

Chapter Six

In Chapter Six Paul continues to contrast the church and the world. Just as we are not charged with judging outsiders (1st Cor. 5:12,13), neither should we turn to outsiders to judge among ourselves (1st Cor. 6:1-8). The dividing line between believers and unbelievers is not one of behavior, but one of redemption (1st Cor. 6:9-11). Rather than living as the world lives, the washed, sanctified, and justified believer ought to conduct their lives in a profitable manner for the glory of Jesus Christ (1st Cor. 6:12-20).

Ecclesiastical Jurisdiction

1. “How dare you!” is the theme of this passage. “Dare” may be the fourteenth word of 1st Corinthians 6:1 in the NASB, but it is the **first** word in the Greek text. (“Dare” comes first in the KJV, NKJV, ASV, Darby, & YLT). Τολμᾶ τις ὑμῶν πράγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων;
 - a. Pres.act.ind. τολμᾶω #5111: *dare, have the courage, be brave enough* (Matt. 22:46; Mk. 12:34; 15:43; Lk. 20:40; Jn. 21:12; Acts 5:13; 7:32; Rom. 5:7; 15:18; 1 Cor. 6:1; 2 Cor. 10:2,12; 11:21_{x2}; Phil. 1:14; Jd. 9). ἀποτολμᾶω #662: *to assume boldness, make bold* (Rom. 10:20). Noun τόλμα = *audacity*. Noun τολμητής #5113: *bold, audacious person* (2 Pet. 2:10). Adverb τολμηρότερον #5112: *rather boldly* (Rom. 15:15).
 - b. Pres.mid.inf. κρίνω #2919: *to judge; to engage in a judicial process, hale before a court; mid.&pass. go to law* (Matt. 5:40; LXX: Isa. 50:8; Hos. 2:4; Job 9:3; 13:19). μετὰ with someone (1 Cor. 6:6) or ἐπὶ before someone (1 Cor. 6:1).
2. “Before the unrighteous and not before the sanctified.” The chosen venue for this judicial episode is what makes the activity so audacious.
 - a. ἐπὶ τῶν ἀδίκων. ἄδικος #94: *unjust, unrighteous*. Opp. δίκαιος #1342: *righteous, just, fair* (Matt. 5:45; Acts 24:15; 1 Pet. 3:18). Opp. εὐσεβής #2152: *godly, devout* (2 Pet. 2:9).
 - b. οὐχὶ ἐπὶ τῶν ἁγίων. ἅγιος #40: *set apart, holy, sanctified, saint*.

If any of you have a dispute with another Christian, how dare you go before heathen judges instead of letting God's people settle the matter? GNT

3. “Do you not know” indicates that they should know (1 Cor. 6:2 cf. 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24).
4. The saints will judge the world (1 Cor. 6:2). οἱ ἅγιοι τὸν κόσμον κρινούσιν.
 - a. How can we possess such judgment?
 - 1) All judgment has been given to the Son (Jn. 5:22).
 - 2) The Church is made alive, raised up, and seated in the heavenly places **in Christ** (Eph. 2:5,6). Our present position looks ahead to a future possession (Eph. 2:7).
 - 3) Future surpassing-grace blessings include the judicial functions of reigning with Christ (Ps. 149:5-9; Matt. 19:28; Lk. 22:28-30; 2 Tim. 2:12; Rev. 2:26,27; 3:21; 20:4).
 - b. “The world is judged by you” in present time, the Church is in the position of world-judges, but not yet in possession of the indictment (Jn. 12:31 cf. Col. 2:14 for written indictments).
5. “Are you not competent” means “you are most certainly competent.” ἀνάξιοι ἔστε κριτηρίων ἐλαχίστων;
 - a. ἀνάξιος #370 ^{Hapax}: *unworthy*. Opp. of ἄξιος #514: *weighing, befitting, worthy*.
 - b. κριτήριον #922: *the place where judgment is given, judicial bench* (1 Cor. 6:2,4; Jas. 2:6).
 - c. ἐλάχιστος #1646: *least, smallest* (Matt. 25:40; Eph. 3:8).
6. The Church's judicial function is not limited to the human subjects of the κόσμος, but also extends to the angelic subjects of the κόσμος (1 Cor. 6:3a). Note: all judgment (Jn. 5:22) includes angelic judgment.
 - a. The devil and his angels have an appointed judgment and place of eternal destruction (Matt. 25:41).
 - b. Certain fallen angels that crossed into the human domain for cross-breeding purposes have a particular judgment awaiting them (2 Pet. 2:4; Jude 6).
7. Logically, a Body that is prepared and equipped for eternal judgments is “much more” worthy to adjudicate temporal-life matters (1 Cor. 6:3b). βιωτικός #982: *pertaining to biological life* (Lk. 21:34; 1st Cor. 6:3b,4a). βίος #979: *temporal (biological) life* (Mk. 12:44; Lk. 8:14; 15:12,30; 21:4; 1st Tim. 2:2; 2nd Tim. 2:4; 1st Jn. 2:16; 3:17).

8. The Corinthians were seating (submitting to an acknowledged authority) no-accounts to render decisions between them (1st Cor. 6:4b).
 - a. βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε. If then therefore you are having temporal-life judicial hearings.
 - b. τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ. The no-account ones in the church. Perf.pass.ptc. ἐξουθενέω #1848.
 - ① to show by one's attitude or manner of treatment that an entity has no merit or worth, *disdain* (1st Cor. 1:28 *despised*; 2nd Cor. 10:10 *contemptible*);
 - ② to have no use for something as being beneath one's consideration, *reject disdainfully*;
 - ③ to regard one another as of no significance and therefore worthy of maltreatment, *treat with contempt*.
 - c. τούτους καθίζετε; You are seating these no-accounts?
9. Turning to worldly methods for resolving conflicts is shameful for believers in a local church (1st Cor. 6:5a). ἐντροπή #1791: *shame*. Used 2x2vv (1st Cor. 6:5; 15:34). v. ἐντρέπω #1788 *to shame* used 9x (1st Cor. 4:14; 2nd Thess. 3:14).
10. One wise man is sufficient to render a judgment (1st Cor. 6:5b; cf. Phil. 4:2,3).
11. When brothers (ἀδελφοί) engage one another in secular court, it is an automatic defeat for them and for Christ (1st Cor. 6:7a).
12. It is preferable to be wronged or defrauded than to wrong or defraud others by bringing a fellow believer before a secular court (1st Cor. 6:7b,8).

The Dividing Line (1st Cor. 6:9-11)

1. For the fifth time in this book, and the third time in this chapter, Paul delivers a “do you not know” rhetorical question (1st Cor. 6:9).
 - a. The unrighteous will not inherit the kingdom of God. ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν.
 - 1) ἄδικοι Nom.Masc.pl. ἄδικος #94: *unrighteous*.
 - 2) κληρονομήσουσιν v.3pl.fut.act.ind. κληρονομέω #2816: *to be an inheritor, inherit*. Used 18x. The noun, κληρονομία #2817 is used 14x. κληρονόμος #2818: *heir* is used 15x.
 - b. This seemingly obvious doctrinal truth is the subject of much deception. “Do not be deceived.” μὴ πλανᾶσθε. Pres.pass.imper. πλανᾶω #4105: *to be led astray, deceived*.
2. “The list” of 6:9,10 is quite similar to “the list” of 5:11. All six categories of 5:11 are repeated, with four additional categories given.
3. The Corinthians volitional forgetfulness of the dividing line between the unrighteous and the righteous caused three separate problems.
 - a. Misapplication and unwarranted acceptance of leaven in the assembly (1 Cor. 5:9-13).
 - b. Lawsuits against one another under the authority of unbelieving judges (1 Cor. 6:1-8).
 - c. A forgotten sense of grace received (1st Cor. 6:11 cf. Lk. 7:47).
4. The issue of inheritance makes this context one of positional truth and salvation by grace.
 - a. Works of unrighteousness may become characteristically descriptive of a person, but they do not cause anybody to forfeit salvation.
 - b. Works of “righteousness” can likewise become characteristically descriptive of a person, but they can never cause anybody to earn salvation (Eph. 2:8,9; Tit. 3:5).
5. Whatever we were apart from Christ is no longer what we are judicially or positionally in Christ (1st Cor. 6:11). Such were some of you,
 - a. But you were washed. ἀλλὰ ἀπελούσασθε. aor.mid.ind. ἀπολούω #628: *to wash* (oneself).
 - b. But you were sanctified. ἀλλὰ ἡγιάσθητε. aor.pass.ind. ἀγιάζω #37: *to set apart, sanctify*.
 - c. But you were justified. ἀλλὰ ἐδικαιώθητε. aor.pass.ind. δικαιώω #1344: *to declare righteous*.

The effect of the death of Christ on the relation of the believer to a righteous God is to justify him, Romans 5:9; the guilt of sin having been put away, the justified sinner stands before the Judgment Seat uncondemned, 5:2.

The effect of the death of Christ on the relation of the believer to a Holy God is to sanctify him, Hebrews 10:10; 13:12; the defilement of sin having been put away, the sanctified sinner enters into the Holiest, 10:19.

Therefore God is said to have made Christ unto us both “righteousness and sanctification,” 1 Corinthians 1:30. And as it is evident that there are no degrees of justification, so there are no degrees of sanctification; a thing is set apart for God, or it is not, there is no middle course; a person is either in Christ Jesus, justified and sanctified, or he is out of Christ, in his sins and alienated from God.¹

6. The reminder of salvation by grace through faith is a good rebuke and prompt for present application (1st Cor. 6:12-20; cf. Rev. 2:5). Positional sanctification motivates experiential sanctification.

The Profitable Life

1. Behavior is irrelevant for salvation (1st Cor. 6:9-11), but entirely relevant to the Christian Way of Life (1st Cor. 6:12-20). The literary form of this passage is a “diatribe” and the rhetoric of this message is most effective.

2. Verse 12 utilizes a figure of speech known as “anaphora” (like sentence-beginnings). This verse contains two parallel antithetical statements.

A but B A but C

The transitive property of equality can then properly identify B&C. (If A=B and A=C then B=C).

3. All things are lawful for me (1st Cor. 6:12). Πάντα μοι ἔξεστιν.
 - a. This had apparently become proverbial to the Corinthians. Paul uses it here, and in 1st Cor. 10:23.
 - b. ἔξεστιν ^{#1832}: *to be authorized for the doing of something, it is right, is authorized, is permitted, is proper.* Related to ἐξουσία ^{#1849}: *freedom, right, authority.*
 - 1) All things (πάντα) belong to us (1st Cor. 3:21-23). As we belong to Christ and He belongs to the Father.
 - 2) All authority (ἐξουσία) has been given to Christ (Matt. 28:18), and we are in Christ (Eph. 1:3,19-23).
 - c. Having freedom under the permissive will sphere of “all things” does not remove us from the authority of the One who has given us “all things” (1st Cor. 15:27).
 - d. Liberty does not equal license (1st Cor. 6:12; 10:23; Gal. 5:13; 1st Pet. 2:16). The believer’s freedom is not to be understood under the false belief of Antinomianism.

4. Irenaeus cited this verse and applied the principle of “all things” being lawful to the principle of human volition (Iren. 4,37,4).

No doubt, if any one is unwilling to follow the Gospel itself, it is in his power [to reject it], but it is not expedient. For it is in man’s power to disobey God, and to forfeit what is good; but [such conduct] brings no small amount of injury and mischief. And on this account Paul says, “All things are lawful to me, but all things are not expedient;” (1st Cor. 6:12) referring both to the liberty of man, in which respect “all things are lawful,” God exercising no compulsion in regard to him; and [by the expression] “not expedient” pointing out that we “should not use our liberty as a cloak of maliciousness (1st Pet. 2:16), for this is not expedient.

5. “All things are permitted for me” is the affirmative statement given twice. It has two negative statements given in contrast, establishing the boundaries for the affirmative statement.
 - a. Present tense: All things do not profit. ἀλλ’ οὐ πάντα συμφέρει. Pres.act.ind. συμφέρω ^{#4851}: *to be advantageous, be profitable.* cf. “for the common good” (1st Cor. 12:7).

¹Vine, W. (1997, c1996). *Collected writings of W.E. Vine*. Nashville: Thomas Nelson.

- b. Future tense: I will not be mastered by anything. ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. Fut.pass.ind. ἐξουσιάζω #1850: *to be master of any one, exercise authority over one; (pass) to be brought under the power of anyone.*
Are lawful (ἐξεστίν). There is a play between this word and ἐξουσιασθήσομαι *be brought under the power,* which can hardly be accurately conveyed to the English reader. The nearest approach to it is: “*all things are in my power, but I shall not be brought under the power of any.*”²
6. Profitability is either assured or abandoned when mastery is either seized or surrendered.
7. Momentary gratification cannot take precedence over eternal gratification (1st Cor. 6:13).
- Food, wine, sex, etc. are all designed to meet the body’s needs.
 - Food, wine, sex, etc. also provide for the body’s gratification pleasure.
 - Food, wine, sex, etc. can all be misused and abused for carnal pleasure (lust).
 - God’s purpose is eternal, not momentary, and that includes His purpose for our bodies.
 - All things are for the Lord (Col. 1:16).
8. God the Father has already raised the Lord Jesus Christ, and has promised to raise us as well (1st Cor. 6:14). ἐξεγείρω #1825: *to awaken someone; raise up; raise (from the dead).* “The manuscripts vary greatly, some having the present and some even the aorist” (A.T. Robertson).
- ἐξεγερῆι fut.act.ind. Ἰ^{46c1} ⋈ C D³ K L Ψ 33. 1881 Ἰ vg sy^h co; Ir^{lat} Tert Meth Ambst
 - ἐξηγήρειν aor.act.ind. Ἰ^{46c2} B 6. 1739 pc it vg^{mss}; Ir^{lat v.l.} Or^{1739mg}
 - ἐξεγείρει pres.act.ind. Ἰ^{11.46*} A D* P 69 88 1241^s pc
9. Paul’s preaching on profitable practices includes three more “do you not know” questions (1st Cor. 6:15-19).
- The believer is a Member of the Body of Christ (Rom. 12:5; 1st Cor. 12:27; Eph. 5:30), and the believer’s body is a member of Christ (1st Cor. 6:15a).
 - Harlotry, and all other forms of fornication takes a member of Christ’s (the believer’s body) and makes it one flesh with another (1st Cor. 6:15b,16; Gen. 2:24).
 - The believer’s body is a sanctuary of the Holy Spirit and not a temple to Aphrodite! (1st Cor. 6:19)
10. The believer is commanded to flee fornication. Pres.act.imper. φεύγω #5343: *to flee.* Fornication (1st Cor. 6:18; 2nd Tim. 2:22) and idolatry (1st Cor. 10:14) are the biggest dangers that Members of the Church are commanded to flee.
11. Fornication is unique among all forms of sin (1st Cor. 6:18).
- Every sin is an offense against God’s absolute standard of righteousness, and creates a barrier between the believer and God (Ps. 66:18; Isa. 59:1-2).
 - Fornication is also an offense against the physical body with the consequence of physical defilement (1st Cor. 7:34; 2nd Cor. 7:1).
12. The physical body of the believer is a sanctuary of the Holy Spirit (1st Cor. 6:19).
P= Principles learned from doctrinal studies on Moses’ tabernacle, Solomon’s temple, Ezekiel’s temple, etc. are applicable to the believer’s physical body.
13. Our redemption demands our glorification of God even in our fallen bodies (1st Cor. 6:20; 1st Thess. 5:23).
- Our bodies are presented as living sacrifices (Rom. 6:13,19; 12:1).
 - Physical life and physical death are circumstances through which our bodies may exalt Christ (Phil. 1:20).

²Vincent, M. R. (2002). *Word studies in the New Testament* (Vol. 3, Page 1-215). Bellingham, WA: Logos Research Systems, Inc.