

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

1 Corinthians 6.

(2013)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

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1 Corinthians 6.

Topics.

- Why not suffer wrong? Why not be defrauded?
- We are to judge angels?
- You were washed, sanctified and justified in the Lord Jesus Christ.
- All things are lawful for me.
- Every sin is outside the body, but sexual sin is against the body.
- Do you not know that your bodies are members of Christ?
- You were bought with a price.

The Previous Chapter: in the previous chapter Paul told the Corinthian church to put out of their midst a man sleeping with his mother and that though they live amongst the world they are not to judge, force or impose their morals and standards onto them, since God Himself will judge those outside the global family of Christ. Rather those in Christ are to invite the lost into the Lord's family and encourage, nurture and discipline those within it as they grow from a spiritual infant acting in a human manner unto a mature brother or sister in Christ

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

- In certain chapters this letter is written as though Paul is having a conversation with the Corinthians (i.e., he asks them a question and then answers it etc.).
- Though Paul's letter is directed to the Corinthian Church the content applies to any church or believer in the same situations.

Why not suffer Wrong? Why not be Defrauded?

1 Cor. 6:1-8 ----- ¹When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? ²Or 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? (the smallest matters in KJV) ³Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! ⁴So if you have such cases why do you lay them before those who have no standing in the church? ⁵I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brother's ⁶but brother goes to law against brother, and that before unbelievers? ⁷To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? ⁸But you yourselves wrong and defraud—even your own brothers!

When a brother or sister in Christ has a trivial (v2) (trivial being the Key Word) grievance against another brother or sister they should not take the brother or sister they have the grievance against to a secular courtroom, rather they should sort it out with the help of their other brothers and sisters in Christ.

NOTE: this is not about major complicated legal matters, but things that should be easily sorted out within the community of the church. Clearly no church would be expected to sort out a murder case, a bankruptcy involving millions of dollars and numerous subcontractors or employees' wages and similar legal matters that require skilful knowledge of the law.

It is a shocking testimony to God and the name of Christ and a shameful thing before the Lord when Christians rather than sort out their trivial problems amongst themselves take them to the secular world to sort out their complaints as it shows

that there is either no-one wise enough to settle the dispute amongst the church or if there is those with the grievance are not prepared to listen to them. Once this happens it shows to the world that the Christian community (in this particular church at least) is lacking in love, forgiveness, mercy, compassion and wisdom and in this sense it is a defeated community in the eyes of the world since they see that those proclaiming Christ cannot even attain to the lifestyle they try to impose on others.

Why not rather be defrauded?

Paul's words, "Why not rather suffer wrong?" (v7) do not refer to matters that could result in a family losing their home or major criminal activities, i.e., there has been in our time a world-wide global religion that protected their priests who molested young children.

Paul is not saying this kind of gross offence that not only does enormous and long-lasting harm to children, but offends God Himself should be sorted out amongst the brethren, we know this because Paul statement, "Why not rather suffer wrong?" is in the context of trivial or the smallest matters (v2), not major criminal offenses or complicated legal matters of the law especially in crimes where the perpetrators inflict injury and harm on others.

In these situations they should be held accountable and be brought before the courts of the land and judged accordingly by the legal law for the following two reasons: -

1. So that justice is done on the behalf of the victim since the law is established to protect the innocent.
2. To show the world that regardless of our faith we are not respecters of persons when it comes to criminal activities, but value and uphold justice for the innocent regardless of whether the gross crime has been inflicted by a non-believer or brother or sister in Christ.

NOTE: this is not about eternal salvation, that is for God to decide, but rather doing what is right in the church and what is right in this world it is about matters that should be easily settled (i.e., trivial matters) Christians should show a forgiving temper, patience, longsuffering, grace, mercy and put God's honour and the good name of Christ before their desire to get what might be rightfully theirs.

In trivial and small matters that do not greatly damage ourselves or our families taking a brother or sister to court is a shocking testimony to our faith and the name of Christ since in Christ we should be living to serve one another, loving our neighbour as our-self and walking in the Spirit which means not living to satisfy self, ego and pride, but being led by the fruits of the Spirit which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control in contrast to being conceited and provoking and envying one another (Gal 5:13-25).

Paul's Perspective.

From Paul's perspective it is better for a believer to allow themselves to be wronged over trivial matters than to take a brother or sister in Christ to court before unbelievers. It is easy to see why since it clearly shows that those brothers or sisters are not living in the fruits of the Spirit and equally as bad they are bringing a bad testimony to the name of Christ which becomes a stumbling block to unbelievers when they see Christians fighting, quarrelling and bickering with each other over small matters especially since we proclaim that the God we worship is a God of love.

We are to judge angels?

Paul says, "We are to judge angels?" (v3) obviously we are not going to judge God's angels since the Bible says they are, "Ministering spirits sent out to serve for the sake of those who are to inherit salvation?" (Heb. 1:14-14). Clearly these angels are serving God and doing His will, so who are these angels we are going to judge? To help us to find the answer to this question we first need to look at the Hebrew and Greek meaning of the word Angel.

Angel's from Strong's Concordance: in the New Testament comes from the Greek word aggelos it is used every time in the New Testament (except for Luke chapter twenty). Aggelos can refer to a messenger sent from God to bring tidings, an angel, an envoy or to one who is sent i.e., a human or supernatural angel. The same word aggelos is used all of the time in the New Testament for God's supernatural angels, but the same word also applies in many instances to human messengers.

Angels can be human Messengers: both the Hebrew word mal'ak in the Old Testament and the Greek word aggelos in the New Testament are words that both mean messenger, both words have been translated in some verses as angel and in others as messenger. In the Old Testament God and Jacob, Moses, Israel, Joshua, Gideon, Jephthah, Saul, David, Abner, Hiram, Joab, Elisha, Amaziah and Ahaz, are all spoken of as sending angels (mal'ak) who were human men.

A human called an angel (mal'ak) is spoken of as going to Micaiah, Elisha's elders and Jehu, Jezreel and Job. Haggai is called an angel (mal'ak) and the book of proverbs says a king's wrath, a wicked man and a cruel human can be an angel. The Bible speaks of human angels (mal'ak) of a nation and calls the LORD'S spiritually blind servants and the Old Testament priest angels (mal'ak). It is clear that it was the common Hebrew language to call certain human men an angel (mal'ak) and that many angels of the Bible are human men both good and bad.

In the New Testament: John the Baptist and Jesus are both spoken of as human angels (mal'ak) and it is stated that they both sent human angels (mal'ak). Titus is spoken of as an angel (mal'ak) of the church and Rahab is said to have received angels (mal'ak) referring to two human men thus it is clearly seen that in many instances the English word angels (aggelos) which means messenger or representatives are often human men.

It appears that the Bible translators have in most instances translated the Hebrew word mal'ak to the English word angels when they are identified with God or heaven and translated it to the word messengers when the identification is with man or the earth, thus when man sends a mal'ak (angels) the translators of the Bible have translated the Hebrew word mal'ak to messenger, but when God sends a mal'ak the translators of the Bible have translated the Hebrew word mal'ak to angel. Throughout the Bible is very common language for human mal'ak's (angels) to be sent by prophets, Kings, rulers and Israel, therefore the words: -

- Do you not know that we are to judge angels? (v3).

In this context most likely refers to corrupt and self-serving human men who have great positions of authority, power and influence over both the religious world and the secular world and will apply to that glorious day when Christ returns as, King of kings and Lord of lords (Rev. 19:11-16) when the dead in Christ and the faithful, who are alive, will be gathered together in first resurrection (Rev. 20:4-5) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God (Rev. 5:9-10).

For further information see titles: -

- Angels.
- Resurrection.

Both titles are (ON WEBSITE MENU).

The unrighteous will not inherit the Kingdom of God.

1 Cor. 6:9-11 ----- ⁹Do 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 (effeminate in KJV), ¹⁰nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. ¹¹And 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.

It should be noted; here the word homosexuality comes from the Greek word malakos meaning effeminate which carries the idea of soft, i.e. fine (clothing) most likely referring the wealthy and rich and figuratively it carries the idea of a catamite which refers to a young boy kept by an adult man for sexual intercourse.

In Roman times Soldiers had young boys to carry their army gear and would use that boy to satisfy their sexual lust since there were not woman available. The word abusers, comes from the Greek word arsenokoites and means a sodomite which in biblical times referred to a citizen of Sodom. This is an enormously big topic and has caused a tremendous amount of hatred and cruelty toward those who do not deserve to be treated in such a manner.

If you are interested in understanding more please go to the title: -

- Same Sex Relationships (ON WEBSITE MENU).

You were Washed, Sanctified and Justified in the Lord Jesus Christ.

Washed: spiritually, means to be completely cleared and cleansed from all sin.

Sanctified: in this context carries the idea of being welcomed, approved of and set apart for God's glory.

Justified: here means to be vindicated from all wrong doing, it carries the idea of being supported, defended and exonerated and pardoned and acquitted from any fault and therefore counted blameless.

This is the wonder and splendour of the Good News of the Gospel and the enormity of God's grace, no matter what horrific background a person may come from, if they humble themselves and come to God in repentance and faith in the Lord Jesus Christ, not only are they are fully forgiven, accepted and all the terror of whatever maybe in their past is washed away before the eyes of God, but they are also delivered from the domain of darkness and transferred into the Kingdom of God's beloved Son (Colossians 1:13) thus one of the reasons the Gospel message is called the Good News.

All things are Lawful for Me.

1 Cor. 6:12-14 ----- ¹²"All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. ¹³"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. ¹⁴And God raised the Lord and will also raise us up by his power.

Paul's, words "All things are Lawful for me" obviously cannot literally embrace everything, (i.e., it would not be lawful for Paul to murder, rape and steal etc.), therefore Paul does not have in his mind things that are against the legal law of the land so what do the words, "All things are Lawful for me" mean? To help us understand we need to look at the context the statement is made in which is food and sexual immorality.

Both sexual passion and food are two of the strongest desires of the human body, (next to the desire to be loved and accepted).

It appears that Paul is saying to the Corinthian church that whatever is lawful according to the laws of the secular world are lawful for him, he can indulge in obsessive eating, drinking, sexual promiscuity, eating food offered to idols or any other religious act that others in the faith may not agree with and he is not breaking any laws, but some of these activities will not be helpful to his spiritual well-being therefore he will not be enslaved to anything, but rather only do those things that are good for him and his relationship with the Lord.

NOTE: since the Corinthian church tolerated sexual immorality amongst its members (i.e. the man sleeping with his mother) it is most likely some had imagined that because obsessive eating, drinking and sexual promiscuity etc., was not condemned by the laws of their country they could indulge in them.

Remember many of the Corinthian believers had most likely come out of pagan faiths which had no morality attached to their religions and in some actually encouraged sexual promiscuity thus it appears Paul is responding to this kind of thinking and without condemning anyone showing them the right attitude

Every sin is Outside the Body, but Sexual Sin is Against the Body.

1 Cor. 6:15-20 ----- ¹⁵Do 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! ¹⁶Or 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." ¹⁷But he who is joined to the Lord becomes one spirit with him. ¹⁸Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. ¹⁹Or do you not know that your body is a temple of the Holy Spirit in you whom you have from God? You are not your own, ²⁰for you were bought with a price. So glorify God in your body.

The words, "The two will become one flesh" is cited from the book of Genesis in which God states, "A man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (Gen 2:24).

God had declared that a man and his wife became one through sexual intimate union. Paul to deter brothers of the Corinthian church (and by extension any man united to Christ) from visiting prostitutes applies this same principle to the man who joins himself in a carnal union to a prostitute by stating that he also will become one flesh with her by joining himself to her body and her sin.

The words, "Becomes one body with her" means the man's body while in his union with the prostitute becomes one with her and in her sin (he is as guilty as she is) since he is sharing in her sinful practice, thus "He sins against his own body" because he is sexually joining his body to the prostitute and in doing so is uniting himself with another sinner, whereas all other sins do not involve the body being joined to another person's sin.

NOTE.

There are many other views on what Paul's words, "Becomes one body with her" mean, but at the end of all theology we all know that paying money to have sexual intercourse and earning money from a sexual relationship is not right.

Do you not know that your bodies are members of Christ?

The words, "He who is joined to the Lord becomes one spirit with him" (v17) carry the following three ideas: -

1. That those in Christ are joined with him in the spirit of love and have the same desire and motivation and live for the same purpose which is honour the name of our heavenly Father.
2. It means they are one spirit with him, in love, kindness, gentleness, compassion, forgiveness and grace etc., since these things express the character of Christ.
3. It refers to those in Christ having the presence of God's love in dwelling in their heart which comes through faith in the Lord Jesus Christ and our union with him.

You were bought with a Price.

The price Paul refers to is the life of God's only beloved Son. The Lord Jesus Christ laid down his life that we could be made righteous by faith apart from the law, self-effort and works. In spite of our sinful aberrations and dysfunctions God counts our faith in Christ as our righteousness it is imputed to us as a pure and free gift. The following verse shines a brilliant spotlight on the truth that God's love came to us long before we loved Him.

- We were reconciled to God by the death of his Son while we were enemies, how much more, now that we are reconciled, shall we be saved by his life (Rom 5:10).

Some in the Christian faith determine whether God loves them by their good or bad circumstances, meaning if their life is calm and blessed God loves them, but if it suddenly takes a turn for the worse and trouble comes they feel God has withdrawn his love, but this is superstition and judging God according to this world.

When anyone who believes in Christ doubts God's love all we have to do is look back to the bloodstained cross and see what it cost the heart of the Father to save us and how much his Son suffered so that we could have put upon us a royal crown and majestic robe of righteous apart from the law and works and not only be justified by faith, but granted eternal life in everlasting glory.

End