

I Corinthians

Chapter 6

Let's open with prayer,

Our heavenly Father,

Again we thank you for this time. We thank you for your provision. We pray that by your Spirit we might learn from you. Open up our hearts and minds as we begin yet another chapter. We pray in Jesus' name, Amen!

C.O.

I Corinthians 6 The Morality of the Gospel

We begin with the morality of the gospel. This is not the persecution, but the prosecution of believers.

The admonition:

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

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So then he instructs them in Verse 4:

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

This Greek word *Exoutheneo* has to do with the same word that we used in Romans 14:1 about let the older brother not despise the younger, or make light of.

This is a person that people don't take too seriously. And I think it's interesting that Paul is saying this on purpose because it's not a matter of picking out people in your midst who have all the education and experience, and to judge these matters because obviously they can't do it impartially. Take the person that God can use!

So he says to take the person that's least esteemed in the church. Of course that might not glorify you if someone comes up to you and says "that's you!"

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

Their condition in Verse 7:

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

Now therefore there is utterly a fault, and this is literally the word failure, among you, because you go to law one with another. Why do you not rather take the wrong? Why do you not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

No, but you do the wrong, and you defraud, and that to your brothers.

He's talking about Christians doing this to each other, not from the outside, but to each other. Christians are doing wrong in justice. They are defrauding. They're cheating their brother.

And so the brother who is wronged, he files a legal action against his brother. With all the educated and all the well to do people in the congregation, everybody has their sides you see. You can't find too many people that are impartial.

And so he says isn't there any wise men among you that can decide what's right and what's wrong, and make those kinds of decisions?

So I think that it is interesting that Paul says to set somebody up, and it doesn't have to be somebody that's educated. He says to take the person that is least esteemed in the church because the right and the wrong is pretty simple!

So he says you're at fault. You're a failure there in your dealings. First of all you are defrauding one another, and if your brother does defraud you, you think you got to take him to court because nobody's going to do anything about it.

Just let it go, because we are talking about a Christian with another Christian coming in front of non-believers and letting non-believers judge between God's people. They don't even have the Spirit of God!

So in representation he says:

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, and that word literally means "boy abusers."

Nor abusers of themselves with mankind, which is one Greek word that is the word homosexual.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Nor thieves, nor covetous, nor drunkards, nor revilers, and again that's the word insult, nor extortioners, shall inherit the kingdom of God.

These are nouns not verbs. In other words, if a person, using a verb for action, insults somebody, and that is a one-time thing, a reviler or an insulter, that's their whole character all of the time.

So these nouns describe kinds of people to where their whole lifestyle is characterized by these things. They shall not inherit the kingdom of God.

What he's saying is you are bringing your complaint against your fellow Christian to the non-believer and they're not even going to inherit the kingdom of God. They are so corrupt and you are asking them to judge between you and another brother.

M.V.

I Corinthians 6:11

Verse 11 is a verse that means a lot to many people.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

It says and such were some of you:

Were! If you had a lifestyle that is represented by this list, he says of such were some of you, but you were washed, past tense. You were sanctified, past tense. You were justified, past tense, in the name of the Lord Jesus, and by the Spirit of our God.

In other words, if you had these lifestyles before, and Christ saved you, you are not one of those any more. What a great verse!

If you want to go into somebody's history, the history line stops the moment they receive Christ. Everything before that, they belonged to Satan.

M.V.

I Corinthians 6:12

The principles of Christian liberty:

Verse 12 is one of the most important verses in the bible for a believer to understand as far as your decision making goes.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

He says all things are lawful unto me, but all things are not expedient:

That means beneficial. In Christ, I can do anything. But the point I need to take into consideration is what spiritual benefit is there going to be for me and for everyone else if I do it?

Then he repeats it. He says all things are lawful for me, but I will not be brought under the power of any.

If I do this thing and get caught up in this thing, is it going to become a habit in my life? Am I going to get hooked on it? Is it going to bring me under its power?

So is the thing spiritually beneficial for myself and for everyone else, or am I going to offend somebody?

This is to the person that says "I'm under grace, I'm not under law, so don't tell me what the rules are. I can do whatever I want!" Only if it's beneficial and if it is not going to bring you under its power to where you get hooked on it, like an activity or whatever!

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

Meats for the belly, and the belly for meats: but God shall destroy both it and them.

So basically he says all this discussion about eating and diets, and what's spiritually right to eat and not to eat, it's all going to burn, basically is what he's saying. God's going to destroy them all.

Now the body is not for fornication, meaning sexual immorality, but it is for the Lord; and the Lord is for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

So here's the instruction in Verse 15:

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

Know you not that your bodies are the members of Christ? shall I then take the members of Christ, and make them members of an harlot, a prostitute? God forbid, or literally may it never happen!

K.V.

I Corinthians 6:16
Genesis 2:24 LXX

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

What? Know you not that he which is joined, and by the way, that's the word "to glue." He that is joined to a prostitute is one body with her. For two, he says, shall become one flesh.

That is a quotation from Genesis 2:24 from the Septuagint, that the two of them, physically joined together, they become one.

17 But he that is joined unto the Lord is one spirit.

M.V.

I Corinthians 6:18

So then he talks about possession:

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

He says flee fornication. Every sin that a man does is outside. The word without means outside of the body;

Every sin that a man does is outside, and again the word without is outside of the body. All sins are outside of the body.

But he that commits fornication sins against his own body. That is the only sin that is against your own body.

M.V.

I Corinthians 6:19

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

What? know you not that your body is the temple of the Holy Ghost, or Holy Spirit which is in you, which you have of God, and you are not of your own?

M.V.

I Corinthians 6:20

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

For you were bought with a price:

Many believers don't know that when Jesus died on the cross, not only did He die as a sacrifice for our sins, but He died to purchase us.

Salvation isn't just a free ticket to heaven. It's ownership!

And you are not your own, for you were bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Again, glorification has to do with the manifestation of the very person and substance of God's Spirit. He says may your life manifest the very person and substance of the Spirit of God. And your body should not be corrupted and used in identification with anything else. Very interesting!

So when we pick up in Chapter 7, we will have the marriage instructions for Gentiles. This is one of the most powerful chapters for non-Jewish people in the whole bible.

All kinds of relationships are discussed in Chapter 7. As a matter of fact, at the end of Chapter 7 we have the principles of life, as Paul taught them in every church.

Let's close with prayer,

Our heavenly Father,

We're so impressed by your Spirit through Paul as to what he would emphasize. His ministry is not in the human. He purposely decided, made a judgment to not use persuasive words of man's wisdom, but just proclaim the simple gospel message and allow the power of your Spirit to convict and draw people to Christ according to your will.

His total dependency was on the Spirit of God and not on the arrogant puffed up elevation of man. Everything that we receive is from you and of you. It's a gift that you have given to us and we do thank you for it.

May these inspired scriptures impact us and influence us because we have a tendency to walk according to the human, not only personally, but in fellowship in church.

May we heed Paul's advice and his council and his teaching and instruction, and see that the Spirit of God dwells in us. He has purchased us and He is there to manifest Himself to us and through us. We pray by your Spirit that you would help us to understand these things, these important principles and truths, in Jesus' name, Amen!