

¹ Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

² Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

. . . .When the Lord returns and all humanity stands before God in judgment (2 Cor. 5:10), the godly lives of Christians will judge people in the same way that Noah’s righteousness indicted the antediluvian world (Heb. 11:7).

Truth For Today Commentary – 1 Corinthians by Duane Warden, Ph.D. (pg. 150)

The precise role of Christians in the judgment of “the world” or of “angels” is unspecified. Paul surely did not mean to suggest that God will defer to human judges if their verdicts differ from His own. More reasonably, the faithful lives of Christians will pass judgment on the sin of angels in the same way that their good lives will pass judgment on the ungodly world (see Mt. 19:28, Heb. 11:7). The apostle’s reference to angels reinforces the question in 6:2. Christians were qualified to sit in judgment when those of their own number had disputes over **matters of this life**.

Truth For Today Commentary – 1 Corinthians by Duane Warden, Ph.D. (pg. 151)

³ Do you not know that we shall judge angels? How much more, things that pertain to this life?

⁴ If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?

⁵ I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?

⁶ But brother goes to law against brother, and that before unbelievers!

⁷ Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?

⁸ No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren!

⁹ Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

1 Corinthians 6:9 (NASB) Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

Fornicators = (pornoï) are those who engage in all forms of sexual and immoral acts. It includes pre-marital sex, adultery, abnormal sex, and all other kinds of sexual vice. **The Preacher’s Outline & Sermon Bible** pg. 90

Idolaters = Idolatry is putting something else before God. As Scripture says, covetousness is idolatry. An idolater is a person who gives, his mind and body – thoughts, time, energy, efforts, loyalty - to something other than to God. Idolatry is the sin of the mind and body against God; it is the failure to look up to God and acknowledge Him; the failure to give one’s life to Him including one’s thoughts, time, energy, and effort - one’s loyalty and worship. Idolatry is putting other things before God. **The Preacher’s Outline & Sermon Bible** pg. 90

Adulterers = (*moichoi*): this refers to one who has sexual intercourse with another's mate (cf. Matt. 19:9).
Book of 1 Corinthians by Mike Willis pg.28

Homosexuals/(N.A.S.)Effeminate = (*malakoi*): "soft to the touch ... effeminate, of a catamite, a male who submits his body to unnatural lewdness." This refers to the passive male in a homosexual relation- ship who carries himself and conducts himself effeminately.
Book of 1 Corinthians by Mike Willis pg.28

Sodomites/ (N.A.S.) Homosexuals = (*arsenokoitai*): "one who lies with a male as with a female, a sodomite" or homosexual. Book of 1 Corinthians by Mike Willis pg.28

The two Greek terms translated "male prostitutes" and "homosexual offenders" are rather graphic terms and clearly refer to sexual acts and not sexual orientation or sexual preference. The first term (*malakoi*) generally means "soft" and when applied to a sexual setting can mean "effeminate" or refer to the passive individual (of any age) in a homoerotic activity. The second Greek term (*arsenokoitai*) is very rare in ancient Greek literature and is apparently a compound Greek word of Jewish origin which stemmed from the wording of Lev 18:22 and 20:13 in the LXX. Since both of these Scripture texts explicitly mention general homosexual activity, this provides the most obvious conceptual background to the apostle's condemnation of this practice in 1 Cor. 6:9.

The College Press NIV Commentary 1 Corinthians by Richard E. Oster,Jr. pg.139

Looking back at history

We have left the most unnatural sin to the end--there were homosexuals. This sin had swept like a cancer through Greek life and from Greece, invaded Rome. We can scarcely realize how riddled the ancient world was with it. Even so great a man as Socrates practiced it; Plato's dialogue The Symposium is always said to be one of the greatest works on love in the world, but its subject is not natural but unnatural love. Fourteen out of the first fifteen Roman Emperors practiced unnatural vice. At this very time Nero was emperor. He had taken a boy called Sporus and had him castrated. He then married him with a full marriage ceremony and took him home in procession to his palace and lived with him as wife. With an incredible viciousness, Nero had himself married a man called Pythagoras and called him his husband. When Nero was eliminated and Otho came to the throne one of the first things he did was to take possession of Sporus. Much later, the Emperor Hadrian's name was associated with a Bithynian youth called Antinous. He lived with him inseparably, and when he died, he deified him and covered the world with his statues and immortalized his sin by calling a star after him. In this particular vice, in the time of the Early Church, the world was lost to shame; and there can be little doubt that this was one of the main causes of its degeneracy and the final collapse of its civilization.

StudyLight.org William Barclay's daily study Bible (1st Corinthians 6)

¹⁰ nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

Thieves: those who steal from another.

Covetous (*pleonektai*): "one eager to have more, esp. what belongs to others ... greedy of gain, covetous." This points to the sin in the heart that causes one to steal.

Drunkards: those who are intoxicated, whether from intoxicating drinks or drugs.

Revilers (*loidoroi*): "a railer, reviler." The verb form emphasizes that verbal assault that heaps abuse on others.

Extortioners (*harpages*): "a robber, an extortioner." This refers to stealing, snatching away for oneself that which belongs to others.
Book of 1 Corinthians by Mike Willis pg.28

¹¹ And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

v. 11- "And such were some of you." Many of the Corinthians had been guilty of these sins before they obeyed the gospel. Their character has now changed.

a) "Washed" obviously speaks of the baptism. Though the literal action is with water, the spiritual application of the blood of Christ cleanses from sin, Acts 22:16; Rev. 1:5; Heb. 10:22; Titus 3:5.

b) "Sanctified" refers to being set apart, regenerated, which occurs at the time of baptism when by obedient faith our sins are forgiven, John 17:17; Eph. 5:26; 1 Cor. 1:2; Rom.6:17-18.

c) "Justified" describes the spiritual condition when a person is baptized. He stands before God pardoned of all sin, thus righteous, Rom. 1:17; 3:23-26.

First Corinthians by Robert Harkrider pg. 42

¹² All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

A. "All things are lawful for me ... " (v.12a). Paul is obviously discussing areas of moral neutrality. There are things that God allows but does not command (i.e., marriage, eating meats, etc.). In the area of moral neutrality, two principles must govern our conduct:

1. *The restriction of expediency*: "not all things are profitable." Sometimes a thing may be lawful in the eyes of God, but not advisable under some circumstances (7:8, 26; 8:8-9,13).

2. *The restriction of self-control*: " ... but I will not be mastered by anything." Some actions that are right can become wrong when taken to excess. While the Corinthian Christians had a right to eat meat (chapter 8) they certainly did not have a right to gorge themselves into gluttony or use their liberty in a way that would cause a brother to violate his conscience.

B. Even in matters of choice (Christian liberty), we must think of others while maintaining self-discipline (9:27).

A Study of 1 Corinthians 1-10 by Wilson Adams pg.37

¹³ Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body.

b. The body is not designed for fornication and sexual gratification. Sex is part of life, and it has its place in carrying on the human race and in building an intimate and strong union and foundation *for the family*. But again, sex was given for the body; the body was not created for sex. Sex belongs to the body; the body does not belong to sex. The body is not to be given over as a slave to sex; sex is to serve the body. The body is to control sex, not sex the body.

The Preacher's Outline & Sermon Bible pg. 96

¹⁴ And God both raised up the Lord and will also raise us up by His power.

¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not!

¹⁶ Or do you not know that he who is joined to a harlot is one body *with her*? For "*the two*," He says, "*shall become one flesh*."

¹⁷ But he who is joined to the Lord is one spirit *with Him*.

¹⁸ Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

Also see: **1st Corinthians 10:14, 1st Timothy 6:11 & 2nd Timothy 2:22**

¹⁹ Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

²⁰ For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

Questions 1st Corinthians Chapter Six

1. Where does Paul say, ***“I say this to your shame”*** and what issue is he addressing?
2. Who will not inherit the kingdom of God?
3. What do we learn about homosexuality?
4. How would you define the word reviler?
5. What three lessons are taught in verse 11?
6. How does Wilson Adams explain verse 12?
7. Explain the important lesson being taught from verses 13-20.
8. How will you remember this chapter?