

1 Corinthians 6

“6-1 If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord’s people? ² Or do you not know that the Lord’s people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? ³ Do you not know that we will judge angels? How much more the things of this life! ⁴ Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church? ⁵ I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? ⁶ But instead, one brother takes another to court—and this in front of unbelievers!”

In this chapter, Paul moves on to another problem in the Corinthian church. Church members are settling disputes in the Greek court system. Paul’s issue is that believers are letting nonbelievers or as he calls them “ungodly people” resolve their disputes.

Daniel 7:27 says *“Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.”* Daniel had a vision and at the end of the vision, he sees what most theologians call the millennial reign of Christ. In Matthew 18:28, Jesus says, *“All power and authority has been given unto me in heaven and on earth.”* Paul has obviously taught the Corinthians about this prophecy from God to Daniel. God gave Jesus all power and authority to reign over heaven and earth and He will pass it on to us. Paul tells Timothy (2 Timothy 2:12) that *“if we endure, we will reign with Him.”*

The way that Paul is writing in these verses, the Corinthians should already know that they will reign with Jesus “if they endure”. In verse 3b, he says, *“So you should surely be able to resolve ordinary disputes in this life.”* (NLT) In verse 4, Paul says, “If you don’t accept the way that the judges are living their lives as nonbelievers, then how can you accept their rulings.”

In verse 5, Paul asks isn’t there one person in the church that can help you resolve these issues so that you stay out of the world’s courts. Allow someone with the same spiritual values help you to resolve these issues. Paul allows his frustration with the church to show in verse 6. Instead of doing what Paul is proposing they air their dirty laundry for the whole world to see.

“7 The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? 8 Instead, you yourselves cheat and do wrong, and you do this to your brothers and sisters.”

In verse 7, Paul is saying that the mere fact that they have lawsuits against each other shows that Satan is already won. Read Matthew 18:21-22 to see what Jesus said about forgiveness. How

many times did Jesus say we should forgive our brothers or sisters? 77 times. These issues have become lawsuits because they are willing to forgive and forget. Paul adds an exclamation to what he is saying here because the disputes are not between believer and nonbeliever. They were cheating or disputing with brothers and sisters in the church.

“The fact that the Corinthians mishandled lawsuits by taking them to public court was terrible, but this problem flowed out of an underlying difficulty. The Corinthians mistreated one another and failed to reconcile their conflicts in a Christian manner.” Holman New Testament Commentary

“9 Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men 10 nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. 11 And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

In the Sermon of the mount who does Jesus say will inherit the kingdom of heaven? (Matthew 5:3) The poor in spirit. Who does Jesus say will inherit the earth in Matthew 5:5? The meek. The beatitudes list the attributes of Jesus. The Corinthian church and we should be striving to be like Jesus. Paul is pointing out the converse of what Jesus said, wrongdoers will not inherit the kingdom of God because they are nothing like God’s only begotten son.

Paul continues by warning us that included in with these wrongdoers are the sexually immoral, idolaters, adulterers, men who have sex with men, thieves, the greedy, drunkards, slanderers and swindlers. He does not pull any punches. He calls out some of the Corinthian church as fitting in this wrongdoer category. It is not just that they were sinners before that accepted Jesus but they continue to behave the way they did before. What is the difference between repentance and remorse? Remorse usually means you feel bad but will most likely do it again but repentance is a complete turning away from doing it.

Paul reminds them that they “*were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*” In 2 Corinthians 5:17, Paul tells them something similar. He tells them that they are a new creation in Christ, *the old things passed away; behold, new things have come.*”(NASB)

What do the following terms mean?

You were washed - clean from sin by the mercy of God (Titus 3:5)

You were sanctified - set apart, away from the world and for God’s will,
by Jesus’ work on the cross (Hebrews 10:10),

by God's Word (John 17:19),
by faith in Jesus (Acts 26:18),
by the Holy Spirit (Romans 15:16).

You were justified – Just as if I'd never sinned. We are declared "just" before the court of God; not only found "not guilty."

12 "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but I will not be mastered by anything. 13 You say, "Food for the stomach and the stomach for food, and God will destroy them both." The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. 14 By his power God raised the Lord from the dead, and he will raise us also."

The world would argue with what Paul has covered in this chapter. The world would say that we have 'free will' then don't we have the right to do anything that is lawful?" Paul says "Not everything is good for you." Then he also argues that we shouldn't be controlled by anything.

"Specifically, from the reference to the harlot in 1 Corinthians 6:15, the point seems to be that the Corinthian Christians thought they had the liberty to use the services of prostitutes. This would have been culturally accepted in the city of Corinth, and it would have been accepted in the religious community among the religious pagans - who saw nothing wrong in a "religious" person using prostitutes." (Guzik)

"Foods for the stomach and the stomach for foods: The Corinthian Christians were probably using this motto to justify giving their bodies whatever their bodies wanted. "My body wants food, so I eat. My body wants sex, so I hire a prostitute. What's the problem?" (Guzik)

In verse 13, Paul says that "*God will destroy both it and them.*" When we studied Heaven earlier in this class, we learned that we will still eat when we get to Heaven. We will eat with Jesus at the Wedding Feast of the Lamb. The difference between the way we will eat in Heaven and Earth is that there will not be a sense of being dependent on food and we won't be affected by hunger. Anyone ever get "hangry", John does.

Paul points out that God did not create the human body for sexual immorality, that happened with Adam and Eve sinned in the garden. Our body was given to us to serve God and it is also the place where the Holy Spirit dwells so it is not meant for sexual immorality. In verse 14, Paul says just as Jesus was resurrected by the power of God, our bodies will also be resurrected by God. If this is our destiny, then why would we want to use these bodies for sexual immorality.

15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! 16 Do you not know that he who

unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." 17 But whoever is united with the Lord is one with him in spirit.

As Paul continues to argue against sexual immorality, he says "Don't you realize that your bodies are actually parts of Christ?" In some way, when we accept Christ we are connected spiritually to Him. The book, "My Heart Christ's Home" says it slightly differently. It says that Jesus sets up residence in us. He actually moves in.

In verse 17, Paul says that when we join spiritually with Jesus, we are "*one spirit with Him.*" Paul continues and says that if we are connected to Jesus spiritually then why would we want to link the body of Christ to a prostitute.

"In their sexual relationship, a husband and wife become "one flesh" in a way that is under God's blessing. In sex outside of marriage, the partners become "one flesh" in a way that is under God's curse." (Guzik)

"18 Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. 19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; 20 you were bought at a price. Therefore honor God with your bodies."

In our study "When Satan Attacks", one of the recommended responses to temptation was to flee. The biblical example was Joseph's response to Potiphar's wife's advances (Genesis 39:12). When Potiphar's wife wanted Joseph to do something sexually immoral, then Joseph ran. Paul says in verse 18 that when we consider doing some sexually immoral then we are to run.

Paul points out that the sin of sexual immorality is different a unique affect on the body. It is both different in a physical way, and in a moral and spiritual ways. In verse 19, Paul says what he has implied several times already. If Jesus is God and Jesus is living in your body, then your body is a temple of God. Sometimes we accept that the Holy Spirit is living in us and that is the same as God living in us. Having the Holy Spirit living in us means that we have the power of God within us to help us stand firm against the temptations of Satan including sexual immorality.

In closing this chapter, Paul says that we are redeemed by God and the price of that redemption was everything that Jesus endured in His final day on earth, the Passion. Since we know what it cost and who we belong to then we should do everything in our power to "*glorify God in your body*".