**1 Corinthians 6**

*As a part of his admonition against divisiveness, he deals with the fact that some were suing their brethren in a secular court. He warns that their unrighteousness is characteristic of the ungodly lost, and reminds them of their sanctification. He warns against fornication. (Synopsis by Stan Cox)*

1. Reported Problems **(1:10-6:20)** *– “For it has been declared to me concerning you, my brethren…”* **(1:11)**.
   1. Division **(1:10-4:21)**.
   2. Putting up with sin in the congregation – specifically, sexual immorality **(5:1-13)**.
   3. Legal problems among brethren – proper way to deal with them **(6:1-11)**.
      1. Paul introduces the problem of taking brethren to court **(6:1-6)**.
         1. The Corinthians had the audacity to take each other to court before the unrighteous. This took boldness due to the obvious sinful nature of such practice **(v. 1)**.
         2. Because they would judge the world and angels, the Corinthians should be capable of judging the *“things that pertain to this life”* **(v. 2-3)**.
         3. It is ironic that they brought their disputes with each other before pagan judges who did not hold the same principles and values as they. There should be one among them wise enough to make the proper judgment. Bringing disputes between brethren before the world is shameful **(v. 4-6)**.
      2. The root of unrighteousness in the problem at hand **(6:7-11)**.
         1. The act of taking a brother in Christ to court is in and of itself unrighteous. It does not reflect a Christ-like conduct. Instead of enduring offenses, they caused offenses **(v. 7-8)**.
         2. This unrighteous conduct will keep them out of heaven. They lived unrighteous lives before obeying the gospel, but were washed of such uncleanness and should live accordingly **(v. 9-11)**.
   4. Sexual Immorality – fornication **(6:9-20)**.
      1. The purpose of the body **(v. 12-14)**.
         1. There are liberties we can engage in, but our bodies are not for this purpose. If such liberty enslaves us, we have misunderstood the place of liberties **(v. 12-13a)**.
         2. Sexual immorality, despite what the Corinthians were told or believed, is not a liberty. Our bodies are for the Lord, and should be used in such a way that reflects the hope of our pure state when we are made like Christ in the resurrection **(v. 13b-14)**.

*Outline continued on back. 🡪*

* + 1. Our bodies are members of Christ **(v. 15-18)**.
       1. As Christians, our bodies are members of Christ. When fornication with a harlot is committed, our bodies become one with the harlot **(v. 15-16)**.
       2. Christians are to be so involved with the ways of Christ that their spirits are one with His. For this reason, fleeing sexual immorality is imperative. When fornication is committed, it is an offense against your own body **(v. 17-18)**.
    2. Our body is the temple of the Holy Spirit **(v. 19-20)**.
       1. Our body, like the temple, is a holy place for the dwelling of Deity. Just like the temple belonged to God, so do our bodies, and we cannot do with them as we wish. God bought us, and owns us **(v. 19-20a)**.
       2. For this reason, we are to take all measures to use our bodies to glorify God **(v. 20b)**.

**Questions**

1. How might bringing disputes that are within the church before the world hurt the reputation of the church **(v. 1-8)**?
2. How does Paul say, *“all things are lawful for me,”* after condemning various acts of unrighteousness in verses 9-10 **(v. 12)**? What are the limits of use concerning these *“lawful”* things **(v. 12)**?
3. How is sexual immorality a sin against one’s own body **(v. 18)**?

**Another Question to Consider**

How might the world suggest the Holy Spirit dwells in us **(v. 19)**? How does this contradict the teaching of Scripture? How does the Holy Spirit dwell in us?