

1 CORINTHIANS, Chapters 5 & 6 Immorality Defiles the Church; Immorality Must Be Judged: Don't Sue the Brethren; Glorify God in Body & Spirit

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – [Phil Twente, cell #714 425 9221](#); email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

<p>Chapters Five & Six Be Wise About . . . Church Discipline 1 Corinthians 5-6 The church at Corinth was not only a divided church, but it was also a disgraced church. There was sin in the assembly and, sad to say, everybody knew about it. But the church was slow to do anything about it. No church is perfect, but human imperfection must never be an excuse for sin. Just as parents must discipline their children in love, so local churches must exercise discipline over the members of the assembly. Church discipline is not a group of “pious policemen” out to catch a criminal. Rather, it is a group of brokenhearted brothers and sisters seeking to restore an erring member of the family. Since some of the members at Corinth did not want to face the situation and change it, Paul presented to the church three important considerations:</p> <p>Consider the Church (1Cor. 5:1-13) Consider Lost Sinners (1Cor. 6:1-8) Consider the Lord (1Cor. 6:9-20)</p> <p>“Do you not know?” 1Co 3:16 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 1Co 5:6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 1Co 6:2 Do you not know that the saints will judge the world?are you unworthy to judge the smallest matters? 1Co 6:3 Do you not know that we shall judge angels? How much more, things that pertain to this life? 1Co 6:9 Do you not know that the unrighteous will not inherit the kingdom of God? 1Co 6:15 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! 1Co 6:16 Or do you not know that he who is joined to a harlot is one body with her? 1Co 6:19 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?</p>	<p>1 Corinthians 5:1-13 REMOVING GERMS OF EVIL The sin referred to in this chapter has been condoned by the Corinthian church, and this proved that the prevalent standard of morals was low. A man had married his father's second wife-his father having probably died. Such an alliance could not be tolerated. A condemnation of the sin must be pronounced by the whole body of believers, acting in concert with the Holy Spirit resident among them. “It seemed good to the Holy Ghost and to us,” Act_15:28. Paul compares the Corinthian church to the Children of Israel, who, after sprinkling the blood, kept the feast of joy within closed doors-a careful search having been made for any atom of leaven that had hitherto escaped scrutiny. So we should put away from our lives, homes, and churches everything that would offend the gracious Paraclete. Since Christ has been slain for us, we must daily feed on Him with festal joy. Our loins must be girded as becomes those about to depart at a moment's notice. We must be ever on the alert to detect the summons for an exodus out of this dark Egyptian world into the world that is to come.</p> <p>1 Corinthians 6:1-11 SETTLING DIFFERENCES BETWEEN BRETHREN The Apostle was clearly of the opinion that it was wiser for a Christian to bear injustice and wrong than to go to law before a heathen tribunal. It would have been a happy solution of myriads of disputes if his advice had been followed. Where a course of lawless crime has to be arrested in the interests of the weak and defenseless, it is necessary to call in the law and police to vindicate and protect; but when our private, personal and individual interests alone are concerned, we should be wise to submit our case to arbitration or suffer patiently. Who are the heirs of the kingdom of heaven, 1Co_6:9-11? Do not inquire into their past history. There are pages in their lives that had better be obliterated and forgotten; or, if remembered, they should be the foil to set forth the matchless grace and love of God. Yes, that grace shall be our theme forever, when we recall the depths out of which it lifted us, and the heights to which it raised us.</p>	<p>Let us note that the Lord Jesus and the Holy Spirit are named together. It is by the Holy Spirit that we become possessed of the nature of our Lord, which takes the place of our old evil nature and empowers us to repeat His life.</p> <p>1 Corinthians 6:12-20 KEEPING THE BODY HOLY <i>v. 19 Or do you not know that your body is the temple of the Holy Spirit who is in you,</i> Your body is now the temple of the Holy Spirit. He is dwelling in you! You have the Holy Spirit as a from God. He is dwelling in you. Thus, you are not your own? It's not your body anymore. It's been redeemed! You've been bought with a price. You were once a slave, enslaved to the lust of your flesh. But Jesus purchased you with His own blood. He redeemed you from that lost, enslaved state, that you might be free not to serve Him and to worship Him. <i>v. 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.</i> I'm not my own! I've been bought with a price; therefore, I live to glorify God and to please Him because He owns me! I have no right of my own. I have relinquished that right to Him. He has redeemed me from that old life of destruction, of death, of misery, of indulgence. He has delivered me that I might live now unto Him in the newness of life in Christ Jesus, through the power of the Holy Spirit. Oh, God, help us! Help us to realize that I belong to Him. This body in which I live is now the temple of the Holy Spirit, who is dwelling in me. I'm not my own! He bought me with a price; therefore, it is my duty, my obligation to glorify Him through this body. Paul, the apostle, declared, I just want Christ to be glorified in my body. That was his purpose of living. <i>For me to live is Christ! To die is gain!</i> But as long as I'm living in this body, I want Christ to be glorified in this body. That should be the desire of each of us, that Christ be glorified in our bodies because they are really His!</p>
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INTERPRETATION

APPLICATION

1 CORINTHIANS, Chapters 5 Sexual Immorality Defiles the Church;

1Co 5:1 It is *actually reported* that there is sexual immorality (πορνεία, *Porneia* - por-ni'-ah - harlotry (including adultery and incest); figuratively idolatry: - fornication) *among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!*

1Co 5:2 And you are puffed up, and have not rather mourned (pentheōas - when one dies) , that he who has done this deed might be taken away from among you.

1Co 5:3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

1Co 5:4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

1Co 5:5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

1Co 5:6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?

1Co 5:7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 1Co 5:8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

v. 1 All Corinth knew about sexual immorality in the Corinthian church. The world loves to see Christians involved in immorality because it eases their conscience and justifies their own loose lifestyle. One of Satan's favorite tactics is to get Christians involved in immorality. It's easy for Satan to bring Christians into temptation simply nudging *agape*—the caring, sharing, tenderness, concern, and compassion in which believers are called to walk—into the area of *eros*, or sensual love. In Roman law, it was unlawful to have a sexual relationship with your mother. Thus, it makes it doubly wrong that this is going on in the church, and being allowed and tolerated within the church!

v. 2 Rather than being grieved, the Corinthian believers were proud of their open-mindedness, their tolerance, in allowing the offending brother to remain in their midst. He needs to make a decision between sin and staying in the fellowship!

vs. 3-5 Notice here the importance in such occasions as this to be in the name (will) of our Savior; the fellowship being gathered together; in the power and presence of the Holy Spirit and of Christ. Then, we see Paul's instruction to the Corinthians was that they were to deliver this man into the hand of Satan—not for damnation, but for restoration, in order that his flesh would be destroyed and his spirit saved.

v. 6 In Scripture leaven, is a type of sin. Not easily seen initially, it eventually becomes very obvious, making it the perfect symbol of evil throughout Scripture. God wants purity within the church. The early church was a powerful church because of its purity. In the beginning God was protecting the purity of the church (Acts 5:1-11 – Ananias & Sapphira). Here we read the Corinthian church have tolerated these things. Just a little impurity can affect the whole body. It can keep back God's blessings from the whole body. When this kind of impurity is tolerated within the body of Christ. **So your glorying is not good. It only takes a little leaven to leaven the whole lump.**

vs. 7-8 The day before Passover was called the Day of Preparation, in which the Jews would rid their homes of every trace of leaven in preparation for Passover and the six-day Feast of Unleavened Bread. Paul alludes to this well-known call for a recommitment to holiness and purity on the part of the Corinthian body. The picture for us is that we have left Egypt—the world—through the blood our Passover Lamb shed for us on the Cross. Therefore, let us continue from that point without leaven—without the secret sins that puff up and spread throughout our fellowships so easily.

v. 1 I believe the simple solution of Scripture to this subtle strategy of Satan is for men to disciple, encourage, and pray with other men, and for women to do the same with other women. **Do you feel you're too old to be tempted in this way, that you can counsel and pray with people of the opposite sex?** *Let he who thinks he stands take heed lest he fall (1 Corinthians 10:12).*

v. 2 How much does the persistent sin of fellow believers bother you? Do you mourn over it/them?

vs. 3-5 Notice the whole purpose here is to restore, to bring back the one in sin, (*Example Num. 11:19-20*) who is in danger of damnation, not to persecute, slander or look down upon him, but to do everything possible to restore such a person! **Is that your motive and reason in such situations that you find yourself in?**

Note we are told by Paul in the next letter that the man learned his lesson; that he should be brought back now, lest he be destroyed from the lack of fellowship. It was good. **It did work. It had its desired effect. It brought him back to repentance, in the breaking up of that relationship, so it was good.**

v. 6. Cf. Matthew 16:6 - How likely are you to tolerate “just a little sin” to enter into your life or into the body of Christ of which you are a member? Are you ever an enabler of another's sin?

vs. 7&8 The Corinthians were strongly exhorted not to glory in being tolerant of sin. In fact they were to purge it out, much as was the intended purpose of the Day of Preparation. **How insistent are you in purging out any sin, no matter how small from your life?**

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INTERPRETATION

APPLICATION

Immorality Must Be Judged:

1Co 5:9 I wrote to you in my epistle not to keep company with sexually immoral people.

1Co 5:10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

1Co 5:11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

1Co 5:12 For what have I to do with judging those also who are outside? Do you not judge those who are inside?

1Co 5:13 But those who are outside God judges. Therefore "PUT AWAY FROM YOURSELVES THE EVIL PERSON."

vs. 9-11 The Greek tense of this passage makes it clear that we are to cut off from our company not the one who has fallen into or struggles with these sins—but the one who knowingly, obstinately, perpetually practices them. Why? The first reason is to correct the offender. If a tumor is growing in my body, no competent doctor would say, "I'm not going to operate on you because I don't want to be too harsh with you." And yet that is exactly what we say to believers who are mired in sin when we fail to take the sword of the Spirit and show them where they are wrong. If I really care about someone, I'll say, "I'm not going to fellowship with you—not because I'm mad at you or don't love you. On the contrary, I care about you so much that I cannot allow you to go on as though there's nothing amiss in your life because sooner or later the tumor of sin within you will take a terrible toll on you." **Secondly, we are not to fellowship with insistent, persistent sinners in order to protect the body of Christ.** We begin to think like and talk like those with whom we spend time. So Paul says we are not to hang around those who are consistently, persistently covetous, drunkards, idolaters, or fornicators.

vs. 12-13 What about the woman, the stepmother? Why didn't Paul deal with her? Evidently, she wasn't a believer. "We don't judge unbelievers," says Paul. "God will take care of them." I find this interesting because there is a tendency on the part of Christians today to want to judge the world, to change the culture. All too often, we're activists against the world's wickedness, but we fail to judge our own congregation. We march, petition, crusade, vote, and talk about the world's sin as we turn a blind eye to our own. We've got it exactly backward. We're to deal with the Christian community and let God take care of the world's iniquity.

vs. 9-11 Cutting someone off from fellowship is a serious thing. Notice that this was recommended by the Apostle Paul **in the name (will) of our Savior; the fellowship being gathered together; in the power and presence of the Holy Spirit and of Christ.** The main reason for such a thing is to correct the offender. This is exactly what we are to say to believers who are mired in sin when we fail to take the sword of the Spirit and show them where they are wrong. **Do you really care enough about someone to say,** "I'm not going to fellowship with you—not because I'm mad at you or don't love you. On the contrary, I care about you so much that I cannot allow you to go on as though there's nothing amiss in your life because sooner or later the tumor of sin within you will take a terrible toll on you." Also we are to protect the body of Christ. We begin to think like and talk like those with whom we spend time. So Paul says we are not to hang around those who are consistently, persistently covetous, drunkards, idolaters, or fornicators.

vs. 12-13 We Christians don't give rules and really can't effectively give rules to the world, how the world should live. It won't work in the world. You can't by law, make men holy. That is something that has to be wrought within their heart by a work of the Spirit. The ministry of the church is not to control the legislation and then legislate righteousness in the nation. The ministry of the church is to convert the sinners, who when they are converted, will live a different life. **So we win the world by converting them to a faith in Jesus Christ. The idea is to win individuals to Jesus Christ. It is the changed believer that will change this world because we don't live that way anymore.** So those that are without God judges. Notice Paul's final words concerning this fellow who was living in the incestuous relationship – *"Therefore "put away from yourselves the evil person."* Put him outside of the fellowship. Now the purpose, is ultimately his salvation, not to destroy him. But let him experience the fruit of his sin. **How committed are you to winning souls for Christ?**

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INTERPRETATION

APPLICATION

1 CORINTHIANS, Chapter 6 -Do Not Sue the Brethren;

1Co 6:1 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

1Co 6:2 Do you not know that the saints will judge (krinō, kree'-no - Properly to distinguish, that is, decide (mentally or judicially); by implication to try, condemn, punish: - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.) **the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?**

1Co 6:3 Do you not know that we shall judge angels? How much more, things that pertain to this life?

1Co 6:4 If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?

1Co 6:5 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?

1Co 6:6 But brother goes to law against brother, and that before unbelievers!

1Co 6:7 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?

1Co 6:8 No, you yourselves do wrong and cheat, and you do these things to your brethren!

1Co 6:9 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,

1Co 6:10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

v. 1 The Greek society was a very litigious society. Everybody it seemed was involved in court issues, many times during their lives. People were ready to sue over anything. The worldly judicial system is faulty at best. Paul is rebuking them for taking the issues that they have with another brother to a Pagan court. Issues between a brother and brother in the church, ought to be resolved in the church by those within the church and not in the heathen courts.

vs. 2-5 According to Rev. 20 and other passages, as we reign and rule with Christ in the millennial kingdom, part of our job will be to govern and judge those who get saved during the Tribulation. Not only that, we will also judge angels. In light of this, Paul says to the church at Corinth, “You who will one day judge the world, you who will one day judge angels, how is it that you rely on the legal system of the world to judge yourselves? Even the person least esteemed in the church has more wisdom than the most highly esteemed of the world.

vs. 6-7 Why do ye not rather take wrong? In addition to judging themselves, the Corinthian believers were to absorb the wrongs done to them, to turn the other cheek, to give up the cloak, to go the extra mile (Matthew 5:39–41).

v. 8 Paul told the Corinthians that, rather than going through all the legal hassles to defend themselves judicially, the better way was to trust the Lord to solve the problem.

vs. 9-10 In **v. 18**, the Corinthian believers are told to flee fornication. The first reason they should do so is that fornication jeopardizes one's eternal state. Does this mean anyone who's fallen into fornication or committed adultery is not going to make it into heaven? **No, but of those who flagrantly and blatantly continued in them, it can't be guaranteed that he will enter into heaven. The Bible makes it painfully clear that those who continue in these sins will not inherit the kingdom. Homosexuals, nor sodomites** - The Greek word translated “homosexuals” speaks of a passive role in homosexual behavior. The term “sodomites of themselves with mankind” speaks of an active role. Either role places one's eternal state in jeopardy.

v. 1 If you were to sue a brother, what would you envision the circumstances to be?

vs. 2-3 When it says that the saints shall judge the world, it seems think that reason and analogy of Scripture teach us to limit “the world” to the heathen world. It's hard to imaging judging fellow-Christians can ever be the lot of any, however perfect. The judgment of angels we must certainly limit to bad angels, for it does not appear how the others which never swerved from their allegiance would be liable to any judgment at all; none can be judged unless there be some accusation against them.

Can you, in your glorified state, possibly visualize yourself judging the world as well as angels?

vs. 4-6 Do you understand how inferior the worldly judicial system in that there is no being led in wisdom by the Holy Spirit or generally to adherence to the Word of God?

vs. 7-8 How likely are you to take wrong from a brother, rather than go to court? *To simply trust in the Lords to solve the problem with your brother?*

v. 9-10 Don't be deceived. Because you go to church, because you regularly attend, if you are engaged in these practices, don't be deceived into thinking that your church attendance is going to cover your sin. **Do you see the danger eternally in continuing in living in any sin prohibited in the Bible?**

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INTERPRETATION

APPLICATION

1Co 6:11 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.

Glorify God in Body and Spirit

1Co 6:12 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.

1Co 6:13 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.

1Co 6:14 And God both raised up the Lord and will also raise us up by His power.

1Co 6:15 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!

v. 11 *were washed*, Such as some of you, but you have been washed! Thank God for that washing of the regeneration of the Word of God, by which we have been cleansed. *were sanctified*, This means that you've been set apart, apart from that old life, apart from the things of the old life. You have been sanctified. You have been set apart from that. The work of God's Spirit within our hearts and within our lives. So our lives have sanctified. God has set us apart that we now belong to Him, exclusively! He wants that exclusive right over your life, over your body. You've been sanctified. *were justified* You have been declared innocent of all of these things that you once were guilty of. These things that you did when you lived your life in the flesh. God has washed those things from your life. He has set you apart, now for Himself. He declares you innocent of all charges.

v. 12 Paul was not bound by rules and regulations of any kind, he was, in fact, the freest person on the face of the earth. It was for this reason that he refused to be in bondage to any person, activity, or substance that would compromise his liberty. The ethic we enjoy as believers is the largest ethic in the world today, for all things are lawful to you and me. Why would we want to do anything to compromise our glorious freedom?

v. 13 The Corinthian culture held the position that the act of physical intimacy was nothing more than the satisfying of one's physical appetite—no different than the need for food. Not so, said Paul. Physical intimacy involves the coming together not only of two bodies, but of two souls—the very essence of one's person, that which belongs to God.

v. 14 The resurrection, God has created for Himself our bodies. They are now the temples of the Holy Spirit. We are not our own. So even as God raised up the body of Jesus, so shall God raise us up by His own power.

v. 15 We've been joined to Christ, in the body of Christ, the church of Jesus Christ, being the body of Christ. And Paul tells us not to yield our members as instruments for unrighteousness, but yield our member as instruments of righteousness unto the Lord. That is, your body, itself, yield it to God for His use, not for the fulfilling of your sexual drives. ...*make them members of a harlot? Certainly not!* Here my body is a member of Christ. It's to be used for Him. I'm to yield it as an instrument for Him to use for His purposes. Shall I then take this body, which is a member of Christ and go out and have an affair with a prostitute? God forbid, Paul said.

v. 11 How totally awesome to remember that we all as wretched sinners have been washed! Been sanctified! Been justified? How thankful are you for that?

v. 12 Adam had perfect liberty in the Garden. He could say all things are lawful for me, but that tree in the middle. He had the freedom to do what he pleased. He had the freedom to eat of any tree in the garden that he pleased, but he was warned, don't eat of that tree! That will bring you into bondage. That will bring you into death. He had the freedom to eat of it. But he exercised that freedom in such a way as to bring death and bondage to sin and to the flesh. As he obeyed the desires of the flesh rather than the Word of God and the commandment of God, he then found himself a victim of his flesh. **Are you aware that though we have liberty and that all things are lawful, that not all things are helpful and we need to be on guard not to be brought under the power of any.**

v. 13 This was probably a proverb in Corinth, you know, meat is for the belly, the belly for meat. It really doesn't really matter what you eat. Those things are going to pass. But he said, *Now the body is not for sexual immorality*, God gave me sexual powers, not for sexual immorality but for the Lord and Lord for the body. **We're not to ever engage in sexual immorality.**

v. 14 The resurrection, God has created for Himself our bodies, now the temples of the Holy Spirit. So even as God raised up the body of Jesus, so shall God raise us up by His own power. **Do you now consider your body your own?**

v. 15 **We are not to yield our members as instruments for unrighteousness, but yield our member as instruments of righteousness unto the Lord.**

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INTERPRETATION

APPLICATION

1Co 6:16 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."**

1Co 6:17 But he who is joined to the Lord is one spirit with Him.

1Co 6:18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

1Co 6:19 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?

1Co 6:20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

TAKE MY LIFE AND LET IT BE – Havergal/Malan - Vineyard Music

*Take my life and let it be consecrated, Lord, to Thee.
Take my hands and let them move At the impulse of Thy love.
At the impulse of Thy love.*

*Take my feet and let them be, swift and beautiful for Thee.
Take my voice and let me sing, always, only for my King.
Always, only for my King.*

*Take my lips and let them be Filled with messages for Thee.
Take my silver and my gold, Not a mite would I withhold.
Not a mite would I withhold*

*Take my love, my God, I pour At Thy feet its treasure store.
Take myself and I will be Ever, only, all for Thee.
Thee. Ever, only, all for Thee*

*Take my life and let it be consecrated, Lord, to Thee.
Take myself and I will be ever, only, all for Thee.
Ever, only, all for Thee. Take myself and I will be ever, only, all for Thee. Ever, only, all for Thee.*

v. 16 But here you are a member of Christ and now you are taking this member of Christ body and joining it to a harlot or a prostitute and thus you are bring Christ into that relationship. Paul said that this is unthinkable! It's just shocking because the Lord has said concerning this sexual union that the two become one. And thus in a sense you are joining Christ in this relationship.

v. 17 In the heat of lustful passion, spiritual things may seem far away. Yet, at the root of most lustful passion is the desire for love, acceptance, and adventure - all of which is far better, and more completely, satisfied in a one spirit relationship with the Lord instead of with sexual immorality.

v. 18 It is important that we have purpose in our hearts to live a life of moral purity. We read in the book of Daniel that he purposed in his heart not to defile his body with the king's meat. That's the purpose. I've purposed in my heart. I'm not going to do it!

v. 19 Do you realize that your body is now the temple of the Holy Spirit. He is dwelling in you! On the day of Pentecost, the people were all gathered together. They came under conviction, by the Holy Spirit. They began to say men and brothers, what shall we do? Peter said, repent and be baptized in the name of Jesus Christ for the remission of sins. You shall receive the gift of the Holy Spirit! So he is of God! You have the Holy Spirit from God. God's gift to you! He is dwelling in you. Thus, and you are not your own? It's not your body anymore. It's been redeemed! You've been bought with a price. You were once a slave, enslaved to the lust of your flesh. But Jesus purchased you with His own blood. He redeemed you from that lost, enslaved state, that you might be free not to serve Him and to worship Him.

v. 20 I'm not my own! I've been bought with a price; therefore, I live to glorify God and to please Him because He owns me! I have no right of my own. I have relinquished that right to Him. He has redeemed me from that old life of destruction, of death, of misery, of indulgence. He has delivered me that I might live now unto Him in the newness of life in Christ Jesus, through the power of the Holy Spirit. Oh, God, help us! These are vital, important, issues that we need to give careful attention to as the children of God. May God help us to realize that I belong to Him. This body in which I live is now the temple of the Holy Spirit, who is dwelling in me. I'm not my own! He bought me with a price; therefore, it is my duty, my obligation to glorify Him through this body.

v. 16 . Do you see the difference in sexual sin and other sin? That in a sense you are joining Christ in this relationship. That it is a sacred thing, reserved for marriage only?

v. 17 Sexual activity in ordained for those in their own marriage. It is an act of two becoming one, which is the only time in the Bible where we are told that two become one – the *Achad!* Ordained as part of marriage. **Do we understand that sex in God's sight is most special and sacred?**

v. 18 It is important that we have purpose in our hearts to live a life of moral purity. **We as Joseph, when tempted by Potiphar's wife, need to flee sexual immorality, saying and thinking, how can I do this great wickedness and sin against God?**

vs. 19-20 In looking back no one is ever glad he committed adultery, and was happy he was into pornography, was proud that he was caught up with homosexuality. Never. Yet, many would say, "I would give anything if I could go back and live differently. I would flee that situation. I would resist that inclination. I would choose to follow the leading of the Lamb." The Bible is profoundly simple when it says, **"Flee fornication."** **If you do, the Lord will be there to see you through. In other words, run from sin to the saints—and you'll do well.**

Closing Thought:

I'm not my own! I've been bought with a price; therefore, I live to glorify God and to please Him because He owns me! I have relinquished my own rights to Him. He has redeemed me from that old life of destruction, death, misery and indulgence. He has delivered me that I might live now unto Him in the newness of life in Christ Jesus, through the power of the Holy Spirit. Oh, God, help us! Help us to realize that I belong to You. This body in which I live is now the temple of the Holy Spirit, who is dwelling in me. I'm not my own! He bought me with a price; therefore, it is my duty, my obligation to glorify Him through this body. Paul, the apostle, declared, I just want Christ to be glorified in my body. That was his purpose of living. **For me to live is Christ! To die is gain!** But as long as I'm living in this body, I want Christ to be glorified in this body. **That should be the desire of each of us, that Christ be glorified in our bodies because they are really His!**

1 CORINTHIANS, Chapters 5 & 6 Immorality Defiles the Church; Immorality Must Be Judged: Don't Sue the Brethren; Glorify God in Body & Spirit

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.