

## 1 Corinthians Chapter 6

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- Moving from overall church discipline to specific issues within the church.
- A key phrase, repeated 5 times in this chapter: “Do you not know...?” This phrase implies that they should have known and that they have done or are doing things in spite of what they’ve known to be right.

**Micah 6:8** “He has shown you O man, what is good and does the Lord require of thee, but to do justly, to love mercy, and to walk humbly with your God.”

- The previous chapter ended with the instruction that the believers are to judge or discern issues within the church while God will judge those outside the church.
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V: 1 “How dare you...” (CJB) take these issues to court, to the un-righteous - and not bring them to the church?

- Apparently the Corinthian church was a litigious church, like our culture today, there were many frivolous lawsuits, people were quick to sue each other, take each other to court, people in the church behaving no differently than the non-believers.
- There seems to be an expectation on Paul’s part that the church wouldn’t behave like this, that when there is a dispute or an issue that we’re to bring it to the leadership of the church who would then arbitrate the issue as opposed to going to non-believers.
- The real issue is greater than whatever our personal issues might be, the real issue is that of our witness to the world.

V: 2 “Do you not know..?” “Don’t you know?”

- When Christ returns, He will sit in judgment to judge the nations of the world. Jesus will rule and reign with a rod of iron. As He reigns during the thousand year reign, known as the millennial reign of Christ, we will be participating with Him in that reign over the earth.”
- As such we are qualified now to judge in these lesser worldly matters now.

**Matthew 19:28** Jesus describes the disciples judging the 12 tribes.

**Revelation 20:4, 6** “<sup>4</sup>And I saw thrones, and they sat on them, and judgment was committed to them...” - “<sup>6</sup>Blessed and holy is he who has part in the first

resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

- If we can judge these things then we’re qualified to judge the lesser things of this world.

V: 3 “*Do you not know..?*” “Don’t you know?”

- We shall judge angels - presumably fallen angels.

**Luke 12:48** “... For everyone to whom much is given, from him much will be required;..”

- These angels that rebelled against God, having seen the heavenly scene, having experienced and been in the very presence of God - they don’t have any excuses, the evidence against them is pretty clear, easily judged.
- In the Grecian legal system as these civil cases progressed, they would most often be submitted to various forms or arbitration on a smaller scale, but if that failed to resolve the situation they would go before the court and the issue would be decided by the jury. The jury wasn’t just 10-12 men, or a small council, a triumvirate, but the jury consisted of up to 200 people.
- Getting a unanimous decision could be difficult given these dynamics unless the whole jury was singing the same song.

**Revelation 19:1-2** “<sup>1</sup>After these things I heard a loud voice of a great multitude in heaven, saying, “Alleluia! Salvation and glory and honor and power belong to the Lord our God! <sup>2</sup>For true and righteous are His judgments...”

- If we in the Spirit can judge or discern these heavenly things, again how much more qualified are we to judge the things that pertain to life?

**2 Peter 1:2-3** “<sup>2</sup>Grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord, <sup>3</sup>as His Divine Power has given to us all things that pertain to life and Godliness, through the knowledge of Him who called us by glory and virtue,”

- Being given all things that pertain to life and Godliness, we’ve been given the tools that we need to judge in these matters.

V: 4 If you have these issues, these disputes - why don’t you bring them before the church? Even the least esteemed, the least qualified believer, the lowest brother is qualified to judge this.

- Why would that person or any person be qualified to judge these things? Because it would be the Holy Spirit of God in them, guiding and giving the wisdom and discernment needed.

**John 14:26** “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.”

V: 5 “Shame on you!” Paul is rebuking them. “Is there not a single wise man among you...?” To judge between these things?

- Reading between the lines - the issue isn't that there isn't anyone qualified, the real issue is that they don't want to submit to anyone in the church - or they hold the government and the legal system in a higher regard.
- In our day and time we do have the benefit of Christian arbitration. People at Calvary Costa Mesa used to take advantage of this. There are groups of Christian attorneys, who do Christian arbitration, so if we have a case of brother vs: brother that can't seem to be resolved, these attorneys will listen to the issues and arbitrate the case so that you don't have to go to court.
- Not only does that save a bunch of money but it's also a good testimony and witness for people to see that Christians can resolve their differences in a Biblical way within themselves, within the church.

V: 6 Paul continues in his rebuke - but you're doing just the opposite, dragging all of this out in front of non-believers.

V: 7 You've already blown it! Why don't you die to yourself? Why don't you yield and even allow yourself to be wronged or cheated?

**Mark 8:34** “... whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.”

Paul would later write:

**Philippians 2:3** “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.”

I'm thinking of the words of Jesus:

**Matthew 5:39-41** “<sup>39</sup>But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. <sup>40</sup>If anyone wants to sue you and take away your tunic, let him have your cloak also. <sup>41</sup>And whoever compels you to go one mile, go with him two.”

V: 8 In the previous chapter Paul was dealing with those who were involved in immorality within the church declaring that they shouldn't keep company with anyone

who claimed to be a brother who was sexually immoral, or covetous, or an idolater, or reviler, or a drunkard, or extortioner - don't have anything to do with them.

- It's sad that in the Corinthian church then, and in the church overall now there are those from within the church who do wrong and cheat, and defraud people within the church.
- It boils down to covetousness and extortion, and really the love of money!

**1 Timothy 6:10** “For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.”

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V: 9-11

V: 9 “*Do you not know..?*” “Don't you know?”

*“The un-righteous will not inherit the kingdom of God...”*

- Who are the un-righteous? Those who are not born again. Those who engage in certain practices, lifestyles of sin as Paul goes on to describe.
- There are only two options, the Kingdom of God and the kingdom of hell. If you're not getting one, then you are getting the other.

*“Do not be deceived...”* Don't be fooled - just because you go to church, or because you regularly attend, or tithe, or serve, or whatever, none of these things will cover your sins.

- Fornicators: (G-4205) “ pornos”, whoremonger, male prostitute, those who prostitute themselves for gain. A more contemporary definition describes those who engage in sexual intercourse outside the confines of marriage.
- Paul will elaborate on this when we get to V: 18
- Idolaters: (G-1496) “eidōlolátrēs” - A servant or worshipper of idols. (2<sup>nd</sup> commandment)
- Adulterers: (G-3432) “moichós” - One who is faithless toward God. Sexually immoral; synonymous with “un-faithful.” (7<sup>th</sup> commandment)
  - ◆ To adulterate is to add something to the original, thus diluting or polluting it. Narcotics, marriage.
- Homosexuals: (effeminate) KJV (G-3120) “malakós” - Soft to the touch; Figuratively it means effeminate or a person who allows himself to be sexually abused contrary to nature.

- **Sodomites:** (G-733) “arsenokoítēs” - A man who lies in bed with another man, a homosexual.
- The distinction here is between the “homosexual” who assumes the female role and the “sodomite” who assumes the male role in homosexuality.
- There are those who might argue with me about it, but I believe that this describes a general prohibition against sodomy. Study it for yourself and I believe you’ll get to the bottom of it.

#### V: 10 Continues with the listing:

- **Thieves:** (G-2812) “kléptēs” - Those who steal in secret by fraud and or openly, or violently - taking that which does not belong to you. (8<sup>th</sup> commandment)
- **Covetous:** (G-4123) “pleonéktēs” - One who wants more, or something that someone else has. (9<sup>th</sup> commandment)

#### 1 Timothy 6:6 “Now godliness with contentment is great gain.”

- **Drunkards:** (G-3183) “méthusos” - Given to wine, or given over to wine, incontinent.
- **Revilers:** (G-3060) “loíodoros” - A blasphemer, an insulter, a railer or complainer. To criticize in an abusive or angrily insulting manner
- **Extortioners:** (G-727) “hárpax” - a rapacious person or animal, like ravening or vicious wolves. Those who obtain things through force or threats.
- Why is Paul addressing all of this? Because there were people doing these things and going to church who had either been deceived or were deceiving themselves thinking they were ok when Paul clearly states that they are not ok. They were playing with their eternal destination.

**Galatians 5:19-21** “<sup>19</sup>Now the works of the flesh are evident, which are adultery, fornication, uncleanness, lewdness, <sup>20</sup>idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, <sup>21</sup>envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.”

**Ephesians 5:1-5** “<sup>1</sup>Therefore be imitators of God as dear children. <sup>2</sup>And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet smelling aroma. <sup>3</sup>But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; <sup>4</sup>neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. <sup>5</sup>For this you know, that no fornicator, unclean person,

nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.”

- So many people are deceived about these issues, that is why this starts off with the warning “*do not be deceived.*”
- This group of people, those who are engaged in these practices will not inherit the kingdom of God.

V: 11 “*And such were some of you...*” (Were, past tense!)

- Looking at the 10 commandments, or this other list of 10 things, or the Law as a whole - we’re all guilty!

**Romans 3:10** “As it is written: There is none righteous, no, not one;”

**Romans 3:23** “For all have sinned and fall short of the glory of God.”

“*But you were / are washed, but you were / are sanctified, (set apart from the old life, from the world) but you were / are justified (made righteous) in the name of the Lord Jesus and by the Spirit of our God.*”

**Isaiah 1:18** “Come now, and let us reason together, says the Lord, though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.”

- That washing, and sanctification, and justification all came through the shed blood of Jesus.

**1 Peter 1:18-19** “<sup>19</sup>Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, <sup>19</sup>but with the precious blood of Christ, as of a lamb without blemish and without spot.”

- Anyone can be cleansed of these things, the issue is to repent of them, not to continue in them and thinking that we can still inherit the kingdom of God while living that way.
- This is a stern warning, and a sharp rebuke, but it’s also a life line - an opportunity to repent and be restored.

**Psalms 51:17** “The sacrifices of God are a broken spirit, a broken and a contrite heart - these, O God, You will not despise.”

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V: 12 This is describing the liberty that we have in Christ Jesus - there is no greater liberty or freedom that a person can have.

- We've been delivered from our bondage to sin and death in Christ Jesus, which doesn't mean that it's a free for all because not all things are helpful, and we have to be careful not to be entangled in bondage through the misuse of our "freedoms."
- As a Christian we've been set free, we were once living in bondage to our flesh and our fleshly desires, to sin, and to death.
- There are a lot of people who do things that they hate doing, and they hate themselves for doing it, it's the weakness of the flesh. Like Jesus said, the spirit is willing, but the flesh is weak.

Paul himself said:

**Romans 7:18-19, 24** "18For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19For the good that I will to do, I do not do; but the evil I will not to do, that I practice." - "24O wretched man that I am! Who will deliver me from this body of death?"

- We've been freed from all of that, we've been given a strength and a power that is outside our flesh through Jesus Christ, the power of the Holy Spirit working in us.
- At the same time we need to be careful not to misuse the freedom and liberty we've been given.

**Galatians 5:13** "For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another."

- Because even though all things may be lawful, not all things are helpful.
- Having been set free, coming into that glorious sense of liberty and freedom, no longer a slave to sin, not subject to the flesh - it is possible for a person to exercise their liberty in such a way as to bring themselves back into bondage.
- If I exercise my liberty to smoke cigarettes or drink alcohol if I were to so desire, and if I were to become addicted to the nicotine or to the alcohol, then I'm no longer free anymore - I've been brought into bondage, into slavery.
- I would have exercised my freedom in such a way that I've been brought back into bondage.

**2 Peter 2:19** “While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.”

**1 Corinthians 8:9** “But beware lest somehow this liberty of yours becomes a stumbling block to those who are weak.”

- That means not just to us, but our witness to others who might be stumbled by our exercising our liberties - a mature believer would be conscious of that.

V: 13 “*Foods for the stomach and the stomach for foods...*” This may have been a local proverb at the time that more or less meant that it doesn’t matter what you eat, meat is for the belly and so on.

- I’ve heard similar things when talking about music, or movies, or whatever - “oh it doesn’t really matter” or “what’s the big deal?” It might have been that kind of phrase.
- All of that because in that day there were people who had issues with where the meat came from, how it was processed, and so on.
- One of the previous admonitions within the church resulted from a broader discussion of what Mosaic laws to apply to Christians, and specifically Gentile believers.

They boiled it down to some very basic things:

**Acts 15:28-29** “<sup>28</sup>For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: <sup>29</sup>that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.”

- When he says “but God will destroy both it and them.” He’s saying these are temporal things, what you eat and so on are temporary issues, they are going to pass - and not really matter.
- We won’t get any farther into that subject tonight because we’ll look at it again in Chapter 8 where Paul addresses it head on from the perspective of not using our liberty to stumble others.
- Kind of like the outline or the issues addressed in Acts 15 Paul moves from the appetites of the belly and meat, he moves on to the issue of sexual immorality.

V: 13b “... Now the body is not for sexual immorality but for the Lord, and the Lord for the body.”



- Moving on from the temporal things to the eternal. Speculating a bit, they may have taken that same proverb or one like it and applied it to sexual relationships.

*“What’s the big deal? Everybody is doing it.” Kind of an attitude or rationale.*

- The Corinthian culture held the position that the act of physical intimacy was nothing more than the satisfying of one’s physical appetite—no different than the need for food.
- Paul was saying that, that wasn’t the case: Physical intimacy involves the coming together not only of two bodies, but of two souls—the very essence of one’s person, that which belongs to God.
- The body wasn’t created for sexual immorality, but for the Lord, in other words we weren’t created for our own pleasure and gratification; our purpose isn’t to make ourselves happy - which is an endless and futile pursuit.
- On the contrary we were created by the Lord, and for the Lord - to fulfill His purposes and to be pleasing to Him.

**Revelation 4:11** “You are worthy, O Lord, to receive glory and honor and power; for You created all things, and for Your pleasure they exist and were created.”

V: 14 Our bodies belong to the Lord; His intent is that we, like Jesus, would be resurrected by the power of the Holy Spirit in due time.

- This is a promise, that just as Jesus was raised from the dead, so we too will be resurrected.

**2 Corinthians 4:14** “Knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.”

Jesus declared:

**John 11:25** “..., I am the resurrection and the life, He who believes in Me, though he may die, he shall live.”

V: 15 “*Do you not know...*” suggesting that we should very well know.

“That your bodies are members of Christ...” Intimately connected, like a body part, unmistakably connected

- As I hold my arm up, and ask who’s arm is this - there is no real question who’s arm it is because of who it’s connected to.
- In the same way we’ve been joined to Christ and as such we can’t do anything apart from Christ - so we should be careful what we do.

**Romans 6:13** “And do not yield / present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.”

**Romans 6:19** “I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.”

- Again, our purpose is to please God, not necessarily ourselves.
- Again Paul asks a rhetorical question that we already know the answer to:

*“Shall I then take the members of Christ and make them members of a harlot?”*  
No way!

V: 16-17 Paul refers back to Genesis and how a man and a wife become one flesh through the marriage relationship and that there is a spiritual dimension to that.

- In the same way he relates that he who joins himself with a harlot becomes one with her, but he was already one with Christ. Would he then join the harlot to Christ?

**Romans 12:5** “So we, being many, are one body in Christ, and individually members of one another.”

- Paul is essentially saying not to do that, don't drag Jesus into your sin.
- The implication could very well be that Jesus won't be dragged into that.
- At this point I refer back to the previous part of this chapter, verses 6-9 describing those who will not inherit the kingdom of God, meaning that fornication endangers our eternal state.

Warren Wiersbe:

- “Sensuality is to sex what gluttony is to eating; both are sinful and both bring disastrous consequences.
- Just because we have certain normal desires, given by God at Creation, does not mean that we must give in to them and always satisfy them.
- Sex outside of marriage is destructive, while sex in marriage can be creative and beautiful.
- There may be excitement and enjoyment in sexual experience outside of marriage, *but there is not enrichment*.

- Sex outside of marriage is like a man robbing a bank: he gets something, but it is not his and he will one day pay for it.
- Sex within marriage can be like a person putting money into a bank: there is safety, security, and he will collect dividends.
- Sex within marriage can build a relationship that brings joys in the future; but sex apart from marriage has a way of weakening future relationships.”

V: 18 Flee, turn away from, run away from sexual immorality. There is a definite spiritual dimension to sexual sin.

**Proverbs 6:32** “Whoever commits adultery with a woman lacks understanding; he who does so destroys his own soul.”

- All sin starts out in an external sense outside the body, but sexual sin is different, there is a direct spiritual effect that occurs on the inside a negative spiritual effect we harm ourselves to a greater degree in the process.
- Besides jeopardizing our eternal estate, we grieve the Holy Spirit when as believers we commit any sin:

**Ephesians 4:30** “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

- Man is: Body - Soul - Spirit. Our bodies are impacted in a negative sense, our soul - who we are is divided up piece by piece - especially by those who are promiscuous, we are parted out amongst many as opposed to just one - and our spirit is impacted, grieved - we become less of a person overall.

**1 Corinthians 10:13** “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”

- We have to purpose within ourselves, to truly be committed to sexual purity - before the opportunity presents itself.
- The time to make our decision isn't when he or she is standing there naked before you - it's too easy to get caught up in the lust of the moment. Those decisions need to be made long before that - and we need to put safety precautions in place.

**2 Timothy 2:12** “Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord our of a pure heart.”

V: 19 Again that rhetorical question “*do you not know...?*” Assuming that they do know that their body is the temple, the dwelling place of the Holy Spirit.

- We have to be careful not to defile that Temple. Just as Paul says here we don't belong to ourselves, we belong to Him!

Manasseh was the wickedest king that Judah had ever known.

**2 Kings 21:4-5** “<sup>4</sup>He also built altars in the house of the Lord, of which the Lord has said, “In Jerusalem I will put My name.” <sup>5</sup>And he built altars for all the host of heaven in the two courts of the house of the Lord.”

- Manasseh defiled the Temple, the Sanctuary - we have to be careful not to do the same thing.
- Because of the context of this chapter, we might naturally be thinking that the defilement of the Temple is limited to sexual immorality, which in itself is bad, but I would also assert that bitterness, hatred, un-forgiveness is on the table as well, amongst other things.
- Paul is focused on sexual immorality because that was the issue he knew he had to deal with concerning the Church in Corinth.

V: 20 As Paul started to say in the previous verse - we are the Temple of God, the Holy Spirit, we are not our own - and we were bought at a price, a precious, costly price!

**1 Peter 1:18-19** “<sup>18</sup>Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, <sup>19</sup>but with the precious blood of Christ, as of a lamb without blemish and without spot.”

- When Paul says that we were bought at a price, he's saying don't take that cost, that price for granted - because of it's great value glorify God in your body

Similar to:

**Romans 12:1** “I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”

- Why is it our reasonable service? Because of what He has done for us, He sacrificed Himself on the cross - so it's only reasonable that we would value that sacrifice, that we wouldn't take it for granted and continue to yield ourselves over to unrighteousness.
- Bottom line - do those things which glorify God in our bodies and in our spirit - and don't do those things which don't.

- It's the understanding that He owns us, we are not our own, we have no rights - we've willingly made ourselves slaves, bondservants of righteousness.

**Romans 14:7-8** “<sup>7</sup>For none of us lives to himself, and no one dies to himself. <sup>8</sup>For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.”

**Philippians 1:20-21** “<sup>20</sup>According to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. <sup>21</sup>For me to live is Christ, and to die is gain.”

- As long as we are living in these bodies we want Christ to be glorified in these bodies which belong to Him!