanding of how Holy God is and how fallen we are.

The whole of scripture needs to be consumed so that a person doesn't just seek out a change to fix their life's problems but rather the person is compelled by conviction that they were the problem not this life! You don't get that through a topical hunt and peck method, that only comes from expositing on the whole counsel of God's Word. That is why you do



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expositional teaching working through a whole book so as not to lose the intent of the passage nor lose the intent of God's Word itself.

Family the minister is called to **pass out what does not belong to him**, so if I start choosing not to teach on certain things in the text then I am not doing my job. Notice also it says in v. 2 that ***I am required to be found faithful***. That means 1st the minister is required, contrary to what people say, to give out the word. It means that his first job is study, his second job then is to deliver what he has studied, and then thirdly he needs to follow up on what he has studied. So many times, people will want counsel, they will want to talk about their life, they will believe things like if I can just be friends with the pastor that's what I need. Family, the Master has already lined this up, take in the word and then obey the word, and then see how that works first.

Secondly, being called to be faithful means the minister has a standard by which they are judged, and it starts with God not man. I am called to be faithful to God's wishes, God's Word, and God's Glory that means He will judge me on the basis of how well I kept the ministry focused on Him and what He wants, not what the people want.

Now for the congregants what does that do for us to know this. Well, I think it means that when we sit down for preaching come **expecting for there to be something every week** that God has for you. It was like when I said last week pray and ask God to show you what you need not what you want. Every week when we gather God's Word has been prepared for you, by the master, for its' appointed time, for this specific body, and the steward has been asked to dole it out. Then when the believer seeks out God's will in the preaching of His Word, many times the personal problems in their lives go away and are resolved. **Lives are always changed when God's Word is preached for it works on the heart of man for that is where our problems lie.** Our issues do not exist outside of ourselves in jobs, finances, children, or a spouse they come from within, from a heart that God is seeking to conform into the image of His Son.

The Minister is called to steward well the Word of God and give it in the full. Let us make sure family we judge with right judgment.



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3. A Minister's response to unmerited judgement.

³But with me it is a **very small thing** that I should be judged by you or by any human court. In fact, I do not even judge myself. ⁴For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me.

Paul says *it is a VERY small thing, that I should be judged by you*. That's not him being rude, perhaps a little sarcastic, but not demeaning. Paul is simply reiterating now that because he is a servant for God, and that he does the work of God, then that means there is no basis for critique by men. As a matter of fact, Paul is as bold to say that presently, in the ways of preaching the Gospel, he is not aware of anything he should have to repent of or correct. It's not that he is against it mind you, but there is no reason to him for which he must change what he is doing at the present time.

Two reasons why: One he already knows they are judging him and placing a value on him determined by his effectiveness based in their desires. Secondly, he alludes to it in v. 5 **do not pronounce judgment before the time, before the Lord comes**. Paul knows people should not judge in prescribing motives and effectiveness for there are things they just don't know yet.

Romans 2:16 ESV

On that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

The congregants cannot judge effectiveness of ministry efforts because there are **things that are hidden from man**, things that Jesus will hold the ministers accountable to, on the day of His return, on judgment day. Paul is making the case there is a day, it is coming, but the Lord is responsible to judge the effectiveness of ministry, not the congregant, based on criteria they may not be fully privy to yet.

The problem is, we like to evaluate people that we presume are there to service us. We have grown up in a culture that rates poor performances, that controls



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businesses with google ratings, and boos their sport heroes who have a bad day.

It's like my guy Tua for the Miami Dolphins. The poor guy had a 73% completion rating, 3rd highest in the league, and tied with Jason Allen in QB rankings. You think Miami Fans are happy with that!? No, all they can do is complain about not winning, he's soft and prone to concussions, and we need more points on the board. The one number a QB even is remotely connected to and able to control somewhat is the completion number everything else is coaching calls. The effectiveness of that QB is based on whether it makes a Miami Fan happy or not, and to them they can't be happy with him because we can't make it to the championship game. That's not his job though, he was given a task, and he delivers, and thank the Lord his pay, his reward is given on the task he has been stewarded with. That is the same for the minister, many times his people think he's playing for the fans, when he needs to know his recompense comes for the accumulation of stats collected by Christ to be paid out at the end of the season. Those are things that you and I don't know.

For the minister he needs to stay levelheaded whenever he is plagued with unwarranted and untimely critiques for the final payout has yet to come based on motives people can't see. For the future teachers of the Gospel out there, you better get used to the ridicule that won't stop until Jesus returns, my advice grow thick skin, don't worry though that makes you a better servant. For the congregant, be aware of the criteria you are using to judge the value of your minister. If it is not done out of love for the individual then you're forcing the hand of the perfect judge to perhaps give you what you want, and that my friend may lead to your downfall.

A minister cannot respond to man's judgment with desires to change their evaluations, for Christ alone knows the secret merit system, let us all judge with right judgment.

4. A Minister's evaluation comes from God alone.

⁵Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will



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disclose the purposes of the heart. Then each one will receive his commendation from God.

Last point here is the shortest one, for it reiterates, sums up, and restates our MP this morning. A Minister always has to keep in mind that the words of man do not hold the lasting effects of the eternal words of God. Ministers want to be the type of men that when they quit, they may be tired, but it did not mean they were defeated. (Pastor Wilson)

MP:

**Be mindful of how you choose to rate,
for Christ is the one that substantiates.**

[CALL TO OBEY]

A final warning for us all

We as congregants are still called to judge each other charitably that means we cannot give up the practice though of not calling brothers and sisters to repentance if needed. In the call to obey today, not just for ministers but how are we to deal with each other? How are we to not place our criteria and our standards on each other but yet help each other live to glory of Christ?

- **Check your motives**

Why am I doing this? Have I checked my heart, knowing that ultimately only God knows the motives and intentions of the heart.

- **Practice the Golden Rule**

12 "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets." Mat 7:12

Think about how you would want to be treated if you were the one to be corrected.



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- **Pray Before Speaking**

Whether it's your own heart that needs to be checked or the will of another must be softened, prayer puts the results based on God not you. For matters of unrepentant sin or unseen sin bringing things to light can often be areas of spiritual warfare you may not be ready for yet. But with prayer that is how evil strongholds are torn down, and the enemy is separated from the believer.

As in all matters of judgement with another believer, remember it is not our place to condemn, it is not our place to cast motive at first glance, but it is always our place to remember Christ will render to all what is due. Let us judge with right judgment.

Prayer

Communion

1 Corinthians 11:23-26 ESV

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me."²⁵ In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Today when you eat of the bread remember the life of Jesus which was lived for us. When he was judged by others he answered their accusations with grace. When he was defamed, He elevated His Father's objectives as a perfect servant and continued on. When pressured to give the crowds what they wanted, He always stayed away from people pleasing. Praise be to our Savior for His perfect submissive obedience.

Today when you drink the juice remember the cost of our sin displayed by His blood for the new covenant. When we fall to the pressures of pleasing others it is the blood that covers that idolatry. When we fail to stand our posts and



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practice our stewardship it is the blood that wipes that slate clean. Praise be to Him for His wonderful love.

[CONFESSION OF FAITH]

* The Congregation will stand

Elder – “Christians, what do we believe?”

Congregation - recites the **London Baptist Confession of Faith 1689 Chapter 32 Paragraph 1 Of the Last Judgment.**

God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ; 1 to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged, 2 but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil. 3

1. Acts 17:31; John 5:22, 27

2. 1 Corinthians 6:3; Jude 6

3. 2 Corinthians 5:10; Ecclesiastes 12:14; Matthew 12:36; Romans 14:10, 12; Matthew 25:32-46

[OFFERING+LAST SONG]

[BENEDICTION]

Go in the name of the Father, that has granted us the honor of being called His faithful servants and provides the means to steward well.

Go in the name of the Son, that has covered our inability to steward all things well and has supplied us with a second chance to serve God well.



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Go in the name of and power of the HS, that opens our eyes to the lives of both the minister and congregant, both dependent on each other for a well lived life, now go and steward well this Gospel.



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