

1 Corinthians 11:32

Authorized King James Version (KJV)

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Analysis

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world—Paul clarifies the nature of divine judgment on believers. Κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδεύομεθα (being judged by the Lord we are disciplined)—paideuō means to train, educate, discipline (like a father disciplines a child, Hebrews 12:5-11). This isn't wrath but fatherly correction.

That we should not be condemned with the world (ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν)—katakrihōmen (condemned) is final judicial verdict. God's children won't face eschatological condemnation (Romans 8:1: 'no condemnation for those in Christ Jesus'). But temporal discipline prevents apostasy and keeps believers on the narrow path. The 'world' (kosmos) represents rebellious humanity under judgment. Believers are distinguished from the world not by sinlessness but by repentance under divine discipline. Judgment on believers is remedial; judgment on the world is final.

Historical Context

Hebrews 12:5-11 expounds this theology: God disciplines sons, not illegitimate children. Discipline proves sonship. This was countercultural: Greco-Roman religions featured capricious gods who punished arbitrarily. Biblical theology presents a covenant God who disciplines His people redemptively, not vindictively. Deuteronomy 8:5 ('As a man disciplines his son, so the Lord your God disciplines you') shaped Jewish and Christian understanding. Paul applies this to Table

discipline: sickness and death (v. 30) are paternal correction, not divine abandonment.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does understanding God's judgment as fatherly discipline change your response to suffering or setbacks?
2. What distinguishes discipline (for believers) from condemnation (for unbelievers)—how do motives and outcomes differ?
3. How should churches practice discipline in a way that reflects God's redemptive, not punitive, purposes?

Interlinear Text

κρινόμενοι	δὲ	ὑπὸ	κυρίου	παιδεύομεθα	ἵνα	μὴ	σὺν
when we are judged	But	of	the Lord	we are chastened	G2443	G3361	with
G2919	G1161	G5259	G2962	G3811			G4862

τῷ	κόσμῳ	κατακριθῶμεν
G3588	the world	be condemned
	G2889	G2632

Additional Cross-References

Revelation 3:19 (Parallel theme): As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Psalms 118:18 (References Lord): The LORD hath chastened me sore: but he hath not given me over unto death.

Deuteronomy 8:5 (References Lord): Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

1 Corinthians 11:30 (Parallel theme): For this cause many are weak and sickly among you, and many sleep.

Jeremiah 7:28 (References Lord): But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

1 John 5:19 (Parallel theme): And we know that we are of God, and the whole world lieth in wickedness.

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