

240630-1 1Co 6, 9-20, Are You of Them That Inherit the Kingdom—CThurman

There were some members that had disputes with other members of their church. Rather than applying to Christ's doctrine to settle the offense, they took their brethren to the courts of the Gentiles to render a verdict. This act completely diminished the importance of the church and the vital connection that the members have to one another. It would have been far better that the offended brother to suffer the wrong than to drag this thing before the world to see. And this leads to the thought which follows, which is, What kind of people are you? Are you of the righteous, or of the unrighteous? Are you of them which shall inherit the kingdom of God. Or are you of them which shall not inherit the kingdom?

9 ¶ Know ye not that the unrighteous shall not inherit
be allotted a part (in)
be heir (of)

unrighteous, of the adj. ἄδικος, ἀ privation, negative particle + δίκη, judgment, tss. both *unjust (6.1)*, *unrighteous (6.9)*.

shall ... inherit, κληρονομήσουσιν, 3pl. fut. of the verb κληρονομέω, κληρος tss. *a lot, a part, a heritage* + νέμομαι *to allot*; κληρονομέω, tss. *to inherit, to be heir*.

the kingdom of God?

Paul, in the form of a question, points out that those whose lives are characterized by wrongdoing are not of those that shall inherit the kingdom. This is the testimony of God's word throughout. Those that live in sin are not Christ's.

*Jn.8.34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth (ποιῶν, part. pres. of ποιέω, is doing, is practicing) sin is (3s. pres. of εἰμί) the servant of sin.
35 And the servant abideth (3s. pres. of μένω) not in the house for ever: [but] the Son abideth (3s. pres. of μένω) ever.*

36 *If the Son therefore shall make you free (3s. aor. subj.), ye shall be (2pl. fut.) free indeed.*

1Jn.3.4 ¶ *Whosoever committeth (ποιῶν, part. pres. of ποιέω, is doing, is practicing) sin transgresseth also the law: for sin is the transgression of the law.*

5 *And ye know that he was manifested to take away our sins; and in him is no sin.*

6 *Whosoever abideth (μένων, part. pres. of μένω, is abiding) in him sinneth (3s. pres.) not: whosoever sinneth (part. pres., is sinning) hath not seen (3s. perf.) him, neither known (3s. perf.) him.*

7 *Little children, let no man deceive you: he that doeth (ποιῶν, part. pres. of ποιέω, is doing, is practicing) righteousness is righteous, even as he is righteous.*

8 *He that committeth (ποιῶν, part. pres. of ποιέω, is doing, is practicing) sin is of the devil; for the devil sinneth (3s. pres.) from the beginning (he cannot stop, he doesn't stop). For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

9 *Whosoever is born of God doth not commit (ποιεῖ, 3s. pres. of ποιέω, do, practice) sin; for his (God's) seed remaineth (abides) in him: and he cannot (is unable to) sin, because he is born of God.*

10 *In this the children of God are manifest, and the children of the devil: whosoever doeth (ποιῶν, part. pres. of ποιέω, is doing, is practicing) not righteousness is not of God, neither he that loveth ἀγαπῶν part. pres. of ἀγαπάω, is loving) not his brother.*

Those that can continue in sin, that are able live in sin, which suffer no chastening from the Lord, have no part in the kingdom of God.

Chastening: every human being, as a part of Adam's fallen race suffers in some way in the experiences of life. They suffer setbacks, trouble, hate, sickness, and death. These are what is the common experience of everyone, and are not the result of God's chastening hand for sin. If we can live in sin we are not Christ's no matter what we might profess. But if when we become disobedient and connect to that we come into trouble *which moves us to repent* to correct our

lives, then we have good reason to believe we have reason to believe we are truly Christ's.

Understand what Paul is saying here. There is no kingdom of God ahead for this one. Such persons have neither a spiritual perception of the kingdom nor entered into it. (cf. Jo.3.3, 5)

The God-called saints of the church at Corinthian were envying, striving and standing apart from one another (3.3), very likely separating into cliques around those ministers that were instrumental in their conversion to Christ (1.10; 3.5). Rather than mourning over their brother that had fallen into the sin of fornication so that he might be removed as a member of their congregation, they became puffed up. And others were taking their brethren to law before the unbelieving to settle their disputes rather than seeking resolution by the wisdom of the brethren. And there were other issues too, perhaps some were failing to marry believers, the church was remiss to support their laborers in the word, some were puffed up with knowledge, failing to respect the roles of men and women in the congregation and keeping order in the body, not appreciating the varying spiritual gifts that Christ had imparted to the members of the church, and some had turned away from the doctrine of the resurrection. Again, this begs the question, What kind of people are you? Are you of the righteous or the unrighteous?

With these words, Paul questions the behavior of not one brother in Christ, but of the mass of the congregation. They are conducting themselves as if they have no vital interest in the kingdom of God. He would hope to see some indication of the reality of Christ dwelling in them. The brother that has defrauded his brother ought to right the wrong to his brother. But the injured brother should have suffered the hurt and trusted the LORD to judge the matter. His failure to do this puts a question mark over the reality of his faith. The failure on the part of both the offender and the offended calls into question the reality of the profession of faith in Christ.

Imperative

Be not deceived: neither fornicators, nor idolaters, nor adulterers,

Go not out of the way

Wander, Err not

(Don't be mistaken on this point! Are you of those which shall inherit the kingdom of God when it comes into reality on this earth?)

be ... deceived, πλανᾷσθε, 2pl. pres. imper. of the verb πλανᾷω, tss. to go astray, to err, to deceive, to go out of the way, to wander, to seduce.

adulterers, μοιχοὶ, pl. noun of μοιχός, and always tss. with the English adulterer. There are three different noun forms and two different verbs, but these are all tss. with some form of the English adultery, i.e., an adulterous generation, an adulteress, to commit adultery, an adulterer.

nor effeminate,

(feminine homosexual)

nor abusers of themselves with mankind,

(masculine homosexual)

effeminate, μαλακοὶ, nom. pl. masc. of the adj. μαλακός, tss. soft ([3], Mt.11.8, twice); Lk.7.25), effeminate (1); the feminine homosexual.

abusers of themselves with mankind, ἀρσενοκοῖται, nom. pl. of the noun ἀρσενοκοίτης, ἀρσὴν adj. tss. male + κοίτη noun tss. bed, conceive, chambering; ἀρσενοκοίτης, is twice in the NT and tss. 1Co.6.9, abusers of –selves with mankind, 1Ti.1.10, that defile –selves with mankind; the masculine homosexual.

9 ἢ οὐκ οἶδατε ὅτι ἄδικοι βασιλείαν θεοῦ οὐ κληρονομήσουσιν μὴ πλανᾷσθε οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται

10 Nor thieves, nor covetous, nor drunkards, nor

revilers,

verbally abusive ones

thieves, κλέπται, from which is derived the English kleptomaniac.

revilers, λοίδοροι, nom. pl. masc. of the noun λοίδορος, tss. railer (1Co.5.11), reviler (1Co.6.10); another noun λοιδορία, is tss. to speak reproachfully, to rail; the verb λοιδορέω, is tss. to revile; so, to be directly verbally abusive to another.

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

<i>nor</i>	<i>extortioners,</i>	<i>shall</i>	<i>inherit</i>	<i>the kingdom of God.</i>
(those that forcefully obtain other's goods)			be allotted a part (in) be heir (of) (receive as an inheritance)	

extortioners, ἄρπαγες, nom. pl. of the noun ἄρπαξ, tss. ravening (used as an adj.), extortioner; the verb ἄρπάζω, is tss. to take by force, to catch, to catch away, to catch up, to pull, to pluck; another noun ἄρπαγμός, is once in the NT, tss. robbery; another noun ἄρπαγή, tss. extortion, ravening, spoiling.

Paul states the very same to the Galatian church, a church which caused him to doubt their faith in Christ at all.

Gal.5.19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.

When the elect are born again by a sovereign and immediate act of God they both see (perceive) and enter into the kingdom of God. They become subjects of the kingdom, and when it comes they shall inherit it (either when it comes to this earth or when they come to the new earth, but they shall definitely receive the kingdom).

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

...

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.

It is not possible for a child of God NOT to inherit the kingdom. In order for this to happen something or someone would have to remove him from the saving, preserving hand of the Heavenly Father. That is something that is impossible with God.

Jn.10.27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.

29 My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand.

30 I and [my] Father are one.

Ro.8.38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, [and] called ...

Tit.1.1 ¶ Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect (or, the counsel of God), and the acknowledging of the truth which is after godliness;

*2 In hope of eternal life, which God, that cannot lie, **promised before the world began** ... (It is not eternal life if it can be lost.)*

1Pe 1:3 Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

*Isa 54:10 For the mountains shall depart, and the hills be removed (Gill, 'it may be understood comparatively; sooner shall these depart and be removed than the kindness and covenant of God' [be] ...); **but my kindness shall not depart from thee, neither shall the covenant of my peace be removed**, saith the LORD that hath mercy on thee.*

...

*17 No weapon that is formed against thee (that people of God) shall prosper; and every tongue that shall rise against thee in judgment thou (LORD) shalt condemn. This is the heritage of the servants of the LORD, and **their righteousness is of me**, saith the LORD.*

This being so, the child of God can walk differently than he did before coming to faith in Christ. He can walk as Christ walked. His life can be patterned after the life of the Lord Jesus. Hits and misses, successes and failures the child of God will by the grace of God persevere in this life to be conformed to the image of his Lord Jesus.

Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

At the least the disobedient children live a life under judgment, being chastened. To live otherwise is proof that they are not the children of God. The saints of the Corinthian church ought to live differently, and can live differently than they are presently. They need to grow up.

10 οὔτε κλέπται οὔτε πλεονέκται οὔτε μέθυσοι οὐ λοιδόροι οὐχ ἄρπαγες βασιλείαν θεοῦ οὐ κληρονομήσουσιν

imperf. of εἶμί

11 And such were some of you:

these things

(Some, not all of them, when Christ found them were of this sort. But this is now in the past.)

were, ἦτε, 2pl. imperf. of εἶμί, *to be*. The imperfect verb describes an incomplete act which began in the past and continue to the present.

‘Webster quotes from Donaldson the following definition of the imperfect: “The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies that a certain thing was going on at a specified time, but excludes the assertion that the end of the action as attained: (*Syntax and Synon. of the Gr. Test.*, p.87).

were – Some of you were of this sort at some point *in the past* and you have continued to this day not as such, right?

aor. middle verb)

but ye are washed, but ye are sanctified,

(as a matter of fact you

(as a matter of fact ...)

washed yourselves)

washed yourselves from your sins, Ac.22.16

‘ye have had yourselves washed’ J-F-B Commentary

ye are washed, ἀπελούσασθε, 2pl. aor. mid. of the verb ἀπολούω, ἀπό of, from + λούω to wash (as being bathed [a bath]); *tss. to wash* (2), Ac.22.16, *wash away* [thy sins], 1Co.6.11, *are washed*. See

I am of the mind that the Holy Spirit had Paul write the words in this order on purpose, *are washed, are sanctified, are justified*. Paul is describing the order of events as they should have been *experienced* by the Corinthians when they first came to faith in Christ. It is necessary to do this because they have departed from the faith, they have become so evilly affected on so many levels, that they need to be brought back to the day when they first trusted in Christ.

ye are washed – The first verb *to wash*, of the Greek λούω, is unusual. It is an aorist, middle verb. The aorist (tense/time) of the verb simply states *washing* as a matter of fact. But the middle voice of the verb tells us that they participated in the results of the action of washing. Together the aorist middle could be translated to say, *as a matter of fact you washed yourselves*. I want you hold that thought. First, there is a washing the child of God receives and to which he makes no contribution.

Re 1:5 And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood...

Joh 13:10 Jesus saith to him, He that is washed (part. perf. pass. of λούω, 'has been washed') needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all.

But here the apostle Paul writes to the Corinthians of a washing in which they made some contribution. They had washed themselves. The prophet Isaiah wrote of this in Is.1.16.

Isa 1:16 Wash you (λούσασθε, pres. imper. mid.), make you clean (become clean); put away the evil of your doings from before mine eyes; cease to do evil;

At Paul's conversion it was Ananias that commanded him to *to get himself washed*.

Ac.22.16 And now why tarriest thou? arise, and be baptized (aor. imper. mid. 'get thyself baptized'), and wash away thy sins (aor. imper. mid., 'get thyself washed' of your sins), calling on the name of the Lord.

By baptism Paul (formerly Saul) willfully declared that his past life without Christ is dead and buried, and that he was ready to walk with the Lord Jesus Christ, as He walked, for the rest of his life.

Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified (perf. pass., 'has been crucified') unto me, and I (have been crucified [added sense]) unto the world.

There is a washing of the conscience that must take place prior to coming to baptism or the act is in vain. Baptism doesn't wash or cleanse. Baptism is supposed to be the external evidence of a conscience that has been cleansed of its sense of guilt for sin.

1Pe.3.21 ¶ The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

So, this *washing* was that moment of one's '*putting away of sins in repentance.*' (cf. J-F-B Commentary on the Bible) This is the time when the sinner acts from conscience before God to put away his former manner of life. Being convinced that his sins are forgiven by Christ's death, he moves forward to obey the will of God, which begins with baptism. Paul implicitly puts to the Corinthians the question, 'You remember this, right?'

ye are sanctified (aorist passive) – Or, as a matter fact (aor.), ye are sanctified. Sanctification is to be set apart from the world and to Christ. Here are some examples to help define the word *sanctified*.

When the LORD blessed the seventh day he also *sanctified it*. The LORD took that day and set it apart from the other six days.

Ge 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Ex 20:8 Remember the sabbath day, to keep it holy (sanctified).

When the LORD sanctified all of the firstborn of Israel, He set them apart from all of the other children born in Israel.

Ex 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it [is] mine.

The name of the LORD is holy or sanctified. It is set apart from every other name under heaven.

Ps 99:3 Let them praise thy great and terrible name; [for] it [is] holy (sanctified).

Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (The very idea that the name of the Lord Jesus is unlike every other name among all of the inhabitant of the earth.)

When the LORD sanctified the nation of Israel, He set them apart from every other kind of people on the earth.

Ex 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel.

Le.11.44 For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I [am] holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I [am] the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I [am] holy.

When the LORD sanctified the priests of Israel, He set them apart from the other tribes or families of the nation.

Le 8:30 And Moses took of the anointing oil, and of the blood which [was] upon the altar, and sprinkled [it] upon Aaron, [and] upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, [and] his garments, and his sons, and his sons' garments with him.

The children of God that are sanctified in the way that I understand the apostle Paul's meaning here is they were set apart to live for Christ. This can only be true of those which, after baptism, come into a New Testament church relationship. These are the holy ones of God, called *saints*.

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified (part. perf. pass., have been sanctified) in Christ Jesus, called [to be] saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours...

You remember this right?

ye are justified (aorist passive) – Or, as a matter of fact you are justified. They were justified as being the true children of God by what they had done. Actions speak volumes. Actions reveal whether a person is truthful or a liar; genuine or an imposter. A child of God that will not follow after the teachings of Christ is not justified to calling himself a Christian. Here are examples how the verb aorist. passive. verb *to justify* is used.

Lu 7:35 But wisdom is justified (aor. pass.) of all her children. (The behavior of wisdom's children clear or vindicate her genuineness. Her instruction is good for them. She knows what she is talking about.)

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? (What Abraham did vindicated his claims to truly believing in God.)

Jas 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way? (What Rahab did vindicated her claims of genuine faith in God.)

Again, the question implied to the Corinthian saints is, 'This is your experience, right?'

The manner of life previous to faith in Christ should never be taken up again.

Eph 5.3 ¶ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

11 καὶ ταῦτά τινες ἦτε ἀλλὰ ἀπελούσασθε ἀλλὰ ἡγιάσθητε ἀλλ'
ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ
ἡμῶν

12 ¶ All things are lawful unto me, but all things are not expedient:
possible good, profitable

(I have my rights!)

'All things are within my power,'

*The First Epistle of Paul the Apostle to the Corinthians, Oliver B
Greene, p.220*

*are lawful, ἔξεστιν, impersonal participle, tss. lawful (1Co.6.12,
twice; 10.23, twice), mayest; the noun is ἐξουσία, tss. authority,
right, jurisdiction, strength, power; the verb ἐξουσιάζω, tss. to
exercise authority, to bring under the power (1Co.6.12), to have
power (1Co.7.4, twice).*

expedient, συμφέρει, 3s. pres. of the verb **συμφέρω**, σύν fellow, together, with + φέρω, *to bring, to bear, to carry, to uphold*; **συμφέρω**, is tss. *to be profitable, to be better, to be good, to be expedient (1Co.6.12; 10.23), to bring together, to profit.*

Paul writes this once more in 1Co 10:23 *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.*

‘[L]iberty is not license’ (A. T. Robertson). While the child of God has the capacity to do anything under the sun because there is in him a dual nature (carnal and spiritual) he should not live after the flesh, but after the Spirit. The flesh shall not have dominion (fut., shall not lord) over you. (cf. Ro.6.14) There is little doubt in my mind that some of the Corinthian saints thought that they could live as they please. That what they did with their bodies didn’t matter.

Ro 3:8 And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Ro 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

But these words ‘*All things are lawful unto me, but all things are not expedient* (good or profitable) ...’ goes beyond the realm of sinful things. The child of God should increase in his ability to discern between things that are better and best. Such discernment marks true spiritual growth. In the case of the defrauded brother it had been *better* to take the issue to the church for them to judge than to the courts of the Gentiles. Perhaps it had been best if he could have suffered the injury altogether.

Phl.1.9 ¶ And this I pray, that your love may abound yet more and more in knowledge and [in] all judgment;
10 That ye may approve (δοκιμάζω, prove, discern, examine) things that are excellent (διαφέρω, better, of more value, that differ, that

matter); that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

all things are lawful for me, but I will not be brought under the power of any.
possible authority, jurisdiction, strength, right

will ... be brought under the power of, ἐξουσιασθήσομαι, 1s. fut. pass. of the verb ἐξουσιάζω, tss. to exercise authority, to bring under the power (1Co.6.12), to have power (1Co.7.4, twice); see the impersonal verb ἔξεστιν, tss. lawful (1Co.6.12, twice; 10.23, twice), mayest; the noun is ἐξουσία, tss. authority, right, jurisdiction, strength, power.

While there is in me the capacity to do anything, be it right or wrong, I will not be brought under the dictates of my natural inclinations.

12 Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει πάντα μοι ἔξεστιν ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος

13 Meats for the belly, and the belly for meats:
Foods (are) (is) foods

δὲ
but God shall destroy both it and them.
bring to nought this (belly) these (foods)
abolish, do away with

meat, βρῶμα, Gr. noun, tss. victuals (1), meats (16); 1Co.3.2; 6.13 (twice); 8.8, 13; 10.3.

shall destroy, καταργήσει, 3s. fut. of the verb καταργέω, κατά as, after, according to, down + ἀργός, adj. slow (bellies), idle (ones), barren (womb); καταργέω, tss. to cumber, to make without effect, to destroy (1Co.6.13; 15.26), to make void, to loose, to bring to

nought (1Co.1.28; 2.6), to fail (1Co.13.8), to vanish away (1Co.13.8), to put down (1Co.15.24), to do away (1Co.13.10), to put away (1Co.13.11), to abolish, to cease.

Both of these, the way that they presently function, shall cease one day.

δὲ ἀλλὰ
Now the body [is] not *for fornication, but *for the Lord;**
(made) (it is made)

and the Lord *for the body.*
(is made)

*fornication, πορνεία, a noun tss. always with the English fornication.
(cf. 1Co.5.1; 6.13, 18; 7.2)*

Paul uses fornication as an example because it does matter how the body is used.

He.10.22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1Th 5:23 And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The use of our bodies should be governed by the Lord because it has been purchased by Him to be used in His service and for His glory.

13 τὰ βρώματα τῆ κοιλία καὶ ἡ κοιλία τοῖς βρώμασιν ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει τὸ δὲ σῶμα οὐ τῆ πορνεία ἀλλὰ τῷ κυρίῳ καὶ ὁ κύριος τῷ σώματι

14 And God hath both raised up the Lord, and will also raise up us
both hath

by his own power.
ability

Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Here, emphasis is placed upon the body being raised up in the resurrection. It is a bodily resurrection. The Lord Jesus was raised from the dead bodily, and the saints that have died shall also be raised up from the grave bodily. Since the Lord puts such value upon the bodies of His people to raise them up from their graves, then they should use their bodies for honorable purposes.

1Th.3 For this is the will of God, [even] your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour ...

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.

There are some in the Corinthian church that have denied the resurrection completely. (cf. 1Co.15.12) Perhaps this error led these to think that the body is not a significant consideration in the matter of salvation. Therefore, how it is used, misused, and abused is of little consequence. Whatever the case Paul will return to this topic later in this letter.

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ

15 Know ye not that your bodies are the members of Christ?

(i.e., to be used as pleases Him)

members, μέλη, acc. pl. of the noun μέλος, and always tss. with the English *member*; *members* of a human body or of a church.

(1Co.6.15, thrice; 12.12, 14, 18, 19, 20, 22, 25, 26, 27).

To state it positively, ‘You do know that your bodies are Christ’s members,’ and the idea is – to be used as he pleases.

shall I then take the members of Christ,

remove, carry

bear up

(that is, of my body, which is my physical

presence in this congregation)

shall ... take, ἄρας, nom. sing. masc. part. aor. of the verb αἴρω, tss. *to bear up, to take up, to remove, to be away with, to bear up, to carry, to lift*, etc.

and make [them] the members of an harlot? God forbid.

The answer presumes the answer ‘of course not.’ These bodies belong to the Lord.

15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστὶν ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη μὴ γένοιτο

16 What? know ye not that he which is joined to an harlot is one body?

which is joined, κολλώμενος, nom. sing. masc. part. pres. mid. of the verb κολλάω, tss. *to cleave, to join*.

for two, saith he, shall be one flesh.

(in physical union)

Paul's point is that by use of the body we become one with another.

Ge.2.24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Mt.19.5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (cf.Mk.10.8)

16 ἢ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἓν σῶμά ἐστιν Ἐσονται γάρ φησὶν οἱ δύο εἰς σάρκα μίαν

17 But he that is joined unto the Lord is one spirit.

(in spiritual union)

that is joined, κολλώμενος, nom. sing. masc. part. pres. mid. of the verb κολλάω, tss. to cleave, to join.

1Th.3 For this is the will of God, [even] your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no [man] go beyond and defraud his brother in [any] matter: because that the Lord [is] the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

Ac 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (cf. v.20)

By our bodies we either *hitch our wagon* with the world or with the Lord. Those that will honor the Lord in the use of their bodies are joined to Christ and of the same mind. A sure sign of a child of God in spiritual distress is manifest in the way he (she) misuses and dishonors the Lord with his body. We need to give this more thought.

17 ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν

18 Flee fornication. Every sin that a man doeth is without the body;
(away from) All might commit outside other than
(it doesn't involve the body)

flee, φεύγετε, 2pl. pres. imper. of the verb φεύγω, tss. *to flee, to escape, to flee away.*

Ge.39.10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, [or] to be with her.

11 And it came to pass about this time, that [Joseph] went into the house to do his business; and [there was] none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 ¶ And it came to pass, when she saw that he had left his garment in her hand, and was fled forth ...

fornication, πορνείαν, acc. sing. of the noun πορνεία, always tss. with the English *fornication*. (cf. **1Co.5.1, twice; 6.13, 18; 7.2**)

doeth, ποιήση, 3s. aor. subj. of the verb ποιέω, *to commit, to do, to bring forth, to cause, to perform, to work, to provide, to gain, to appoint, to make, to shew, to continue.*

Verb tenses, especially in this case, are very important because they determine the time or duration of the thing *done*. The time of the action could be past, present, future, historical

19 ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν οὗ ἔχετε ἀπὸ θεοῦ καὶ οὐκ ἐστὲ ἐαυτῶν

20 For ye **are bought with a price:**
(aor., as a matter of fact ...) redeemed

ye are bought, ἠγοράσθητε, 2pl. aor. pass. of the verb ἀγοράζω, tss. to buy, to redeem.

with a price, τιμῆς, gen. sing. of the noun τιμή, tss. price, honour, sum, precious.

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot ...

God has redeemed us wholly to Himself, body, soul, and spirit.

1Th 5:23 And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

δὴ **therefore** (doubtless) **glorify** honor, magnify **God** **in** with **your body, and** **in** with **your spirit,**

therefore, δὴ, a particle of speech that serves to add intensity of expression to a term or clause. Only 6 times in the NT. (Mt.13.23, also; Lk.2.15, now; Ac.13.2, untranslated; 15.36, and; 1Co.6.20, therefore; 2 Co.12.1, doubtless.)

glorify, δοξάσατε, 2pl. aor. imper. of the verb δοξάζω, tss. to glorify, to honour, to magnify, to be full of glory,

