

4/29/12

## 1Corinthians 6

Some are confused, not seeing the connection between what precedes, fornication followed by the court cases and again fornication with prostitutes, but the common thread is judging righteously within the church not those outside!

### 6:1-11      The lawsuits before the pagan courts.

- 6:1**      The amazement of Paul at their practice of going to pagan courts.
- 1) He proclaims the lack of shame by the phrase “dare any of you”.
  - 2) He rebukes them for Christians taking each other to court, before the unrighteous and not the saint.
  - 3) He is acknowledging Christian arbitration, rather than pagan courts, on things pertaining to life, not critical matters as legal matters of property, murder etc.
    - \* For the command is that we as Christians are to obey the laws of the land and be subject to those in authority! Rom. 13:1-7, 1Pet. 2:13
  - 4) He is not prohibiting a Christian from going to court, for many times the

unwillingness of one to arbitrate leaves no other recourse and at other times the matter is to severe!

\* Paul appealed to Caesar. Acts 25:11

**6:2-3**      The failure of the Corinthians to judge the matter of the saints.

- 1) Paul rebukes them once again by the fact that the believer will judge the world and angels.
  - \* The lesson is from the greater to the lesser.
- a) If you are going to judge the world, are you unworthy to judge the smallest of matters? vs. 2
  - 1)) Yes to the first and no to the second, are the right answers to the rhetorical questions.
  - 2)) Ps. 49:14; Dan. 7:22; Matt. 19:28; 2Tim. 2:2; Rev. 22:5
- b) If you are going to judge angels, how much more are you able to judge the things pertaining to this life? vs. 3
  - 1)) Yes is the answer the rhetorical question, for judging angels, some are chained in Tartarus, to be cast into the Lake of Fire. 2Pet. 2:4; Rev. 19:19-20; 20:10
  - 2)) The application is again from the greater to the lesser, “How much more.”

- 2) The phrase “do you not know” is a strong rebuke to what they did know and should of acted on. vs. 2a, 3a, 9a15a, 16a  
 \* It appears about ten times in the letter!

- 6:4** The reprimand for being unwise by going to the secular courts.  
 \* The manner in which this is to be understood differs with expositors, this being one of the few passages a bit difficult and the interpretation could go one of two ways.
- 1) Some believe the text is in the imperative command, using sarcasm, like the KJV, “set them to judge who are the least esteemed in the church”, indicating they should not!  
 \* Point being they would do a better job than the pagans!
  - 2) Others believe it is the indicative, as a rhetorical question, as in the NKJV, “do you appoint those who are least esteemed by the church to judge?” the answer is no!
  - 3) The imperative is preferred, but either way, the point is that the “least esteem”, meaning the least wise individuals, would not be appointed by them to bring judgments concerning things pertaining to life, it would be unwise, as much as the pagan judges.

- \* Some believe the “least esteem” refer to the unrighteous judges in verse one, but Paul never referred to secular judges in that manner.

- 6:5** The argument of Paul ends rebuking them for not finding at least one person of wisdom to judge the matter of their lives.
- 1) His commentary of verse four is to their shame.  
 \* Remember the Corinthians were boasting of their spiritual pride, but were contradicting it by their lack of judging these cases.
  - 2) The fact that they did not set wise men over the matter.

- 6:6** The incriminating evidence against Corinthians.
- 1) Paul stated the actual thing that was happening, believers were going before the pagan judges to get a verdict.
  - 2) Paul exposed their lack of wisdom by seeking to get a verdict from a pagan judge.

- 6:7** The bad witness of the Corinthians.
- 1) Paul declared they had altogether failed by going to law against one another, as Christians, revealing that Christians were

no better than the pagan, so Paul advises them.

- 2) Why not rather accept the wrong?
  - \* In other words, for the sake of Christ rather than shame Christ, don't contest it.
- 3) Why not rather let yourself be cheated?
  - \* In other words, the loss at times is better than the bad spiritual example. Matt. 5:38-40

**6:8** The greed of the Corinthians exposed.

- 1) They in fact were doing wrong and cheating their brothers in Christ.
- 2) It is in the present tense, ongoing!

**6:9-10** The strong warning to the Corinthians.

- \* Paul tells them a fact they needed to understand and acknowledge.
- 1) The unrighteous will not inherit the kingdom of God.
  - 2) They were not to deceive themselves.
  - 3) Then he list all kinds of sins and ends with the one they were committing, extortion! 5:10
    - \* Literally, stop deceiving yourselves!

**6:11** The stern reminder of their privilege of having been saved.

- 1) They all fitted somewhere in this list.

2) But God had washed them!

- \* The rite of baptism as a public confession of what had happened inside!

3) But God had sanctified them!

- \* They were set apart for God!

4) But God had justified them!

- \* They had been inputted God's righteousness, in Jesus!

5) All three facts are in the aorist, not the perfect.

- a) The perfect would indicate an action in the past, continuing in the present and unchanged.
- b) The aorist leaves you the question as to the present still, fully agreeing with what took place in the past!

6) The three persons of the Trinity are indicated in the work of salvation!

7) Paul is calling for their repentance.

**6:12-20** **The Christian liberty is to glorify God in body.**

**6:12** The principle of Christian liberty.

- 1) All things are lawful or allowable.
  - a) This is believed to be a slogan of the Corinthians to justify their abusive liberty.
  - b) Paul is not talking about sin, but areas of personal freedom that is not sin.

- c) Paul's rebuttal is, "but all things are not helpful.
  - d) The reference is not profitable spiritually.
- 2) All things are lawful or allowable.
- a) Paul's rebuttal, "but I will not be brought under the power of any."
    - \* Between 6:12-11:10 Paul will make 16 uses of the root-word in different forms, lawful "exesti" and power "exosiazō", dealing with the tension of Christian liberty and what is edifying. 1Cor. 10:23
  - b) The limitation to freedom is if one is enslaved by what is allowed.
  - c) There is a play on words captured in William Barclay's paraphrase, "All things are allowed me, but I will not allow anything to get control of me."

**6:13-14** The parallel of God given drives is shown to be folly by making them equal parallels.

- 1) The hunger drive is legitimate to meet the needs of the stomach. vs. 13
- 2) The body is for the Lord and the Lord for the body, not for fornication, even though, the sex drive is God given. vs. 13

- 3) God will destroy the stomach and the food, but He will raise the body one day at the resurrection. vs. 14; 1Cor. 15

- 6:15** The parallel breaks down and rightly so when it comes to sex.
- 1) Our bodies are members of Christ. Rom. 12:12-27
  - 2) Shall we make the members of Christ, our bodies, members of a harlot?
    - \* The question is rhetorical! NO! The union is inconsistent with who we are!

- 6:16-17** The consequences of sexual union is to become one body.
- 1) He who is joined to a harlot is one body with her. vs. 16
    - a) He is quoting Genesis, the two shall be one flesh. Gen. 2:24; Eph. 5:31
    - b) The word joined "kollao" means to glue or fasten firmly together, to cleave.
    - c) There is no other union that comprises the making of two into one outside of sex and once done it is permanent in terms of having happened for either husband or wife and a marring of your character!
  - 2) He who is joined to the Lord is one spirit! vs. 17

- a) One in agreement with His word and will to bring about His purposes!
- b) The word joined “kollao” is the same as verse 16, to glue, fasten firmly together.
- c) The Greek thought and taught that the soul immortal and was imprisoned in the body and that it did not matter what you did with the body.

**6:18** The severity of the sin of fornication.

- 1) We are to flee fornication, it is a command!  
\* Joseph ran naked. Gen. 39:12
- 2) Every sin that man does is outside the body.
  - a) Thought we may sin by our body in many other ways, alcohol, drugs, etc, this sin is unique.
  - b) This is due to the very design and purpose of our bodies for marriage.
- 3) The sin of fornication is a sin against his or her own body.
  - a) The reason has to be related back to the intent of God for sex, only for marriage, to bring incredible pleasure to each other and to bring forth children.
  - b) The sin against one's own body is in that a person gives away something

that was intended for their future mate, not their own.

- c) Nothing can remove it, it is undoable, though Christ has forgiven it and He holds us not guilty of it!
- d) The act is a lowering of ourselves, giving your honor to another, other than your husband or wife.
- e) It has lasting effects of guilt, shame and physical consequences that vary from venereal diseases to sterility. 1Thess. 4:1-8; Song Sol. 2:7; 3:5; 8:4; 10
- f) The grace of God is the only thing that can cleanse us from sexual sin!

**6:19-20** The rebuke of the Corinthians for what they knew as Christians.

- 1) They were the temple of God.
  - a) The word temple is “naos” used for the Holy of Holies, not the “hieron” the general temple complex.  
\* Before he told them they were the corporate body of Christ, a temple, now individually. 1Cor. 3:16-17
  - b) They were misusing the temple of God!
    - a) This is the 6th time the phrase, “do you not know”. vs. 2, 3, 9, 15, 16

- b) Epictetus, the Stoic teacher of the late first century A.D., stated God dwells in the soul through reason.
- 2) The Holy Spirit resided in them.
  - \* They were grieving the Holy Spirit!  
Eph. 4:30
- 3) They were not their own, they were bought with a prize.
  - a) The word bought “agorazo” means from the slave market place.
  - b) The blood of Jesus Christ! 1Pet.1:18-19
- 4) Paul concludes that they were to glorify God in their bodies and spirit, which were God’s.
  - \* “ Therefore, whether you **eat** or **drink**, or whatever you do, do all to the glory of God.” 1Cor. 10:31