

CHAPTER SIX

Analysis

- A. Paul shows the shame involved in brethren going to court before pagan judges (1-11).
1. He asks a series of questions to get them to consider their sinful practice (1-4).
 - a) He indicates that such a thing was all but unbelievable by asking, "Would any one you dare to do this thing?"
 - (1) It was a fact that one of them had a matter against another (his neighbor) in the family of God.
 - (2) It was a fact that they were actually taking their differences before pagan judges to have them settled.
 - (3) It was also a fact that they could have gone to a wise brother to get help when differences arose.
 - b) He raises further questions to prove the issue that they could have settled their differences by laying them before wise brethren in the church.
 - (1) The question was designed to lift their thoughts from their petty problems to an exalted view of the church: "Don't you know that the saints shall judge the world?"
 - (a) He assumes that they should have known this.
 - (b) He asks, "If this is so, are you unworthy to judge the smallest matters (the little differences that arise among brethren)?"
 - (2) Another question points to an even greater responsibility of the saints, "Don't you know that we shall judge angels?"
 - (a) In asking the question, he assumes they should know this.
 - (b) "How much more easily can you judge things pertaining to this life (such as the differences between you)?"
 - c) He brings all the forces of these questions to bear on the problem before them:
 - (1) He assumes that they must also accept the responsibility of deciding matters pertaining to this life.
 - (2) He asks, "Are you going to set one up as judge who has no standing in the church (one who is a pagan and an outsider)?"

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2. He answers the problem raised by the questions (5-6).
 - a) He told them his purpose in the questions; it was to shame them for the thing they were doing.
 - b) The shame of this thing is indicated by another question:
 - (1) "Isn't there one wise man among you who can decide a problem between brethren?"
 - (2) Apparently they were ignoring this possibility for brother was going to law with brother.
 - (3) The shocking thing about it was this: they were displaying this weakness before unbelievers.
3. He shows why all this was wrong (7-11).
 - a) Lawsuits with one another defeat the purpose of the church.
 - b) Two questions suggest the better way:
 - (1) Why not rather take wrong?
 - (2) Why not rather be defrauded?
 - c) He raises the question that suggests the importance of the saints' real possession in contrast to the petty things over which they were going to court before the pagan unbelievers.
 - (1) He assumes that they did know about their inheritance in the kingdom of God.
 - (2) He makes it clear that the sinners of all categories will not inherit the kingdom of God. This seems to imply that if they stooped to such practices as going to law before pagans to the shame of the church they would not inherit the kingdom of God.
 - (a) He lists the kinds of sinners he had in mind: immoral persons, idolaters, adulterers, sensual persons; sodomites, thieves, covetous persons, and robbers.
 - (b) He reminds them that some of them had been in these categories.
 - (c) He shows them how they had escaped: "They got themselves washed, they were sanctified, they were justified in the name of the Lord Jesus Christ and in the Spirit of our God." This should have reminded them that this sin of going to law to the disgrace of God's saints was not to be tolerated.

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- B. Paul shows them that they were to flee from the sins against the body which is a temple of the Holy Spirit (12-20).
1. He presents the principles upon which he bases his argument for the correct use of the body (12-17).
 - a) He appeals to the law of expediency (12-14).
 - (1) He states the law and its limitations:
 - (a) All things have a lawful purpose in God's plan for His creatures.
 - (b) They may not, however, be used to enslave one.
 - (2) He gives an example to show what he means:
 - (a) Food is for the belly; the belly is equipped to handle food.
 - (b) But both of them will God bring to naught—they, in other words, have only a temporary value.
 - (3) He applies the principle to their immoral conduct:
 - (a) The body was not made to serve fornication; it was made to serve the Lord.
 - (b) The Lord will care for the body for God who raised Christ will raise us up through His power.
 - b) His second principle is based on the law of marriage, "the two become one flesh" (15-20).
 - (1) He uses another series of questions to cause them to think on the problem:
 - (a) "Don't you know that your bodies are members of Christ?" That is, they are members of the body of Christ, the church.
 - (b) An utterly abhorrent thought is expressed in the next question, "Shall I take the members of Christ's body and make them members of a prostitute?"
 - (c) The application of the principle of unity: one body (with the prostitute); one spirit (with the Lord).
 2. He gives instruction for overcoming the misuse of the body (18-20).
 - a) He says, "Flee from fornication."
 - b) He tells why he says this:
 - (1) All sins are without the body except the sin of fornication which is a sin against the body.

- (2) The all important reason: The body is a temple of the Holy Spirit.
- c) Therefore you are to glorify God in the body because you are not your own for you were bought with a price.

Going to Court Before Pagan Judges (1-11)

Text

6:1-11. Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? 2 Or know ye not that the saints shall judge the world? and if the world is 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? 4 If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? 5 I say this to move you to shame. What, cannot there be found among you one wise man who shall be able to decide between his brethren, 6 but brother goeth to law with brother, and that before unbelievers? 7 Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? 8 Nay, but ye yourselves do wrong, and defraud, and that your brethren. 9 Or 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 men, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

Commentary

Dare any of you.—Paul had expressed surprise that church people neglect their duty remove the immoral person from their midst (5:1-2). But when it came to the matter of brethren actually taking their differences before pagan judges to the disgrace of the whole church, he suggested that such a thing was all but unbelievable. Had they so forgotten the divine nature and purpose of the church? He had clearly pointed this out in the opening statements of this epistle. They were the church of God, but one would never know by what they were now doing.

having a matter against his neighbor.—Literally, against another; but the context shows that it is another in the family of God, for brother

was going to court against brother. Our translation supplies the word "neighbor" to bring out this idea. Difference could be expected to arise even between brethren. Many differences that do arise, however, could be avoided by the simple practice of the principles of Christianity. Selfishness and a desire to get what does not belong to one are often at the root of such differences. The principle of forgiveness and recognition of the rights of others will often settle such differences. Jesus taught the disciples to pray, "forgive our debts, as we also have forgiven our debtors." Perhaps greed and covetousness had led them to forget such practice.

go to law before the unrighteous.—The pagan judge was looked upon, and rightly so, as being unrighteous. It was probably difficult, though not impossible, to obtain justice in such courts. Jesus tells of one such judge who "feared not God, nor regarded man" (Lk. 18:4). Pilate was another such judge. He had examined the charges against Jesus and found Him innocent, but for fear of what the Jews might do, he consented to the crucifixion of our Lord. Before the multitudes, he took water and washed his hands saying, "I am innocent of the blood of this righteous man." Then he scourged Jesus and delivered Him to be crucified (Matt. 27:24). Paul found the same situation when he was brought before Gallio in Corinth (Acts 18:15) and later before Festus (Acts 25:9-11). Certainly, the Corinthian brethren were aware of this, but they disgraced themselves and the whole church by taking their differences before these unjust judges.

not before the saints.—Jesus had given the rule to follow in cases of difference between brethren (Matt. 18:15-35). The first thing was to go to the brother alone with a view to gaining the brother. If this failed he was to take one or two others with him in an effort to bring about a reconciliation. If this also failed, he was to tell it to the church. There was no suggestion here that would permit brethren to go to court before pagans. The saints should be able to settle their problems between themselves if they had proper regard for each other and for the sacredness and divine purpose of the church.

the saints shall judge the world.—Paul had just asked the question, "What have I to do with judging them that are without?" It was not his business to regulate the conduct of those who were outside the church; God was judging them. How then shall the saints judge the world? Through the preaching of the gospel the saints do share in Christ's rule in this age. "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the

potter are broken to shivers" (Rev. 2:26-27). "He that overcometh, I will give to him to sit down with me in my throne as I also overcame, and sat down with my Father in his throne (Rev. 3:21). Jesus indicated that the apostles would sit on twelve thrones in the time when men were being made new creatures—"the regeneration"—judging the twelve tribes of Israel (Matt. 19:28). While this has to do with the work of the apostles in which the saints also share through their part in preaching the gospel, it is possible that it may suggest that this rule may extend to all the world since the gospel is to be preached in all the world. This, it must be admitted, is only a possible fulfillment of Paul's statement about the saints ruling the world.

The conduct of saints is regularly expected to judge (by comparison) the conduct of the world. If some men can do what Christ requires, others can also. No man, then, can say that he is doing the sinful thing because he can't help it. Peter makes it clear that the good behavior of the saints, which the Gentiles behold, will answer the charges against them in the day of judgment (I Pet. 2:11-12). This can probably apply to situations of this life as well.

The point that Paul is making is this: Since your daily conduct will judge that of the world, why attempt to reverse the process by going to the unbelievers to decide your cases?

are ye unworthy to judge the smallest matters?—Two different courts are under consideration. In one, the saints are acting as judges in the highest courts as they judge the world and angels through the preaching of the gospel. In the other, brethren are to handle cases pertaining to this life such as differences among themselves. If the saints are to sit in the higher courts, are they unworthy to sit in the courts that handle things of this life? Must those who are destined to act as judges in courts pertaining to angels seek a settlement of differences between brethren in the courts that are presided over by the unjust pagans who are not even counted among the believers.

we shall judge angels.—Not only will saints judge the world, but they will also judge angels. Paul indicates that this will be true but does not state when or how it is to be done. This suggests that we should exercise caution in attempting to answer the problem.

All men will come before the judgment seat of Christ (II Cor. 5:10). Will this be true also of angels? What of angels that sinned who are committed to pits of darkness until the judgment (II Pet. 2:4)? An interesting suggestion that may have some bearing on the issue is found in Paul's statement that the manifold wisdom of God

will be made known to the principalities and powers in the heavenly places through the church (Eph. 3:10). The passage is difficult to understand. Who are the principalities and powers? They may be the heavenly hosts that surround the throne of God (Eph. 1:20-21), or they may be—and this is probably correct—the forces of wickedness that oppose Christ (Eph. 6:12). If the latter is true, then the church is God's means of demonstrating to the angels that rebelled against His authority that some men will serve Him out of their love for Him. The church is made up of those who deliberately choose to do God's will and refuse to do the bidding of Satan. If men can do this, angels certainly could have done so. The character and conduct of the saints then become a means of judging angels that sinned.

The point to remember, of course, is that saints will be exalted to this highest responsibility and should therefore be able to take care of such little things as the differences that may arise among them.

no account in the church.—Since they are to take care of matters that pertain to their own members, who is to act in the capacity of judge? Is it to be some unjust pagan? The very thought should have shamed the brethren who were doing this thing. Men who were not even members of the church were being asked to decide the problems of brethren.

It does not seem that this could be a reference to the least esteemed member of the church as if they were excusing themselves for going to the pagan judges by saying that they had no confidence in their own members.

one wise man.—Surely there was one wise man among them who could decide these matters. Ordinarily, it would be the task of an elder or the minister. The point is, he is to be a wise man, one who is well trained in the Word and experienced in such life situations.

This does not prohibit the Christian from defending himself against attacks of those who are not brethren. At Philippi, Paul was unjustly treated, but he demanded that he be given his rights as a Roman citizen (Acts 16:37). When he failed to get justice before Festus, he exercised his right as a Roman and appealed to Caesar (Acts 25:10).

a defect in you.—More accurately, defeat. Actually the church had already been defeated when it turned from brethren to pagans to settle its differences. They were defeated in their responsibility to judge the world and angels, for how could they act as judges in the higher courts if they couldn't settle matters of this life. They were defeated

in their reputation in the community, for quarreling brethren would have no standing even among pagans. They were defeated in their mission, for they were to win men to Christ, but how could they do so when they practiced things that caused the outsiders to look down on them? They were defeated in their stand against Satan when they permitted such things to arise, for strife and division are not of Christ. *Why not rather take wrong?*—Rather than cause the church to be disgraced before the pagan community, a better way would be to take wrong or be defrauded. No personal injury or material loss could possibly justify an injury to the church which is a temple of God. Do the brethren count themselves and their possessions of more value than Christ and His church? Rather than let the church be defeated in its mission to bring men to Christ, why not suffer a personal injury or loss? Viewed from the standpoint of their inheritance in the kingdom of God, the things men quarrel over are trivial indeed. One stands to lose his inheritance by such quarrels.

Be not deceived.—They were being led astray by the supposed importance of the things of this life. Paul calls them back to reality and truth by reminding them that no unrighteous person, inside or outside of the church, is to inherit the kingdom of God. He presents a long list of sinners to prove his point. It includes sins that were commonly associated with idolatrous worship. Adulterers, sensual persons, and homosexuals were guilty of sinning against the body. Drunkenness and abusive language often accompanied such sins. Thieves, covetous persons, and robbers had no lot in God's kingdom. Were covetousness and a desire to get what did not belong to them motivating brethren to go to pagan courts?

such were some of you.—The apostle does not say that all of them had been guilty of these sins before becoming Christians. Some of them had been. What they were now doing meant that they were going back to the state from which they had been rescued by the gospel of Christ. Peter has a word to say about such a thing: "It were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire" (II Pet. 2:21-22).

ye were washed, ye were sanctified, ye were justified.—All three take place in the one act of baptism. Baptism is a washing, not just in water, but in the blood of Christ. Ananias told Saul to get himself bap-

tized and wash away his sins because he had called on the name of the Lord (Acts 22:16). Water, of course, has power to cleanse "the filth of the flesh" (I Pet. 3:21), but God also assigns it a place in His plan to purify the soul by the blood of the Lamb (Eph. 5:26; Heb. 10:22). The blood of Christ blots out sin (Rom. 3:25), and cleanses the conscience (Heb. 9:13-14). The sinner reaches the blood of Christ when he is baptized into his death (Rom. 6:3-5; Rev. 7:14).

Sanctification is separation from sin and consecration to the service of the Lord. It is accomplished by obedience to the command of Christ that brings the sinner to His blood which separates him from his sin. Peter says that you have purified your souls in obedience to the truth (I Pet. 1:22). But you were redeemed from the vain manner of your life with precious blood, as of a lamb, even the blood of Christ (I Pet. 1:18-19). John says, "the blood of Jesus his Son cleanseth us from all sin" (I John 1:7).

Justification means acquittal or pardon. It is the pardon granted by the merciful heavenly Father to the sinner who has committed himself to the Lord Jesus Christ by faith that is expressed in obedience to His Word. "Much more then, being justified by his blood, shall we be saved from the wrath of God through him" (Rom. 5:9). In baptism, the blood of Christ washes away the sin and separates the sinner from his past life. Because of this, God pardons the sinner and removes his guilt. "Repent ye therefore, and turn again, that your sins may be blotted out" (Acts 3:19). God says, "I will be merciful to their iniquities, and their sins will I remember no more" (Heb. 8:12). Pardon, of course, does not remove the fact that the believer has sinned. John says, "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10).

After listing various classes of sinners, Paul says, "That's what some of you used to be." Now that they have been washed, sanctified, and justified, they are to act accordingly. They should not permit covetousness nor any other sin to cause them to bring the church into disgrace by going to law before pagan judges.

in the name of the Lord Jesus Christ.—The washing, sanctifying, and pardoning were done in the name of Christ, that is, by His authority. These things were also done within the limits set by the Spirit of our God—the Holy Spirit. The apostles spoke under the direction of the Holy Spirit when they stated the terms of pardon (John 20:21-23); Acts 2:4, 37-39). There is no acquittal from sins outside the limits prescribed by the Spirit of God as revealed in the Word.

*Sins Against the Body (12-20)**Text*

6:12-20. All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: 14 and God both raised the Lord, and will raise up us through his power. 15 Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. 16 Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 Or know ye no that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body.

Commentary

All things are lawful for me.—"All things" must be understood in the light of the context in which it is used. It cannot be assumed that Paul is suggesting that there is a place for such a thing as fornication. This and all other sins are proscribed by divine edict. "The wages of sin is death" (Rom. 6:23). Therefore, I assume that Paul means that there is a lawful purpose for all things which God created, and that purpose is not to be perverted through sin. That's why Paul declares that he will not be brought under the authority of anything. For example, there is a purpose for the appetite for food, but that appetite is not to be allowed to degenerate into the sin of gluttony. There is a divine purpose in sex, but the desire related to it is not to be perverted into the sins of fornication and adultery. God intended man to follow His instruction as to the purpose and use of food, sex, and all other powers with which man is endowed. Clear and specific regulations on all these matters are given in the Word of God for man's own good. *God shall bring to naught both it, and them.*—Some things have a time limit set for their usefulness. Food and the stomach have such a limit, that is, they are limited to this life. The body has an eternal purpose, however, for in it we are to serve and glorify the Lord in this

life, and in the end He will raise up our mortal bodies which shall be changed into the likeness of the body of Christ's glory (Phil. 3:20-21). This subject is discussed at length in chapter fifteen.

not for fornication, but for the Lord.—God intended that man should have a family and that children should be brought up in the nurture and admonition of the Lord. But the sins of immorality defeat the purpose of the Lord. We can glorify God in the body here by acting as Christians, and, in the glorified body of the resurrection, we can serve Him eternally.

the Lord is for the body.—The Lord provided for all the needs of man in the beginning. He provided food, work, mental and spiritual activity, and gave him woman as his counterpart in every regard. The Lord set wonderful powers in the body. He created it with remarkable recuperative powers when disease strikes, and many other things too numerous to mention. The Lord is also for the body so far as its eternal destiny is concerned. In the grace of God, there is provision to conquer death, "for as in Adam all die, so also in Christ shall all be made alive."

your bodies are members of Christ.—This is a spiritual relationship, for "he that is joined unto the Lord is one spirit" (v. 17). By using the facts of the marriage relationship, the apostle is pointing out the nature of the sin of immorality. "The twain shall become one flesh." The rule applied as well to immoral relationships of which some of them were guilty. "Shall I take away the members of Christ, and make them members of a harlot?" An utterly abhorrent thought. Yet this is exactly what some of them were doing. What an awful sin to so pervert the divine purpose of the body and destroy its relationship to the Lord. Therefore, Paul says, "Flee fornication."

he that committeth fornication sinneth against his own body.—There are two ways as indicated in this context in which this is done. The sin of fornication takes the body that belongs to Christ and makes it a member of the harlot. That is a sin against the body for, although it will raised from death, it will not be made to conform to the body of His glory—a wonderful promise for saints only. Fornication is also a sin against the body because it is intended to be a temple of the Holy Spirit. Obviously, this can not be while the body is given over to sin.

Paul is not discussing the fact that sin can bring disease and death to the body. Bad as this is, the greater sin against the body is severing it from its holy purpose in relation to Christ and the Holy Spirit. Other sins—for example, idolatry—could destroy this relationship

too, but they are outside of the body, that is, they do not affect the body in the same way.

your body is a temple of the Holy Spirit.—The fact that God, Christ, and the Holy Spirit dwells in the saints is clearly taught in the Bible. God is said to abide in them who keep His commandments. "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). "No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us, because he hath given us of his Spirit" (I John 4:12-13). We know that God is in us because of what He has revealed through His Spirit in the inspired Word.

Paul speaks of Christ living in him. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2:20). The Holy Spirit strengthens the inward man through equipping him with the whole armor of God so that Christ may dwell in the heart of the Christian through faith (Eph. 3:16-17).

A number of passages mention the indwelling of the Holy Spirit. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you" (Rom. 8:11).

The real problem is to determine what is meant by the facts so clearly stated that God, Christ, and the Holy Spirit dwell in the Christian. One needs to be on guard here, for many fantastic claims that cannot be substantiated by Scripture or practical reason have been made through the ages since the Bible was written. Whatever may be implied, it does not mean power to perform miracles, for this power was given to the apostles when they were baptized in the Holy Spirit and to those upon whom they laid hands. It does not mean illumination that enables one to understand the Word, for God created man with the capacity to understand thought in speech and writing. God spoke through the apostles and caused them to write in a manner that can be understood without any further aid of divine illumination. By this understandable Word, of course, He sheds light on many things we need to know. But we must observe the correct rules of interpretation in order to benefit from the light of the Word (Psa. 119:105). It is clearly implied in every instance where it is mentioned that the one in whom the Spirit dwells is under obligation to live such a life of purity as to reflect glory on God. It implies the necessity of keeping God's commands to love one another, to be crucified

to the world, to overcome Satan by using the armor of God, and to flee from fornication which is a sin against the body. In other words, the indwelling of the Holy Spirit calls for a holy life before God.

The apostle is using metaphorical language when he says, "Your body is a temple." A temple was a dwelling place for God. Pagans made a literal thing of this by making idols and setting them up in their temples. God's presence in the midst of ancient Israel was represented by the cloud that covered the tent of meeting and filled the tabernacle (Ex. 40:34-35). Metaphorical language, it should be remembered, does not lessen the importance of the lesson that Christians are to conduct themselves in a manner that shows their awareness of the presence of God at all times. What a difference this would make in the life of the church today!

We may get some help in understanding indwelling by an interesting explanation Paul presents in Rom. 7:15-20. He describes himself before he became a Christian by saying that he found himself doing things that he despised. Many a sinner has done the same thing. What caused him to do it? He says it was "sin that dwelleth in me." Sin became the tyrant that caused him to obey its will. He, of course, was responsible for letting sin have such control. But the point is, he was doing what Satan wanted him to do. That is what "indwelling" meant in that case.

The indwelling of the Holy Spirit, then, may mean the intelligent, willing, loving submission to what God says by the Holy Spirit in the revealed Word so that what one thinks, determines, and feels is under the direction of the Spirit through the Word. That, of course, will require the Christian to read and search the Bible to know what it actually says and to conduct himself in accordance with the divine instruction. It is the Word that was revealed to the apostles through the Holy Spirit that is to direct the life of the follower of Christ—nothing mystical about this, but it is practical and understandable. *ye were bought with a price.*—That price is the blood of Christ (I Pet. 1:18-19; Eph. 1:6; Rom. 3:25). Then the Christian belongs to God and is under obligation to serve Him.

glorify God therefore in your body.—Instead of serving sin and sinning against the body by robbing it of its rightful place in God's plan for His creatures, you are to prove by your conduct that you belong to God and that His Spirit dwells in you.

Summary

The Corinthian church had failed to settle the problems between themselves; they were guilty of bringing their differences before non-

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Christian courts with the result that the church was brought into disrepute.

The apostle's amazement at such conduct is expressed in his question, "Dare any of you who has a case against another take it to court before the unjust instead of settling it before the saints?" That they were qualified to settle matters that belong to this life—that is, things that belong to "the lowest courts"—is indicated by the fact that the saints are destined to judge not only the world but also angels. Since this is so, why should they go before those who are not even a part of the church but are a part of the group to be judged by the church to have such completely discredited persons settle their differences? They should have been ashamed. Surely there was some wise person among them who was capable of deciding between brethren so that brethren wouldn't have to go to court before unbelievers.

This meant just one thing: The church was suffering defeat in its purpose and mission. It would have been better for them to suffer wrong or be defrauded. Actually they were being unjust and were defrauding their brethren. Paul reminds them that the unjust—and it seems that this takes in both those in the church and those outside as well—shall not inherit the kingdom of God. In order that they might understand exactly what he meant, Paul presented a list of various types of sinners who will inherit the heavenly kingdom. Then he adds, "Some of you used to be such sinners." As Christians, their conduct should be different. Therefore, he says, "But you got yourselves washed, you were sanctified, you were justified." They had submitted to baptism and had gotten their sins washed away in the blood of Christ. As a result, the Lord had separated them from their sins and God, the Judge, had pardoned their guilt. The pardon was granted in the name of Christ within the limits set by the Spirit of God. Christ removes the guilt; the Holy Spirit, through the inspired apostles, reveals the terms of pardon.

Continuing the discussion of their failures in duty, Paul now considers the "law of expediency" in relation to the use of the body. Instead of glorifying God in the body, some were using the body as an instrument of sin. There is a limit placed on things that are called lawful. God's lawful purpose of things He created and powers He gave man can be abused. Paul argues that there is a lawful purpose for food and leaves the reader to imply the very evident conclusion that gluttony and drunkenness are sinful since they bring one under the power of food and drink. Hastening to the real issue, he says that immorality is an abuse of the body which was made for the service of

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the Lord. Since your bodies are members of Christ, it is unthinkable that you should make them members of a harlot. The law that makes "the two one flesh" applies in such a case also, but the one who serves the Lord becomes one spirit in relation to Him.

The urgent command is given: "Flee immorality." Always assume the attitude of one running away from this sin because fornication is a sin against the body which God intended to be the temple of the Holy Spirit. Since Christians are bought with the price of the blood of Christ, they are to glorify God in the body. Indwelling of the Spirit in relation to the Christian implies the necessity of living a holy life—one separated from sin.

Questions

1. What was Paul's attitude toward those in the church who were taking their differences to pagan judges for settlement?
2. How does the context explain "neighbor" as a reference to the brethren in the church and not pagan neighbors?
3. Is it possible for brethren to avoid differences between themselves at all times?
4. What are some of the causes of differences?
5. What principle did Jesus present to help prevent such differences?
6. What was the general opinion about pagan judges as to the possibility of obtaining justice in their courts?
7. Why were they called unrighteous?
8. What experience did Paul have with such judges?
9. What procedure did Jesus suggest to settle problems between brethren?
10. Before whom should the cases that arise between brethren be presented for settlement?
11. How are saints to judge the world?
12. What does Peter say about the good conduct of the saints in relation to the false charges of gentiles?
13. In what way were the church members reversing the procedure involved in their responsibility to judge the world?
14. What is meant by judging the smallest matters?
15. How are we to understand the fact that the saints will judge angels?
16. What happened to the angels that sinned?
17. Who are "the principalities and powers" mentioned in Ephesians?
18. In what way does the godly life of the church prove that Satan is wrong in opposing God who created man capable of choosing between right and wrong?

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19. How does the reference to judging angels prove that it was wrong to go before pagan judges to have the problems of brethren settled?
20. Who are meant by the expression, "those who are of no account in the church"?
21. What kind of persons should be sought out to help decide problems between brethren?
22. In what way should he be wise?
23. Do these regulations about court action prevent church members from defending themselves in court against outsiders?
24. What is the more accurate translation of the word rendered "defect"?
25. How was the church being defeated by going to court before pagan judges?
26. Why better to take wrong or be defrauded?
27. Does this suggest that the Christian is to follow the way of passive non-resistance?
28. Why did Paul say, "Be not deceived"?
29. How does the saint's lot in the kingdom of God help to conquer the desire to get what may not belong to him in this life?
30. Why are the brethren reminded that there are some who will not inherit the kingdom of God?
31. What sins had some of them been guilty of before they became Christians?
32. Why does Paul call this to their attention?
33. How are sins washed away in baptism?
34. What does "sanctified" mean?
35. What bearing does this have on their problem?
36. What does "justified" mean?
37. What bearing does it have on the problem of going before pagan judges?
38. What is meant by, "in the name of the Lord"?
39. What part does the Holy Spirit have in the acts of washing, sanctification, and justification?
40. How are we to understand what is implied by the expression, "All things"?
41. How does Paul apply the law of expediency to the issue of fornication in the church at Corinth?
42. How does Paul show that God has an eternal purpose for the body of man?
43. How has the Lord provided for the needs of the body?

CHAPTER SIX

44. What is meant by the statement that your bodies are members of Christ?
45. How does Paul use the law of marriage to explain his point about the sin of immorality?
46. What order did the apostle issue regarding fornication?
47. How does fornication become a sin against the body?
48. Do other sins affect the body? How?
49. What is said about God's presence in those who keep His word?
50. What did Paul say about Christ living in him?
51. Through what does Christ dwell in the heart of the Christian?
52. What is said about the indwelling of the Holy Spirit?
53. Does "indwelling" imply miraculous powers?
54. How does "indwelling" of the Holy Spirit call for a holy life before God?
55. What Old Testament teaching helps to understand the expression, "your body is a temple of the Holy Spirit"?
56. How does Paul's reference to "Sin that dwelleth in me" by way of contrast help to understand what is meant by the indwelling of the Holy Spirit?
57. What is required by way of character and conduct of the one in whom the Spirit dwells?
58. What price was paid for those in whom the Holy Spirit dwells?

For Discussion

1. Is the church of which you are a member actually glorifying God before the community?
2. If not, in what particulars is it failing to do so?
3. What practical suggestion can you make to correct any failure in this regard?