

1 Cor Sermon Series Chapter 6

Final Outline:

1. Lawsuits within the Church (6:1-11)
 1. Lawsuits (1-6)
 2. Moral Laxity (7,8)
 3. Correction (9-11)
2. Fornication / Sexual Immorality (6:12-20)
 1. Sexual Immorality (12-17)
 1. Slogan and Correction
 1. Everything is permissible (slogan)
 1. But not beneficial (correction)
 2. Will not be mastered by anything (correction)
 2. The body not for sexual immorality
 1. The body is for the Lord
 2. The body is part of the Lords body
 1. We should not prostitute the Lords body
 3. God raised Christ, and will raise us
 2. Correction (18-20)
 1. COMMAND: Flee Sexual Immorality (18)
 2. COMMAND: Glorify God With Your Body (19, 20)

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Cross References

6:5 -> 1 Cor 4:4

6:12 -> Gal 5:1, Rom 6:16

6:15-17 -> James 4:4

Closing

1 John 1:9

Rom 10:9

Matt 10:32-33

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Within the major outline

Impurity and Moral Laxity 1 Cor 5:1-7:40

Sexual Impurity (5:1-13)

Lawsuits (6:1-11) (We are here)

Fornication (6:12-20) (We are here)

Marriage (7:1-40)

1 Cor Sermon Series Chapter 6

If any of you has a dispute against another, how dare you take it to court before the unrighteous, and not before the saints? Or don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the trivial cases? Don't you know that we will judge angels—how much more matters of this life? So if you have such matters, do you appoint as your judges those who have no standing in the church? I say this to your shame! Can it be that there is not one wise person among you who is able to arbitrate between fellow believers? Instead, brother goes to court against brother, and that before unbelievers!

As it is, to have legal disputes against one another is already a defeat for you. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves do wrong and cheat—and you do this to brothers and sisters! Don't you know that the unrighteous will not inherit God's kingdom? Do not be deceived: No sexually immoral people, idolaters, adulterers, or males who have sex with males, no thieves, greedy people, drunkards, verbally abusive people, or swindlers will inherit God's kingdom. And some of you used to be like this. 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.

GLORIFYING GOD IN BODY AND SPIRIT

“Everything is permissible for me,” but not everything is beneficial.

“Everything is permissible for me,” but I will not be mastered by anything.

“Food is for the stomach and the stomach for food,” and God will do away with both of them. However, the body is not for sexual immorality but for the Lord, and the Lord for the body. God raised up the Lord and will also raise us up by his power. Don't you know that your bodies are a part of Christ's body? So should I take a part of Christ's body and make it part of a prostitute? Absolutely not! Don't you know that anyone joined to a prostitute is one body with her? For Scripture says, **The two will become one flesh.** But anyone joined to the Lord is one spirit with him. Flee sexual immorality! Every other sin a person commits is outside the body, but the person who is sexually immoral sins against his own body. Don't you know that your body is a temple of the Holy Spirit who is in you, whom you have from God? You are not your own, for you were bought at a price. So glorify God with your body.

Draft Outline

The passage has two major thoughts that fit into the book as a whole.

1. Lawsuits within the Church (6:1-11)
2. Fornication / Sexual Immorality. (6:12-10)

Within each major thought, I've broken down the passages into the ways they fit into and support the main thoughts of the author.

1. Lawsuits within the Church (6:1-11)
 1. Lawsuits (1-6)
 2. Moral Laxity (7,8)
 3. Correction (9-11)
2. Fornication / Sexual Immorality (6:12-20)
 1. Sexual Immorality (12-17)
 1. Slogan and Correction
 1. Everything is permissible (slogan)
 1. But not beneficial (correction)
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 2. The body not for sexual immorality
 1. The body is for the Lord
 2. The body is part of the Lords body
 1. We should not prostitute the Lords body
 3. God raised Christ, and will raise us
 2. Correction (18-20)
 1. COMMAND: Flee Sexual Immorality (18)
 2. COMMAND: Glorify God With Your Body (19, 20)

→ If any of you has a dispute against another, how dare you take it to court before the unrighteous, and not before the saints? Or don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the trivial cases? Don't you know that we will judge angels—how much more matters of this life? So if you have such matters, do you appoint as your judges those who have no standing in the church? I say this to your shame! Can it be that there is not one wise person among you who is able to arbitrate between fellow believers? Instead, brother goes to court against brother, and that before unbelievers!

→ As it is, to have legal disputes against one another is already a defeat for you. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves do wrong and cheat—and you do this to brothers and sisters! Don't you know that

Emphasis

if we can't judge trivial matters of this life, how could we judge angels?

we live by a different standard than unbelievers

surely someone is able!

which is the point I believe Paul is making here.

Emphasis

Emphasis!

Exhortation

the unrighteous will not inherit God's kingdom? Do not be deceived: No sexually immoral people, idolaters, adulterers, or males who have sex with males, no thieves, greedy people, drunkards, verbally abusive people, or swindlers will inherit God's kingdom. ^{Hope} And some of you used to be like this. 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.

Sexual Immorality

"Everything is permissible for me," but not everything is beneficial. "Everything is permissible for me," but I will not be mastered by anything. "Food is for the stomach and the stomach for food," and God will do away with both of them. However, the body is not for sexual immorality but for the Lord, and the Lord for the body. God raised up the Lord and will also raise us up by his power.

Sexual Immorality
→ Don't you know that your bodies are a part of Christ's body? So should I take a part of Christ's body and make it part of a prostitute? Absolutely not! Don't you know that anyone joined to a prostitute is one body with her? For Scripture says, **The two will become one flesh.** But anyone joined to the Lord is one spirit with him.

Glorify God
→ **Flee** sexual immorality! Every other sin a person commits is outside the body, but the person who is sexually immoral sins against his own body. Don't you know that your body is a temple of the Holy Spirit who is in you, whom you have from God? You are not your own, for you were bought at a price. So **glorify** God with your body.

SENTENCE If any of you

ELABORATION **has a dispute** against another, how dare you **<✓take it to court^k before the unrighteous, ✓>^C and <✗not before the saints? ✗>**

SENTENCE ² Or **<□don't you know□>** that **[TP the saints^{TP}]** will judge the world?

SENTENCE And **[CD if the world is judged [TP by you, TP]CD]** are you unworthy to judge the trivial cases?

SENTENCE ³ **<□Don't you know□>** that we will judge angels—how much more matters of this life?

PRINCIPLE ⁴ **<✗[CD So if you have such matters, do you appoint as your judges^{CD} those [LD who have no standing^l in the church? LD] ✗>**

SENTENCE ⁵ I say this to your shame!^m

^C Unbelievers; 6

SENTENCE $\langle \times \rangle^{CP}$ Can it be CP that there is not one wise person among you

SUB-POINT who is able to arbitrate between fellow believers? $\langle \times \rangle^n$

SENTENCE $^6 \langle \checkmark \rangle$ Instead, $\langle \checkmark \rangle$ brother goes to court against brother, $\langle + \rangle$ and that before unbelievers! $\langle + \rangle \langle \checkmark \rangle \langle \checkmark \rangle^0$

PRINCIPLE $^7 \langle \times \rangle$ As it is

SUB-POINT, to have legal disputes against one another is $[^{TM} \text{already}^{TM}]$ a defeat for you. $\langle \times \rangle^p$

SENTENCE $\langle \checkmark \rangle$ Why not rather be wronged? q

SENTENCE Why not rather be cheated? $\langle \checkmark \rangle^r$

SENTENCE 8 Instead, $[^{TP} \text{you yourselves}^{TP}]$ do wrong and cheat— $\langle + \rangle$ and you do this $\langle + \rangle$ to brothers and sisters!

SENTENCE $^9 \langle \square \rangle$ Don't you know $\langle \square \rangle$ that $[^{TP} \text{the unrighteous}^{TP}]^S$ will not inherit God's

kingdom?^t

COMPLEX <□ Do not be deceived: □> No sexually immoral people

BULLET , idolaters

BULLET ,^u adulterers,^v

BULLET or males who have sex with males,^{D,w}

BULLET¹⁰ no thieves

BULLET ,^x greedy^y people

BULLET , drunkards

BULLET , verbally abusive people,^z

BULLET or swindlers^{aa}

SENTENCE will inherit God's kingdom.

SENTENCE¹¹ <× And some of you used to be [TP like this. TP] ×>^{ab}

SENTENCE But <✓ you were washed, you were sanctified,^{ac} you were justified

^D Both passive and active participants in homosexual acts

BULLET in the name of the Lord Jesus

BULLET Christ and by the Spirit of our God. ✓>

GLORIFYING GOD IN BODY AND SPIRIT

SENTENCE ¹² <✗_[TP] “Everything^{TP} is permissible^{ad} for me,” ✗>

SENTENCE but <✓not everything is beneficial. ✓>

SENTENCE <✗ “Everything is permissible for me,” ✗>

SENTENCE but <✓I will not be mastered by anything. ✓>

SENTENCE ¹³ [_T “Food^T ^{ae} is for the stomach and [_T the stomach^T] for food,”

SENTENCE [_{TP} and God^{TP}] will do away with <+both of them.+>

SENTENCE [_T However, the body^T] <✗is not for sexual immorality✗> ^{af} but <✓for the Lord, ✓>

SENTENCE and [_T the Lord^T] for the body.

SENTENCE ¹⁴ [_{TP} God^{TP}] raised up <+the Lord

SENTENCE <+and will also+> raise us+> up by his power. ^{ag}

SENTENCE¹⁵ <☐ Don't you know ☐ > that [TP your bodies TP] are a part of Christ's body?^{ah}

PRINCIPLE So should I take a part of Christ's body and make it part of a prostitute?

SENTENCE Absolutely not!

SENTENCE¹⁶ <☐ Don't you know ☐ > that [TP anyone joined to a prostitute TP] is one body with her?

SUPPORT <☐ For Scripture says, The two will become one flesh. E, ai

SENTENCE¹⁷ [TP But anyone joined^{aj} to the Lord TP] is one spirit^{ak} with him.

SENTENCE¹⁸ **Flee**^{al} sexual immorality

SENTENCE [TP! Every other sin^F a person commits TP] is outside the body,

SENTENCE [TP but the person who is sexually immoral TP]^{am} sins against his own body.

SENTENCE¹⁹ <☐ Don't you know ☐ > that [TP your body TP] is

^F Lit Every sin

a temple^{an} of the Holy Spirit^{ao} who is in
you,^{ap}

SUB-POINT whom you have from God?

SUB-POINT You are not your own,

SUPPORT²⁰ for you were bought^{aq} at a price.

SENTENCE So **glorify** God with your body.^G

^G Other mss add *and in your spirit, which belong to God.*

System Guide Customizations: Word by Word (Bible Reference)

Word by Word

The English-Greek Reverse Interlinear Christian Standard Bible: New Testament

1 Corinthians 6:1

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; | CSBNT

If any of you has a dispute against another, how dare you take it to court before the unrighteous, and not before the saints | CSB

Τολμᾷ Tolma If any of you has a dispute against another, **how dare you** take it to court before the unrighteous, and not before the saints?

τολμάω *tolmaō* **dare; show boldness**

Paul specifically uses this word 'with boldness' to contrast their bold behavior here with their lack of action on the inestious man.

verb, present, active, indicative, third person, singular

Sense: to dare – to be courageous enough to try or do something.

BDAG dare, bring oneself to (do someth.)

LSJ Quarterly Record; undertake, take heart; to do; bear

DBL Greek dare

πρᾶγμα pragma If any of you has **a dispute** against another, how dare you take it to court before the unrighteous, and not before the saints?

πρᾶγμα *pragma* **matter; thing; deed**

noun, accusative, singular, neuter

Sense: concern (matter) – some situation or event that is thought about and discussed; often of concerns for which (legal) remedy is sought.

BDAG deed, thing, event, occurrence, matter; undertaking, occupation, task; thing, matter, affair; dispute, lawsuit

LSJ deed, act; act

DBL Greek event; undertaking; lawsuit

ἔχων echōn If any of you **has** a dispute against another, how dare you take it to court before the unrighteous, and not before the saints?

ἔχω *echō* **have**

verb, present, active, participle, singular, nominative, masculine

Sense: to have – to have or possess, either in a concrete or an abstract sense.

BDAG have, own; have, have as; have, hold (to), grip; have on, wear; can, be able; consider, look upon, view; have; to have; include in itself, bring about, cause; it is, the situation is; be (in a certain way); hold fast, be next to, be next

LSJ check

DBL Greek possess; hold on to; hold a view; wear; be able to; experience; be; bring about; have

ἕτερον heteron If any of you has a dispute against **another**, how dare you take it to court before the unrighteous, and not before the saints?

ἕτερος *heteros* **other; another**

adjective, accusative, singular, masculine

Sense: other (of two) – not the same one or group already mentioned or implied; usually out of two possibilities of the same kind.

BDAG other; another, different

LSJ

DBL Greek different; another; homosexual intercourse

κρίνεσθαι *krinesthai* If any of you has a dispute against another, how dare you **take it to court** before the unrighteous, and not before the saints?

κρίνω *krinō* **judge; pass judgment on**

verb, present, passive, infinitive

Sense: to be judged – to be brought to account for one's actions and sentenced accordingly, often in a courthouse setting and before a judge.

BDAG select, prefer; judge, pass judgment upon, express an opinion about; pass an unfavorable judgment upon, criticize, find fault with, condemn; judge, think, consider, look upon; reach a decision, decide, propose, intend; judge, decide, hale before a court, condemn; hand over for judicial punishment; see to it that justice is done

LSJ separate, put asunder, distinguish

LTW to pass judgment, to make a judgment.

ἀδίκων *adikōn* If any of you has a dispute against another, how dare you take it to court before the **unrighteous**, and not before the saints?

ἄδικος *adikos* **unjust; unrighteous**

adjective, genitive, plural, masculine

Sense: unrighteous person – a person characterized by unrighteousness and godlessness.

BDAG unjust, crooked; unjust

LSJ wrongdoing, unrighteous, unjust; unjust in; towards; plays unfairly; so unjust as to

DBL Greek unbeliever

ἁγίων *hagiōn* If any of you has a dispute against another, how dare you take it to court before the unrighteous, and not before the **saints**?

ἅγιος *hagios* **holy; holy one**

adjective, genitive, plural, masculine

Sense: holy one (person) – a person who is morally pure; though possibly not to the exclusion of ritual purity.

BDAG dedicated to God, holy, sacred; holy; pure, perfect, worthy of God; that which is holy; sanctuary; the holy one; the holy ones

As in 5:1–13, Paul has more to say about the failure of the church to settle disputes than he does about the actual offenders, and, as in previous sections of the letter, Paul constructs his argument within an eschatological framework.

Their behavior is no different from the world. Instead of “becoming what they are” the Corinthians are “behaving like they were” (6:11)