

1 Corinthian Ch. 11 Verses 31 and 32 – Private and Public

By John Marsing - www.MyHebrewBible.Com & www.torahlawform.com

Table of Contents

Is 1Co:11 31-32 about Commercial Redemption?	1
1Co 11:31-32 JKMV	2
What about "...with the world"	3
Matthew 18:15-20 - our authority to adjudicate matters in private.....	3

Is 1Co:11 31-32 about Commercial Redemption?

First off I like Paul...that is when I can understand him. I think there are many reasons Shaul (Paul) is difficult to read, but that in no way means we should disregard his words. What I really like about Shaul is that he is well known in his knowledge of the law form of Torah which is my passion.

I need to say that here because when I read 1 Corinthian's chapter 11 it appears to be all over the place. Therefore one could easily dismiss my comments on verses 31 and 32 as being out of context¹.

With that warning here goes...

1Co 11:31-32 KJV For if we would judge² ourselves, we should not be judged. ³² But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

What I want to show is a biblical example of making a comparison between private and public. As Jack Smith³ would say **the** court (private) and **this** court (public). This is extremely important because this determines the jurisdiction. A huge part of Jack Smith's teaching is resolve your issue with your adversary / neighbor / brother / prosecuting attorney (whomever) in private before you go to the judge in public⁴. Depending on who your adversary is, you may need to resolve your issues through the rules found in the UCC administrative process. When you get to the judge in public, there is nothing to argue because you have gotten your remedy in private and your just there to get him to ministerially review the record you have created.

Therefore with this as my thesis I want to parse these two verses down and make comments

¹ 1Co:11 31-32 may not be the best verses to use to make my 'private vs. public' argument, but I got inspired to write this article after reading these verses so I went with it.

² G2919 kreeno: Properly to distinguish, that is, decide (mentally or **judicially**); by implication to try, **condemn, punish**: - **avenge**, conclude, condemn, damn, decree, determine, esteem, **judge**, go to (**sue at the**) **law**, ordain, call in question, **sentence** to, think.

³ A teacher of "commercial redemption" and a teacher whom I have great respect for.

⁴ **Mat 5:25 KJV** "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." See also **Luk 12:58 KJV** "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison."

- ³¹ For if we would judge ourselves,...
 - Can this be understood to me we judge ourselves in private? I.e. would it be inappropriate for me to say that the verse could be read “For if we would judge ourselves (in private),”? I think this is reasonable because the context of these two verses has a contrast between ourselves and the world. I am contending that ourselves is private and the world is public.
- ...we should not be judged
 - If the verse is left alone it’s nonsensical. First it says we can judge and then it says we should not be judged. If you read the first part as I suggested then you might, for the sake of clarity, append to the end parenthetically “(by the public)” or “(by the public and their courts)”
- ³² But when we are judged, we are chastened⁵ of the Lord
 - How is it that the Lord has authority to judge us? Isn’t it because we have a covenant/contract with him? Aren’t we his servant and he our master⁶? please see below [Matthew 18:15-20](#) where I argue that Y’shua is the judge in private.
- ..., that we should not be condemned⁷ with the world.
 - Shaul is implying that if we seek our remedy in the public (the world) then we will be condemned. So am I out of line to suggest that this verse could end parenthetically by saying “... the world (by going to their public courts)?” I have more comments below about “[with the world](#)”

Jack Smith would further argue that the public courts that we have today are primarily concerned with dealing with the condition that the Federal government (and it’s franchises) finds itself i.e. bankruptcy. This ultimately means, without going into great detail, that if you go to these courts arguing your case the judge will take silent judicial notice that you are a debtor, and further that you are crazy because you didn’t resolve your issue in private.

So here is my version of these two verses with the “inspiration” in parenthesis..

1Co 11:31-32 JKMV⁸ For if we would judge ourselves (in private), we should not be judged (by the public)” ³² But when we are judged, we are chastened of the Lord (via Mat 18:15-20), that we should not be condemned with the world (by going to their public courts).

⁵ G3811 paideuo: to train up a child, that is, educate, or (by implication) discipline (by punishment): - chasten, instruct, learn, teach.

⁶ I’m certainly not suggesting that as the Creator he won’t judge all in the end. If, however we have a covenant/contract with him and are in good standing then we will be judged as being in righteousness.

⁷ G2632 “katakrin: from kata (G2596), against, and kríno (G2919), to judge. **To pronounce sentence against, condemn, adjudge guilty...**”

⁸ JKMV = John Kennedy Marsing Version

What about “...with the world”

Some may argue that the end of verse 32, where it says “...with the world”, implies that it’s talking about the end of the age and judgment day (see for example the pattern in Heb 11:7⁹). Although I wouldn’t argue that the world as we know it has a termination date followed by judgment, my question would be can we learn in this world here and now what this judicial process is? If so, does Elohim (God) care that we learn this? I say yes.

Is it possible that the big picture (at least in law) is that we need to give our adversary / neighbor / brother / prosecuting attorney / etc. due process? See the pattern of Moshe and Pharaoh where Moshe gives Pharaoh nine chances to resolve the issue regarding Elohim’s claim over Israel. In other words Moshe gave Pharaoh what he was due namely due process; then and only then did Elohim’s vengeance come into play in the form of the last plague.

What I want to emphasize is that dealing with judicial matters is our job here and now. As for me there is nothing more important than my covenant with the Creator of the universe. The covenant is contractual in nature and therefore is all about the law as in adjudicating the law. If this is true, then why would we delegate these things to attorneys especially when the primary concern of the attorneys is to deal with the bankruptcy?

Matthew 18:15-20 - our authority to adjudicate matters in private

Mat 18:15-20 KJV Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. ¹⁶ But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. ¹⁷ And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. ¹⁸ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. ¹⁹ Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. ²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

The topic of Mat 18:15-20 is about when a brother who sins against you and the procedures to resolve the issue. What does it mean that Y’shua (Jesus) is “in the **midst**¹⁰ of them”? Does it mean that his just kind-a hanging out with the brethren? What is the subject matter of these verses, isn’t it about legal matters being resolved **in private**? Therefore it seems to me that when it says he is in the midst of us he is adjudicating the matter as judge. Therefore if it’s possible to resolve all matters in private, why would you ever invite a judge from the public to adjudicate¹¹ your stuff? This would be crazy given that Y’shua has given you a remedy.

⁹ **Heb 11:7 KJV** By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which **he condemned the world**, and became heir of the righteousness which is by faith.

¹⁰ G3319 mesos

¹¹ Note that to have someone adjudicate a matter (i.e. sit in judgment of) is completely different than ministerial reviewing the record of your remedy that you have created in private.