

URGENT

1st
century
CIRCA ROM



1 Corinthians

Christ Bible Church

Adult Bible Class Calendar Fall 2022

Date			Lesson Portion of 1 Corinthians
1	September	18	Paul's Mission to the Corinthians
2	September	25	1 Corinthians 1:1-17
3	October	2	1 Corinthians 1:18-31
4	October	9	1 Corinthians 2:1-16
5	October	16	1 Corinthians 3:1-17
6	October	23	1 Corinthians 3:18-4:21
7	October	30	1 Corinthians 5:1-13
8	November	6	1 Corinthians 6:1-20
9	November	13	1 Corinthians 7:1-24
10	November	20	1 Corinthians 7:25-40

1 Corinthians 6:1-20

The Problem of Civil Litigations in the Church &
The Problem of Sexual Immorality in the Church

Outline of 1 Corinthians

- I. Introduction (1:1-9).
 - A. Salutation (1:1-3).
 - B. Thanksgiving (1:4-9).
- II. Response to Received Reliable Oral Reports from the Corinthians (1:10-6:20).
 - A. The Problem of Factionalism within the Church (1:10-4:21).
 - B. The Problem of Incestuous Immorality within the Church (5:1-13).
 - C. The Problem of Civil Litigations within the Church (6:1-11).
 - D. The Problem of Sexual Immorality within the Church (6:12-20).

Outline of 1 Corinthians

I. Introduction (1:1-9).

II. Response to Received Reliable Oral Reports from the Corinthians (1:10-6:20).

A. The Problem of Factionalism within the Church (1:10-4:21).

B. The Problem of Incestuous Immorality in the Church (5:1-13).

C. The Problem of Civil Litigations in the Church (6:1-13).

1. Immediate Action Is Necessary (6:1-3).

2. A Twofold Sin (6:4-8).

3. A Basic Misapprehension (6:9-10).

4. Complete Incompatibility with the Gospel (6:11).

1 Corinthians 6:1-11

When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! So, if you have such cases, why do you lay them before those who have no standing in the church? I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, but brother goes to law against brother, and that before unbelievers? To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud—even your own brothers!

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. 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.

1 Corinthians 6:1-3

- The sin of litigiousness is not disconnected from the sin Paul addresses in the previous chapter, 5:1-13, incestuous sin.
- Sin follows a pattern: Desire, Deception, Disobedience, Death.
- The linkage between litigiousness and incest becomes clear once we get to verses 12-20, when Paul returns to address sexual immorality.
- Unchecked desire, covetousness, lust—this is the common source of both sins.
- The Corinthians fail to rebuke fellow church members concerning their coveting.
- A church that fails to govern itself under the Lordship of Christ will seek to locate authority outside its own sphere.

1 Corinthians 6:1-3

- The disputes that concern Paul are not theological but petty disputes over property, business matters, money, etc.
- Paul is not addressing criminal cases such as murder, rape, theft, etc.
- He is addressing minor complaints and grievances that if not resolved promptly, fester, cause animosity, and lead to civil litigation.
- Today, evangelical churches are brimming with petty grievances, with members litigating and prosecuting their trifling accusations in the World Court of Public Opinion. The internet is full of these litigations and angry prosecutions in social media and gossip journalism.
- Because churches fail to judge properly, para-church organizations flourish, such as Peace Makers, G.R.A.C.E. (Godly Response to Abuse in the Christian Environment).

1 Corinthians 6:1-3

- Paul kindly but sternly rebukes by asking with astonishment: “Do you not know that the saints will judge the world?” Six times this question occurs in 1 Corinthians 6, at vv. 5, 3, 9, 15, 16, 19.
- “When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases?”
- We will judge the world and angels. Why would you bring your grievances to the world for justice?
- Paul draws upon the gospel promise that we shall reign with Christ and judge the world (Daniel 7:22; Matthew 19:28; Revelation 20:4; 2:26-27; 3:23).

1 Corinthians 6:14-8

So, if you have such cases, why do you lay them before those who have no standing in the church? I say this to your shame. **Can it be that there is no one among you wise enough to settle a dispute between the brothers, but brother goes to law against brother, and that before unbelievers?** To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud—even your own brothers!

- 6:4 ESV So, if you have such cases, why do you lay them before those who have no standing in the church?
- 6:4 NIV 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?
- Earlier, in 4:14, Paul wrote, “I write these things not to shame you.”
- Now, in 6:5, he writes, “I say this to your shame.”
- Paul’s question surely stings, given his earlier need to rebuke the Corinthians about their boast of wisdom.

1 Corinthians 6:14-8

So, if you have such cases, why do you lay them before those who have no standing in the church? I say this to your shame. **Can it be that there is no one among you wise enough to settle a dispute between the brothers, but brother goes to law against brother, and that before unbelievers?** To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud—even your own brothers!

- 6:4 ESV So, if you have such cases, why do you lay them before those who have no standing in the church?
 - 6:4 NIV **Therefore, if you have disputes about such matters, do you go to law with one another from those whose way of life is scorned in the church?**
 - Earlier, in 4:14, Paul wrote, “I write these things not to shame you.”
 - Now, in 6:5, he writes, “I say this to your shame.”
 - Paul’s question surely stings, given his earlier need to rebuke the Corinthians about their boast of wisdom.
- Does Paul contradict himself?
 - No.
 - 6:5 The shame is theirs; Paul points it out.
 - 4:14 Paul refuses to berate them.

1 Corinthians 6:4-8

So, if you have such cases, why do you lay them before those who have no standing in the church? I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, but brother goes to law against brother, and that before unbelievers? **To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud—even your own brothers!**

- Keep in mind that Paul's concern is with petty civil issues that the church's court of wise judges needs to adjudicate.
- If disputes between church members include sin, repentance is required.
- Paul does not bind Christians never to use the world's magistrates to resolve disputes.
- Paul does not bind Christians never to file a lawsuit against a professed Christian.
- Paul is calling for the Corinthians to correct their failures to implement church discipline procedures.

So, if you
standing
among you
goes to law
with one
not rather
own brother

- Keep it
wise judgment
- If disputes
- Paul does not bind Christians never to use the world's magistrates to resolve disputes.
- Paul does not bind Christians never to file a lawsuit against a professed Christian.
- Paul is calling for the Corinthians to correct their failures to implement church discipline procedures.

Remember Paul & Silas in Philippi's Jail.

But when it was day, the magistrates sent the police, saying, "Let those men go." And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore, come out now and go in peace." But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out." The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. So they came and apologized to them. And they took them out and asked them to leave the city. So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed (Acts 16:35-40).

have no
s no one
brother
suits at all
ng? Why
ven your

s court of

Remember Paul Before the Roman Tribune.

So, if you
standing
among you
goes to law
with one
not rather
own brother

- Keep in mind that the church is a court of wise judgment.
- If disputes arise, resolve them in a peaceful manner.
- Paul calls for the church to resolve disputes in a peaceful manner.
- Paul does not want Christians to file a lawsuit against a professed Christian.
- Paul is calling for the Corinthians to correct their failures to implement church discipline procedures.

Up to this word they listened to him. Then they raised their voices and said, "Away with such a fellow from the earth! For he should not be allowed to live." And as they were shouting and throwing off their cloaks and flinging dust into the air, the tribune ordered him to be brought into the barracks, saying that he should be examined by flogging, to find out why they were shouting against him like this. But when they had stretched him out for the whips, Paul said to the centurion who was standing by, "Is it lawful for you to flog a man who is a Roman citizen and uncondemned?" When the centurion heard this, he went to the tribune and said to him, "What are you about to do? For this man is a Roman citizen." So the tribune came and said to him, "Tell me, are you a Roman citizen?" And he said, "Yes." The tribune answered, "I bought this citizenship for a large sum." Paul said, "But I am a citizen by birth." So those who were about to examine him withdrew from him immediately, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him. (Acts 22:22-29).

have no
s no one
brother
uits at all
ng? Why
ven your

s court of

o resolve

1 Corinthians 6:9-11

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. **And such were some of you. 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.**

- Paul unpacks this: “But you yourselves wrong and defraud—even your own brothers!”
- Paul expounds on the gravity of the situation in Corinth: Sinners will be excluded from God’s Kingdom.
- “Or do you not know”—rebukes the believers that they should understand why Paul is in such anguish over their conduct. He itemizes evildoers.
- Sexually immoral.
- Idolaters.
- Adulterers.
- Effeminate.
- Males having sexual relations with men.
- Thieves.
- Greedy people.
- Drunkards.
- Revilers, slanderers.
- Swindlers.

Outline of 1 Corinthians

I. Introduction (1:1-9).

II. Response to Received Reliable Oral Reports from the Corinthians (1:10-6:20).

A. The Problem of Factionalism within the Church (1:10-4:21).

B. The Problem of Incestuous Immorality in the Church (5:1-13).

C. The Problem of Civil Litigations in the Church (6:1-13).

D. The Problem of Sexual Immorality in the Church (6:12-20).

1. Limits of Christian Freedom (6:12-14).

2. Ownership of the Christian's Body (6:15-17).

3. Sanctity of the Christian's Body (6:18-20).

1 Corinthians 6:12-20

“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

1 Corinthians 6:12-14

“All things are lawful for me,” but not all things are helpful. **“All things are lawful for me,”** but I will not be dominated by anything. **“Food is meant for the stomach and the stomach for food—and God will destroy both one and the other.”** And God raised the Lord and will also raise us up by his power.

- Paul seems to be quoting slogans the Corinthians are using.
- The ESV ends the second quotation after “food,” which seems contrary to Paul’s argument.
- The NIV 2011 ends the second quotation after “other,” which seems entirely fitting with Paul’s argument.
- Why does the NIV placement of the quotation marks fit Paul’s argument better?
- It is because Paul insists that the human body is sacred. Thus, what we do with our bodies is highly significant, eternally consequential.
- The fact that “the Word became flesh and dwelt among us” makes it clear that God’s redemption includes the whole person, including our bodies.

1 Corinthians 6:14-20

“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. **And God raised the Lord and will also raise us up by his power.**

- By interjecting this corrective—“And God raised the Lord and will also raise us up by his power”—at this point Paul foreshadows his lengthy discussion of the resurrection in chapter 15.
- Paul’s appeal to resurrection here helps us understand how pervasive the theological problem with the resurrection was for the Corinthians.
- At least some, especially those whose behavior prompts this entire chapter 6, were believing that the resurrection was past. Thus, they reasoned that the body is irrelevant, so what one does with one’s body does not matter. If there is no resurrection, then abandoned surrender to the body’s appetites doesn’t matter.
- This is what the Apostle Paul rebukes with this striking and potent interjection.

**And God raised the
Lord and will also
raise us up by his
power.**

1 Corinthians 6:14-20

And God raised the Lord and will also raise us up by his power. ➡ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So, glorify God in your body.

**And God raised the
Lord and will also
raise us up by his
power.**

1 Corinthians 6:14-17

And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." But he who is joined to the Lord becomes one spirit with him.

1 Corinthians 6:14-17

Resurrection-Governed Behavior.

- Christ's Lordship over us, his people, includes his Lordship over our bodies.
- Sexual union is holy in marriage, and marital union is God's designed earthly analogy of the union of Christ and his people, the church.
- Thus, our bodies belong to the Lord Jesus Christ to glorify him.
- Therefore, Paul poses the question that demands one obvious answer: "Shall I then take the members of Christ and make them members of a prostitute?" "Never!"
- Again, he asks, "Or do you not know that he who is joined to a prostitute becomes one body with her?"
- What is written? Genesis 2:24—"The two will become one flesh." Inherent in this statement is a command and a prohibition—"You shall not commit adultery."

**And God raised the
Lord and will also
raise us up by his
power.**

1 Corinthians 6:14-17

- “The two will become one flesh.”
- Some have very wrongly taught that sexual relations between a man and a woman constitute marriage. **That is not what Paul is saying.**
- Paul is saying, “Stop trifling with sexual relations. Every sexual union forges a deep and indelible union between a man and a woman that greatly exceeds their understanding. Sexual union outside of marriage transgresses both the sanctity of the human body and the holiness of one’s union with the Lord Jesus Christ.”
- “The notion that a sexual liaison is casual and insignificant runs counter to what is taught about sexual relations in the Old Testament. There is a profound psycho-physical union in sexual consummation; but being *united* with the Lord has an even deep significance, for those who belong to Christ are *one . . . spirit* with him. Given the union of believers with Christ, sexual liaisons with prostitutes tarnish the bond between Christ and believers” (Thomas Schreiner, *1 Corinthians*, 128).

**And God raised the
Lord and will also
raise us up by his
power.**

1 Corinthians 6:18-20

Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So, glorify God in your body.

1 Corinthians 6:18-20

Flee sexual immorality. Follow Paul's holy reasoning:

- Since God will raise our bodies from the dead,
- Since our bodies are members of Christ, and
- Since sexual union with prostitutes is no mere casual liaison—
 - We must flee from sexual immorality.
- The story of Joseph fleeing from the seduction of Potiphar's wife dramatizes flight from sexual sin (Genesis 39:6-18; the original #MeTooGotChaWoman).
- Abstention from sexual immorality: Essential to holiness—1 Thessalonians 4:3-6.

For this is God's will, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God; that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you.

Genesis 39:6-18

Now Joseph was handsome in form and appearance. And after a time his master's wife cast her eyes on Joseph and said, "Lie with me." But he refused and said to his master's wife, "Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge. He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. **How then can I do this great wickedness and sin against God?**" And as she spoke to Joseph day after day, he would not listen to her, to lie beside her or to be with her.

But one day, when he went into the house to do his work and none of the men of the house was there in the house, she caught him by his garment, saying, "Lie with me." But he left his garment in her hand and fled and got out of the house. And as soon as she saw that he had left his garment in her hand and had fled out of the house, she called to the men of her household and said to them, "See, he has brought among us a Hebrew to laugh at us. He came in to me to lie with me, and I cried out with a loud voice. And as soon as he heard that I lifted up my voice and cried out, he left his garment beside me and fled and got out of the house." Then she laid up his garment by her until his master came home, and she told him the same story, saying, "The Hebrew servant, whom you have brought among us, came in to me to laugh at me. But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house."



1 Corinthians 6:18-20

Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

- Other sins committed with the body—drunkenness, gluttony, suicide—employ external tools.
- Sexual sin is committed with one's own body itself.
- Sexual sin entails a deep psycho-physical union with another person, profoundly shaping and affecting both.

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?

- 6:19—Paul appeals to the sanctity of the human body—a temple of the Holy Spirit.
- 3:16—We are members of the church, God's holy temple.

1 Corinthians 6:18-20

You are not your own, for you were bought with a price. So, glorify God in your body.

- We are not autonomous.
- We belong to God who formed us—we are God's creatures.
- We belong to God who redeemed us—we are purchased by Christ's sacrifice.
- We are no longer slaves to sin.



URGENT

1st
century
CIRCA ROM



1 Corinthians