

The World is Watching

1 Corinthians Chapter 6

1 Corinthians 6:1 TPT Furthermore, how dare you take a fellow believer to court! It is wrong to drag him before the unrighteous to settle a legal dispute. Isn't it better to take him before God's holy believers to settle the matter?

Russell: Matter against another -- Applies only to differences between brethren in the Church; amongst the consecrated.

Before the unjust -- Speaking of the impropriety of the saints appealing to earthly Courts of Justice for adjustment of difficulties between themselves.

Before the saints -- The Apostle asks if there is not in their midst a single person in whose wisdom they could rely.

Guzik: Dare any of you is strong wording; Paul simply can't believe what these Corinthian Christians are doing.

b. **Having a matter against another:** Apparently, one Christian believed had been wronged by another, and sought justice in the local courts (**go to law before the unrighteous**).

i. The local judges sat in what was known as the *bema* seat of the civil magistrate, which was located in the heart of the marketplace. Because Greek culture found a good legal battle entertaining, anyone's lawsuit soon became public knowledge.

c. **Unrighteous** is literally *unjust*, in the sense of "not justified before God, not saved." Why are the Corinthian Christians trying to find *justice* from those who aren't *justified* before God?

i. Paul is using the term **unrighteous** in a religious sense, not a moral sense. It isn't that Corinthian judges were necessarily bad judges, but they were not Christians.

Would you bring your own fleshly brother to court? How much less your brother in Christ?

Apply Matthew 18:15-20. Follow the steps Jesus clearly lays out for us on dealing with disputes between brethren.

Such actions cause division. What are we told to do with those who cause divisions? Romans 16:17

1 Corinthians 6:2 TPT Don't you realize that we, the holy ones, will judge the universe? If the unbelieving world is under your jurisdiction, you should be fully competent to settle these

trivial lawsuits among yourselves.

Russell: Do ye not know -- We do know it. Our experiences now are fitting us to judge the world later, that we may do it successfully, courageously.

Shall judge: When they shall sit in the Great White Throne with the Redeemer, as his Queen.

Judged by you: -- You who are now receiving in the school of Christ the instruction and discipline necessary to enable you to sympathize with others in their trials and troubles.

Those who hope to be entrusted with the judgment of the world in the future must qualify now by a development of a high sense of mercy and love, as well as of justice.

To judge -- Paul judged according to God's Word and taught the Church to do the same.

Smallest matters -- If God is selecting the Church to be the future judges of the world, its members should certainly be no less fair and honorable and just in their decisions than the world, even now. Since we are to be judges in the weighty affairs of the next age, we ought to be able to judge in the small matters of the present.

1 Corinthians 6:3 TPT For surely you know that we will one day judge angels, let alone these everyday matters.

Russell: Shall judge -- Greek: krino, to govern, to test. Krino is used in referring to the judgment (trial) of the Millennial age.

Angels -- The fallen angels, fallen spirits, "The angels that sinned." (2Pe 2:4)

Those "angels which kept not their first estate," (Jud 1:6) of purity and obedience to God. Refers to a trial or testing of these spirits in prison who were once disobedient, in the days of Noah; this implies a hope for them. The holy angels need no trial, no judging.

If we will one day be entrusted to judge the most serious matter under Heaven and earth, how can we ever hope to be one of those Judges if we can't handle the smallest matters in our current lives?

1 Corinthians 6:4 TPT Don't you realize that you are bringing your issues before civil judges appointed by people who have no standing within the church?

1 Corinthians 6:5 TPT What a shame that there is not one within the church who has *the spirit of wisdom* who could arbitrate these disputes and reconcile the offended parties!

Russell: Wise -- Such as both the accuser and the accused would recognize, and whose judgment they would respect and follow.

Guzik: Is there not a wise man among you: The Corinthian Christians were proud of what they

thought was their “wisdom” ([1Co 1:18-31](#)). But their actions are showing that there was **not a wise man among** them!

Small problems neglected will eventually become big problems! It is easier to pull a weed when it first appears. Do not WAIT to resolve small matters, thinking they will eventually go away.

We should be embarrassed! The Church should not **Neglect** matters forcing brethren to seek other remedies!

1 Corinthians 6:6 TPT *It's not right for a believer to sue a fellow believer—and especially to bring it before the unbelievers.*

Russell: Before the unbelievers -- If they had no confidence in each other, they at least should not manifest more confidence in outsiders.

Guzik: Brother goes to law against brother: By his actions, Paul showed he was not against all legal action. In [Act 22:25](#); [Act 25:10-11](#), he appealed to Roman courts for his rights. However, Paul knew it was wrong when **brother goes to law against brother**.

- i. It is important for Christians to settle disputes among themselves according to God's principles. This can be done either through the church, or through Christian arbitration. But today, even as in Paul's day, there is no reason for Christians to sue one another.
- ii. Does this mean that it is permissible for Christians to sue non-believers who wrong them? This is an important question in our age where people are so ready to sue. Paul certainly does not bring up this specific issue, and he does not say the matter between Christians should be unresolved - only that it should be settled in the proper arena.
- iii. Paul is also not saying that Christians should have their own court system to handle *criminal* law. In [Rom 13:3-4](#), Paul says that it is appropriate for the state to handle criminal cases. Christians should, however, be able to handle *civil* cases among themselves. “Those in a religious community who *will not* submit to a proper arbitration, made by persons among themselves, should be expelled from the Church of God.” (Clarke)

2 Thessalonians 3:6 TPT Beloved brothers and sisters, we instruct you, in the name of our Lord Jesus Christ, to stay away from believers who are unruly and who stray from all that we have taught you.

2 Thessalonians 3:14 TPT Take special note of anyone who won't obey what we have written and stay away from them, so that they would be ashamed and get turned around.

We are to love our enemies—A brother in Christ is never an enemy! How much more should we love them?! We should never desire to force justice against another brother or sister.

1 Corinthians 6:7 TPT Don't you realize that when you drag another believer into court you're providing the evidence that you are already defeated? Wouldn't it be better to accept the fact that someone is trying to cheat and take advantage of you, and simply *choose the high road*? At times it is better to just accept injustice and even to let someone take advantage of you, rather than to expose our conflicts publicly before unbelievers.

Russell: Go to law -- Greek, krimati, (trials) referring to law suits. For brother to go to law with brother would not indicate that neither has much of the spirit of Christ, or much love for the cause they represent.

To be defrauded -- We should rather suffer wrong and take injury from a brother in Christ than take the matter before the world of unbelievers and thus risk a general odium upon the Lord's cause.

Guzik: The Corinthians were just like modern people: addicted to their own "rights." But in clinging to their rights so fiercely, they had already shown **utter failure**. Just by going to court against your brother, you already lose!

b. It would be better to **accept wrong**. It would be better to **let yourselves be cheated** than to defend your "rights" at the expense of God's glory and the higher good of His kingdom.

i. Paul was calling this man to do something hard to do: to give up what he deserved for the higher good of God and His kingdom. But the man who was wronged should not think Paul was asking him to take a loss. No one who accepts wrong for the sake of God's glory will be a loser.

ii. Ideally, the church should have settled the dispute. But if the church failed to do so, Paul was asking the man to trust in God, not in secular judges and lawsuits and courts.

iii. Paul isn't saying "why not suffer wrong instead of confronting the problem?" Instead, he is saying "why not suffer wrong instead of bringing your dispute before unbelievers?"

Do not repay evil for evil!

1 Thessalonians 5:15 TPT Resist revenge, and make sure that no one pays back evil in place of evil but always pursue doing what is beautiful to one another and to all *the unbelievers*.

1 Corinthians 6:8 TPT But instead you keep cheating and doing wrong to your brothers and sisters, and then request that unbelievers render their judgment!

Guzik: You yourselves do wrong and cheat: There is no place for dishonest dealing *by* Christians, but how much less place is there for dishonest dealing *among* Christians! How many have rejected the things of God and the fellowship of the saints because of dishonesty and cheating among Christians!

1 Corinthians 6:9 TPT Surely you must know that people who practice evil cannot possess

God's kingdom realm. Stop being deceived! People who continue to engage in sexual immorality, idolatry, adultery, sexual perversion, homosexuality,

1 Corinthians 6:10 TPT fraud, greed, drunkenness, verbal abuse, or extortion—these will not inherit God's kingdom realm.

Russell: Know ye not -- The Lord speaks to the New Creation.

The unrighteous -- The unjust. God's severity consists in his insistence upon absolute righteousness; his refusal to approve sin in any sense or degree.

The Apostle enumerates various sins in speaking of the forgiven Church. As these unjust things are examined individually they are all found to contain a weakness in favor of self at the expense of others; they all imply an injustice to others for the pleasure or advantage of self.

Not inherit the kingdom -- Not be joint-heirs with Christ in the kingdom--not inherit the glorious things which we have hoped for by the Lord's grace. The kingdom will not be made up of babes in Christ, but of overcomers, by spiritual development of growth in grace, knowledge and love.

Be not deceived -- Some take advantage of God's grace and mercy, and while willingly, knowingly indulging in sin, hope for justification in sin instead of from sin. We might deceive ourselves but we cannot deceive the Lord.

It behooves us to see that the sentiments of our hearts are continually in opposition to unrighteousness, to sin, to all in-equity.

Many are deceived, professing to be the Lord's people and yet blind to justice. They exercise too much mercy in dealing with their own shortcomings and not enough in dealing with those of others. It is in vain that we profess to be the Lord's people, profess to be the servants of righteousness and truth, and love these principles; if our conduct clearly demonstrates that we love unrighteousness.

Nor idolaters -- What is idolatry but selfishness, the idolizing of money or fame or influence or child or self or some other creature, exalted to, and receiving the honor due to the Almighty.

Nor effeminate -- Not merely gross violations. The words effeminate, covetous, revilers, extortioners, take in a vast multitude of proceedings more or less countenanced by the world; things with which we can have no sympathy.

Nor covetous -- Desiring to have, possess or enjoy something at the expense of others.

Nor drunkards -- No saint should ever be intoxicated. We are not to understand this to mean that no one who has ever been drunk can enter into the kingdom of God.

The class who have become dead to sin and alive toward God will desire to abstain from "every appearance of evil." (1Th 5:22)

Nor revilers -- Injurers of the feelings or reputations of others. We must not retaliate and revile our foes, nor even wish to do so. Evil speaking against others is a part of the filth of the flesh from which we must be cleansed.

Nor extortioners -- Accepting from others, either because of ignorance or stress of circumstances, money or valuables which are not fully, justly, righteously due.

Inherit the kingdom -- This statement of offenses which would debar from the Kingdom is to be a guide respecting offenses which should debar from fellowship in the Church.

No one of a murderous condition of heart, seeking to do evil to a brother, could possibly be of suitable character to be a joint-heir with his Master.

Guzik: Do you not know that the unrighteous will not inherit the kingdom of God? Paul is speaking strongly to the brother who did the wrong. “Don’t you realize how serious your sin is? ... Paul will not allow a “religious faith” that is separate from our *actions*. If a Christian can cheat and defraud his brothers without conscience, it may be fairly asked if he is a Christian at all!

This man who had wronged his brother is putting himself in bad company - in with **fornicators, idolaters, adulterers, homosexuals, sodomites, thieves, covetous, revilers, and extortioners**. And none of those who live characterized by these sins **will inherit the kingdom of God**.

i. No doubt, the man figured, “Sure, what I’m doing to my brother isn’t good. But it isn’t that bad.” Paul wants him to know just how bad it was.

ii. We shouldn’t think that a Christian who has committed an act of fornication or homosexuality (or any of the other listed sins) will be automatically excluded from the **kingdom of God**. Instead, since Paul describes these people by their sins, he means those who have their lives dominated and characterized by these sins. So then, is an occasional act of fornication or homosexuality no big deal to God? Of course it is; because it goes against everything we have been given in Jesus, and because a lifestyle of sin *begins* with single acts of sin.

iii. The man who cheated his brother had to see that if his life was dominated and characterized by this sin, as much as any of the other people Paul described, he should be just as concerned for his salvation as any of those other people!

d. **Nor homosexuals**: Since this is such a clear condemnation of homosexuality, those who would like to justify the practice say Paul is speaking of homosexual prostitution, not a “loving, caring homosexual relationship.” But taken in context, there is *no doubt* God is speaking of homosexual acts of all kinds with the words *malakoi* (**homosexuals**, which literally refers to male prostitutes) and *arsenokoitai* (**sodomites**, a generic term for all homosexual practice).

i. Paul was not writing in or of a “homophobic” culture. Homosexuality was rampant in Paul’s culture; fourteen out of the first fifteen Roman emperors were bisexual or homosexual. At the very time Paul was writing, Nero was emperor. He had taken a boy named Sporus and had him castrated. He then married him (with a full ceremony), brought him to the palace with a great procession, and made the boy his “wife.” Later, Nero lived with another man, and Nero was declared to be the other man’s “wife.”

ii. In this list of sins, homosexuality (not some “special” version of homosexuality) is described. But it is described right along with other sins, many of which those who so strongly denounce homosexuals are themselves guilty of. Can **fornicators** or **adulterers** or the **covetous** or **drunkards** rightly condemn homosexuals? Of course not.

iii. Christians err when they excuse homosexuality, and deny that it is sin. But they also err just as badly when they single it out as a sin God is uniquely angry with.

There is **NO** defense for **ANY** immorality in the Church. **DO NOT**: condone, justify, tolerate, or **neglect** it! However, there is always a path to RESTORE a brother or sister who sins, even for gross sin / immorality.

1 Corinthians 6:11 TPT **It’s true that some of you once lived in those lifestyles, but now you have been purified from sin, made holy, and given a perfect standing before God—all because of the power of the name of the Lord Jesus, the Messiah, and through our union with the Spirit of our God.**

Russell: Were some of you -- Speaking of some very vicious traits of character. When you loved sin, you were aliens from God and he had nothing to do with you.

Ye were once in darkness, but now are ye light in the Lord. (Eph 5:8)

But ye are washed -- Whatever you were through the fall, you have been redeemed from that condition. "The blood of Jesus Christ, his Son, cleanseth us from all sin." (I Joh 1:7)

Ye are sanctified -- A setting apart or separation; first, a consecration, and second, the performance of that consecration in our daily life. This sanctifying comes not merely through the reading of the truth, or mental application of the truth, but through heart-thinking on the truth

God sanctifies by the truth, by giving an opportunity to share in Christ's sacrifice. "Sanctify them through thy truth." (Joh 17:17)

Ye are justified -- Ye are holy. Or cleansed from Adamic sin by accepting in faith the testimony of God. The cleansing of justification by faith is for the purpose of cleansing us that we might be acceptable sacrifices. It was after you turned from sin, that you were brought into the position of a son.

In the name of the Lord Jesus -- If you had not turned from sin, then Jesus would not have received you and acted as your Advocate.

By the Spirit -- The spirit of truth. Through the channel of the spirit of holiness, the spirit of God, which we have received. The power which enables us to live up to our consecration vows is the Spirit or mind of our God of which we receive.

Guzik: And such *were* some of you. Paul clearly puts it in the past tense. These things are never to mark the life of a Christian, and if they do, they must be immediately repented of and forsaken.

iii. "Security in Christ there is, to be sure, but it is a false security that would justify sinners who have never taken seriously 'but such *were* some of you.'" (Fee)

f. **But you were washed . . . sanctified . . . justified:** God's great work for us in Jesus Christ is described in three terms.

i. **You were washed:** We are washed clean from sin by the mercy of God ([Tit 3:5](#)). We can have our sins washed away by calling on the name of the Lord ([Act 22:16](#)). We are washed by the work of Jesus on the cross for us ([Rev 1:5](#)) and by the Word of God ([Eph 5:26](#)).

ii. **You were sanctified:** We are set apart, away from the world and unto God, by the work of Jesus on the cross ([Heb 10:10](#)), by God's Word ([Joh 17:19](#)), by faith in Jesus ([Act 26:18](#)), and by the Holy Spirit ([Rom 15:16](#)).

iii. **You were justified:** We are declared "just" before the court of God; not merely "not guilty," but declared to be "just" before Him. We are justified by God's grace through the work of Jesus on the cross ([Rom 3:24](#)), by faith and not by our own deeds ([Rom 3:28](#)).

iv. God can take the kind of people described in [1Co 6:9-10](#) and make them into the kind of people described in [1Co 6:11](#)! How great is the work of God!

Flee Sexual Immorality

1 Corinthians 6:12 TPT *It's true that our freedom allows us to do anything, but that doesn't mean that everything we do is good for us. I'm free to do as I choose, but I choose to never be enslaved to anything.*

Russell: All things -- Paul did not consider that "absolutely all things" were lawful unto him; nor did he suppose that any sane man would so interpret him. Some so misconstrued the Apostle's words at the time, declaring that evil might be done if good would follow.

Guzik: ([1Co 6:12](#)) A principle for sexual purity among Christians: what is *permitted* is not our only guide for behavior.

In both 1 Corinthians 5 (in the section dealing with the sexual immorality of a certain member of the Corinthian church) and in 1 Corinthians 6 (in the section where certain sinners are described), Paul has brought up the issue of the sexual conduct of Christians. Now, he will address some of the questions and problems the Corinthian Christians had in regard to understanding and doing what God wanted them to do in regard to sex.

b. **All things are lawful for me:** This was probably a phrase Paul had used in teaching the Corinthian Christians about Christian liberty. We could just hear Paul telling the Corinthians exactly what he told the Colossians in [Col 2:16-17](#) : that when it comes to what we eat or drink or on what day we worship the Lord, **all things are lawful for me**. I am at liberty, and I should not let anyone put me under bondage, and legalists are prone to do.

c. **But all things are not helpful:** The Corinthian Christians were taking the idea **all things are lawful** and applying it to areas Paul, or the Lord, never intended. They were using their “liberty” as a license to sin.

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

d. **I will not be brought under the power of any:** In this phrase, Paul uses a verb he uses again only in [1Co 7:4](#), in the context of a husband and wife having “authority” over each other’s bodies. Paul may be saying **I will not be brought under the power of anybody** (as in a prostitute).

Do anything: NOT practice immorality

1 Corinthians 6:13 TPT Some have said, “I eat to live and I live to eat!” But God will do away with it all. The body was not created for illicit sex, but to serve and worship our Lord Jesus, who can fill the body with himself.

Russell: God shall destroy -- Greek, *katargeo*, utter destruction.

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

b. But Paul will not let them take that slogan, which applies to irrelevant food restrictions, and apply it to sexual immorality, because **the body is not for sexual immorality but for the Lord, and the Lord for the body.**

i. Because of our lustful sexual appetites, it may seem that God *did* make our bodies for sexual immorality. But God did not make our bodies that way; sinful Adam did. We see the wisdom in God’s design for the body and for sexual purity when we look at the problems of unplanned pregnancies and sexually transmitted diseases. These are the price one pays in the body for using the body in a way the Lord never intended - **the body is not for sexual immorality.**

c. One day God **will destroy** our stomachs, in the sense of being dependent on food and affected by hunger (though, there will be food and eating in heaven). Yet, our bodies themselves - in their moral character, relevant to our sexual conduct - will be raised up by the Lord at the resurrection. So, what we do with our bodies in regard to food does not affect us in the same way what we do with our bodies in regard to sex.

We use “rational lies” to deceive ourselves.

1 Corinthians 6:14 TPT Now the God who raised up our Lord from the grave will awaken and raise us up through his mighty power!

Russell: By his own power -- It is of God that the dead are to be raised, but by Jesus. Our Lord is the Father's agent in carrying out the entire plan of redemption.

We must never forget the **POWER** of God.

1 Corinthians 6:15 TPT Don't you know that your bodies belong to Christ as his body parts? Should one presume to take the members of Christ's body and make them into members of a harlot? Absolutely not!

1 Corinthians 6:16 TPT Aren't you aware of the fact that when anyone sleeps with a prostitute he becomes a part of her, and she becomes a part of him? For it has been declared: The two become a single body.

Guzik: Do you not know: Apparently, many of the Corinthian Christians *did not* know, and thought their sexual conduct with prostitutes was not connected with their relationship with Jesus.

b. **Your bodies are members of Christ:** When an individual Christians commits sexual immorality, it disgraces the entire body of Christ, linking the body of Christ to immorality.

c. **He who is joined to a harlot is one body with her . . . one flesh:** In their sexual relationship, a husband and wife become "one flesh" in a way that is under God's blessing. In sex outside of marriage, the partners become "one flesh" in a way that is under God's curse.

i. A person desiring a casual sexual encounter may not *want* to become one flesh with their partner; but in some spiritual sense, they do. Part of their being is given to that person, and it means there is less to give to the Lord and to the partner God intends for them. In the Biblical understanding of sex, there is no such thing as "casual sex."

ii. Since we belong to Jesus - body, soul, and spirit - we have no right to give any part of ourselves away to an "unauthorized" person! "By being joined to her [a prostitute] in *porneia* the believer constitutes someone else, outside of Christ, as the unlawful lord over one's own body." (Fee)

iii. "Sex outside of marriage is like a man robbing a bank: he gets something, but it is not his and he will one day pay for it. Sex within marriage can be like a person putting money into a bank: there is safety, security, and he will collect dividends." (Wiersbe)

A defiled sacrifice is an **unacceptable** sacrifice.

1 Corinthians 6:17 TPT But the one who joins himself to the Lord is mingled into one spirit with him.

Guzik: He who is joined to the Lord: In the heat of lustful passion, spiritual things may seem far away. Yet, at the root of most lustful passion is the desire for love, acceptance, and adventure - all of which is far better, and more completely, satisfied in a **one spirit** relationship with the Lord instead of with sexual immorality.

You don't only defile yourself, you defile the Church, which is Christ's body, so you defile Christ.

1 Corinthians 6:18 TPT *This is why you must keep running away from sexual immorality. For every other sin a person commits is external to the body, but immorality involves sinning against your own body.*

Guzik: Flee: Paul doesn't tell us to be brave and resist the lustful passion of sexual immorality, but to flee from its very presence. Many have fallen because they underestimated the power of lustful passion, or thought they would "test" themselves and see how much they could "take."

i. Instead, we should follow the example of Joseph, who fled from sexual immorality - even when it cost him something to do so ([Gen 39:7-21](#)).

ii. "Some sins, or solicitations to sin, may be *reasoned* with; in the above cases, if you *parley* you are undone; *reason* not, but FLY!" (Clarke)

b. **Flee sexual immorality:** Paul does not say that Christians should flee sex, only sexual immorality. God gave sex as a precious gift to mankind, and uses it powerfully to bond husband and wife together in a true one-flesh relationship. So as [Heb 13:4](#) says, the marriage bed is undefiled - the sexual relationship between husband and wife is pure, holy, and good before God.

c. **Sexual immorality:** We are reminded Paul uses the Greek word *porneia*, which refers to a broad range of sexual sin. To **flee sexual immorality** means more than just to not have sexual intercourse with someone we are not married to.

i. It means to flee sexual gratification short of, or apart from, intercourse with someone we are not married to.

ii. It means to flee sexual gratification or thrills one might find from pornographic videos, movies, magazines, books, or Internet materials.

d. **Sins against his own body:** Paul isn't saying sexual immorality is *worse* than any other sin; but he does teach that sexual sin has a unique effect on the body; not only in a physical way, but also in a moral and spiritual ways.

We must develop a fear and hatred of all immoral practices so much that it causes us to **RUN** away from all appearance of it. Like a food or a smell that repulses us. If we have no taste for sin and do not enjoy the odor, we will stay away from it.

1 Corinthians 6:19 TPT *Have you forgotten that your body is now the sacred temple of the Spirit of Holiness, who lives in you? You don't belong to yourself any longer, for the gift of God, the Holy Spirit, lives inside your sanctuary.*

Russell: Body is the temple -- The new mind, dwelling in the old body and using it, constitutes that old body thenceforth a temple of God, and gives to that body a holiness or sanctity. Every faithful, consecrated child of God is a royal residence of the King of kings, a holy sanctuary.

As the Church will be the temple of God, perfect on the heavenly plane, so each member begotten of the holy spirit as a new creature, has to that extent God dwelling in his mortal body.

Holy Ghost -- Let us have the holy Spirit ruling in our mortal flesh; and then how can we have other than the peace of God ruling there.

Ye are not your own -- Your time, talent, influence, money, all that you consider precious or in any degree valuable, properly belong to God.

Guzik: Your body is the temple of the Holy Spirit: A temple is a place sacred to God, and pure from immorality. If it is true we are filled with the Spirit, it must influence our sexual behavior. And if we commit sexual immorality as Christians, we are polluting God's temple.

- i. Earlier, in [1Co 3:16](#), Paul had said the church as a whole was the **temple of the Holy Spirit**. Now, he says the same is true, in a spiritual sense, of individual Christians.
- b. Because our body is **the temple of the Holy Spirit**, our bodies belong to God, and not to ourselves: **You are not your own . . . for you were bought with a price.**
 - i. Any honest person will take better care of something that doesn't belong to them. Our bodies belong to God. They are His purchased possession. We don't have the right to pollute and abuse God's property!
 - ii. This principle applies to more than our sexual conduct. If our bodies belong to Jesus, we also have no right to be idle with, or wasteful of, what belongs to Him. Our bodies should be put to use glorifying God! (**Therefore glorify God in your body**). "Your body was a willing horse when it was in the service of the devil, let it not be a sluggish hack now that it draws the chariot of Christ." (Spurgeon)
- c. Because our body is **the temple of the Holy Spirit**, we have God Himself living within us. This means we have a strength, a power, living within us to give us power over the sins of the flesh. We should expect sexual purity from Christians more than from those who are not, because they do not have the Spirit of God living within them as we do.
- d. Some Christians think that the devil cannot possess a Christian's spirit or soul, but that a Christian's body can be filled with demons, so that the Christian must have those demons cast out by another person. But Paul makes it clear that our bodies belong to Jesus just as much as our spirits. He is the owner of my body, and He is not sub-letting to demons!

The Holy Spirit of **GOD** cannot dwell in a defiled filthy temple.

1 Corinthians 6:20 TPT You were God's expensive purchase, paid for with tears of blood, so by all means, then, use your body to bring glory to God!

Russell: For ye -- The "ye" class; the Church.

Bought with a price -- "Even the precious blood of Christ." (1Pe 1:19) The ransom-price. At the very foundation of all Christian doctrine lies the doctrine of the ransom; a corresponding price for Adam's sin.

The One who bought us not only risked his own life, but sacrificed it on our behalf, that we might be rescued from eternal death. We belong to one who has the right to command and require implicit obedience. This seems to imply that we had something. Having recognized Christ as our Redeemer, we are called upon to renounce sin.

Personal responsibility to the Redeemer who purchased, and to the heavenly Father who provided the gracious arrangement, lies at the foundation of all true consecration to God in Christ. To the heart of the natural man these sentiments are very objectionable; but to the heart fully in harmony with God and the divine plan they are precious words, full of comfort and joy.

Glorify God -- To the very best of your ability. When we consider the greatness, majesty and glory of our Creator, the proposition of our text seems astounding. In what way is it possible for any of our race to add to the glory of the Heavenly Creator? All should feel the responsibility of making some return to the One who has made so bountiful provision for our needs. Use all that you have energetically in the divine service. R5436:5

In your body -- By using it to God's glory and praise. The giving up of the will by which our lives and bodies are controlled. Any misuse of talents, either through intoxication or otherwise, would be a misuse of our stewardship.

IF you are TRULY redeemed, you agreed to become a slave to Christ. Do not be a disobedient slave.

By their fruits, you shall know them. Those in our midst who continue to practice such things are NOT of us. Do NOT tolerate sin in the Church.