

We will begin our 6th lecture on 1 Corinthians. /The title of chapter 6 is “Lawsuits.”
/Verses 12-18. Flee sexual immorality but be joined to the Lord.

/1 Corinthians 6:13-14. /“Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power.

/The sin of sexual immorality had entered the church of Corinth. /Furthermore, the members of the church brought lawsuits against each other over issues concerning material things. /Paul is rebuking them for these sins.

/Verse 13 says, “Food is meant for the stomach and the stomach for food.” /It continues, “The body is not meant for sexual immorality, but for the Lord. /Food and stomach are compared with each other, as are the body and the Lord.

/It says that food is meant for the stomach and the stomach is meant for food. /But because food or the stomach disappears when someone dies, they shouldn’t be fighting because of these things.

/God has prepared food so that everyone can work and eat and live. /Therefore it is foolish for believers to fight over material things. /Also, God didn’t create the body for it to be sexually immoral.

/We believers are purchased by the blood of Jesus Christ. We are God’s temple. /Our bodies have become united with Christ. /Furthermore, in the future, God will bring our bodies back to life, and we will live forever with the Lord.

/1 Corinthians 3:16 says, / “Do you not know that you are God's temple and that God's Spirit dwells in you?” /In this way, God despises the person who defiles the temple of God.

/Verse 15 asks, “Shall I then take the members of Christ and make them members of a prostitute?” /The body of the believer is a member of Christ. If the believer engages in sexual immorality, it becomes a member of a prostitute.

/Verse 16 asks the question, “Or do you not know that he who is joined to a prostitute becomes one body with her?” /Marriage means two become one. /When two people get married, their hearts become one.

/The faith of a married couple must become one to give glory to God. /But whoever is joined to a prostitute becomes one body with her. /Verse 17 tells us that because we who believe in Jesus are spiritually united with Christ, we believers and the Lord have become one. /That is why it tells us to avoid the sin of sexual immorality.

/Verse 18 says, “Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.” /We can only defeat sexual immorality if we flee from it. /We must avoid places, times, and opportunities that create the possibility of committing the sin of sexual immorality.

/Other sins are sins that affect God, other people, and things. /Other sins are sins committed in the relationship with people, relationship with things, and relationship with God. /However, sexual immorality is a sin against one’s own body.

/Sexual immorality is using one’s body to commit sin against one’s self. /Please remember 6:18. / “Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.”

/The word “body” is “soma” in the original language of Greek. /The word “sarx” refers to flesh that rots and disappears. /But the reason “soma” is used here is /sexual immorality brings upon critical damage to a person’s entire character.

/In other words, sexual immorality defiles the body and injures the person. /The Bible tells us to flee this sexual immorality. /Joseph fled from sexual immorality and defeated it. /Confucius said to flee from the beauty of a woman as you would flee the enemy. /On the other hand, there are people who sin because they do not flee from the environment of sin. /We can take David and Samson as two examples.

/Fourth, verses 19-20. Let your bodies glorify God. /Paul says this in 1 Corinthians 6:19. / It is the same message as 1 Corinthians 3:16. Let us read it. /6:19 says, “Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own.”

/Believers are born again of water and the Holy Spirit. /Therefore the Holy Spirit dwells in believers. /That is why it says our body is a temple. We must not be sexually immoral with our body, which is the temple.

/We are God’s possession purchased with the blood of Jesus. /Our bodies do not belong to us. /Verse 20 says that we must glorify God in our body. /We must put our bodies as the Lord’s, and we must live for the Lord alone. /We need to work for the Lord.

/Every material thing has its purpose. /We human beings have a purpose in being created in the image of God. /If we look at the Presbyterian Church’s Shorter Catechism, it asks, “What is the chief purpose for which man is made?” /The answer is this: The chief purpose for which man is made is to glorify God, and to enjoy him for ever.”

/ “Glorify God in your body.” /To serve God means two things. /Serving him with the heart is half of it. /Serving him with the body is the other half. /We will take a look at the Father of Faith, Abraham.

/Abraham obeyed God's word and left his father's house in his hometown. /He went to where God ordered him to go. /That is serving God with his body. /When God told him to go, Abraham went, /and when God told him to abandon, he abandoned, /and when God told him to sacrifice his only son, he obeyed.

/Our faith becomes blameless when we obey with our bodies. /The book of James emphasizes the works of believers who are saved. /James does not violate the truth of "Salvation through faith."

/The believer, who has been made righteous in his faith, reaches completion through his works. /James emphasizes the fact that someone who has been made righteous through faith will bear the fruit of works. /James then takes for example the prostitute Rahab. /We are the precious temple of the Lord.

/We must daily rid ourselves of corruption, /grow in our faith, /and live our lives for the glory of God.

/We will continue with 1 Corinthians 7. /The title of 1 Corinthians 7 is "A Married Couple." /Here are the eight main points of the chapter. /First, verses 1-6. The duty of a married couple. /Second, verses 7-9. Life in celibacy.

/Third, verses 10-16. Words of admonishment for those who are married. /Fourth, live as you are called. /Verses 17-24. /Fifth, verses 25-28. On divorce and marriage. /Sixth, verses 29-35. Whoever has a wife should live as if he does not have a wife. /Seventh, teachings concerning unmarried daughters. /Verses 36-38. /Eighth, verses 39-40. Teachings concerning widows.

/The first point: the duty of a married couple.

/Verse 1. Let us read. /Now concerning the matters about which you wrote: "It is good for a man not to have sexual relations with a woman."

/ "The matters about which you wrote" refers to the questions about marriage written by the members of the church of Corinth in their letter to Paul. /Previously in chapter 6, we learned that Paul knew about the situation of the Corinthian church and rebuked them. /Now in chapter 7, Paul writes a letter of response.

/It says, "It is good for a man not to have sexual relations with a woman." /This refers to something that is helpful to an unmarried believer who is doing the work of the Lord or living his life of faith. /This does not deny the system of marriage.

/Verse 2. /But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.

/We need to be careful here. /The purpose of marriage isn't to simply prevent sexual immorality. /As we already know, /the purpose of marriage is the same as the chief purpose of humankind. /It is to give glory to God.

/By looking only at the positive aspects of unmarried life, a believer who does not marry may fall into the sin of sexual immorality. /That is a big failure. /Therefore, Paul is saying it is natural for people to get married.

/In his letter to Ephesus, Paul writes of the holiness of marriage. /Ephesians 5:22.

/Verse 3. /The husband should give to his wife her conjugal rights, and likewise the wife to her husband.

/A husband must carry out his duties and responsibilities to his wife. /A wife as well must carry out her duties and responsibilities to her husband. /Then a married couple will fulfill their duties to one another and will carry out the righteousness of God.

/Verse 4. /For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.

/In a relationship between a married couple, neither the wife nor the husband should ignore opinions concerning sex. /When it comes down to sex, neither of them should do only what they want.

/Verse 5 says, "Do not deprive one another." /Believers may do so in agreement for a certain period of time to devote themselves to prayer, but they must come together again. /The second half of verse 5 tells us the reason.

/If a married couple deprives themselves by force, Satan may tempt them. /Therefore a married couple shouldn't deprive one another by force. /Hebrews 13:4. /The verse says, "Let marriage be held in honor." /It also says, "Let the marriage bed be undefiled."

/However, verse 6 says that Paul makes a concession, not a command. /Paul encourages them to get married. /A concession isn't an order, but it is an encouragement made with love. /Verses 1-6 teach us that a husband and wife must fulfill their duties in a marriage relationship.

/The second point is about celibacy. /Verses 7-9. /Paul says he wishes that believers would remain unmarried in the way he did not marry. /But everyone has a different gift. /He urges the individual to do as he is gifted.

/But it is good for the work of God that the unmarried and the widowed live alone. /However, when it becomes difficult to have self-control as an unmarried person or when passions burn like fire to elicit lustful thoughts, the person is led to failure. /As this happens, it becomes difficult for the believer to live his life of faith, and the devil tempts the person to make him sin. /Paul is saying that it is better for someone who cannot control their sexual desires to get married.

/What is the second point? /There are three pros to life as an unmarried person. /1. It helps in prayer. /2. The person is not tied down. /3. The person can do more of the Lord's work.

/What are the cons? /1. Satan can tempt. /2. The person cannot participate in the training that is found in marriage.

/Third, verses 10-16. / Words of admonishment for those who are married.

/Verses 10-11. /To the married I give this charge (not I, but the Lord): the wife should not separate from her husband (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

/ "To the married I give this charge (not I, but the Lord)." Paul is giving the command that Jesus gave when he was in the world. /The married must not divorce under any other condition than the conditions permitted by the Bible.

/Here, it says, "But if she does, she should remain unmarried." /A married couple must not separate, but if they do separate, they should remain unmarried or be reconciled to each other. /If they cannot get together again but must divorce, they need to follow an official procedure.

/According to "What is Presbyterian law as defined by the church courts" by J.A. Hodges, /there are two conditions for divorce. /The first condition is that a married person has committed sexual immorality. /The second condition is that either the husband or wife has left the house and has moved far away, /and there is no possibility of being reconciled due to the dismissal of marriage by an official. /Biblical evidence for the second condition is found in Jeremiah 29:4-6.

/Verses 12-13. / To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.

/Paul says, "(I, not the Lord)." /He is saying that what he is saying is not the word of God. /It isn't what Jesus himself said when he lived on this earth. /The entire Bible is the word of God inspired by God.

/We believe in organic inspiration. /Organic inspiration says that "God inspired the writers of the Bible to record, through the writers' personality, literary style, and learning, /without error."

/We believe in the complete organic inspiration of the Bible. /There are two basic things that all theology students must believe. /First, they must believe that the Bible is the absolute truth. /Second, they must believe that the Bible is the completely inspired word.

/These are the basic things. /If theology students do not believe that the Bible is inspired or that the Bible is the absolute truth, they will head in the wrong direction.

/Now in verses 12-13, /both the husband and wife didn't believe in Jesus when they got married, /but after marriage, the husband came to believe in Jesus. /It says that if the husband wants to live with his unbelieving wife, he should not leave her.

/Also, the wife shouldn't separate with her husband, but she should live with him. /Here we need to be careful. /The verse isn't telling believers to marry nonbelievers. /The Bible makes it clear that believers should marry other believers. /We learn about this in 2 Corinthians.

/ "Do not be unequally yoked with unbelievers." /2 Corinthians 6:14. /If my beloved children say they want to marry someone who does not believe, what should I tell them? / For example, if a nonbeliever comes and asks for my daughter's hand in marriage, what should I do?

/Let me tell you what I would personally do. /If the man really loves my daughter, /then there must be sincerity in his love. /If the man truly loves the woman, there is a solution.

/He would want to learn about the God of the person he loves. /Then he must register with a church, and he must officially accept Jesus Christ as his personal Savior and be baptized.

/Because he is a soul sent by God, it would be wrong to reject him because he doesn't believe. /If he is given the opportunity but still doesn't accept Jesus, if he rejects Christianity, then I wouldn't permit them to get married.

/Verse 14. /For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy.

/The unbelieving husband may be made holy because of his wife. /The unbelieving wife may be made holy because of her husband. /The reason is the husband or wife who believes in Jesus has the light of the gospel, moral influence, /and the inspiration of the Holy Spirit /that can influence their spouse.

/Even if the unbelieving husband or wife stands against it, because the light of Christ has shined, /they will be moved to a certain extent. /It says that the husband and wife are one body. /A husband and wife must be holy within their marriage.

/God's name is in their house. Because God's exhortation is always there, they are holy. / For proof, it says that their children are holy. /Verse 14 says, "But as it is, they are holy."

/This means that if either the husband or wife believes, then the children of that family are holy. /For this reason, in the Presbyterian Church, if one parent believes, the child can be given infant baptism. /The reason is the Bible says that these children are holy.

/Why are the children holy if only one parent believes? /We find details of this in the Old Testament. /Today's Baptist Church denies infant baptism. /The reason is the Baptist Church emphasizes the individual's experience of conversion.

/But we Presbyterians believe in God's sovereignty. /We believe in the work of the Holy Spirit. /Therefore, children and the mentally disabled can be saved with the help of the Holy Spirit.

/That is why the Presbyterian Church gives infant baptisms. /In Genesis 17:7, Abraham circumcises his son Isaac. /Abraham made a covenant with God. /The core of the covenant is Jesus Christ, who was to come in the future.

/But Abraham circumcised Isaac, who was not directly related to the covenant. /Circumcision is a mark of a person of the covenant. /That is why believers' children participated in God's covenant. /They also participated in religious ceremonies.

/The children of believing parents have received the gospel and the light of Christ. /God's name is in that household. /God's exhortation continues in that household. /That is why we have infant baptisms.

/Verse 15. /But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace.

/If an unbelieving husband, due to differences in faith, asks for a divorce, what should a person do? /Paul firmly states that the person may get a divorce. /However, God called us to peace.

/We must do our best not to divorce but live in peace together. /But we cannot compromise our faith to live with the spouse. /Compromising our faith is a sin against God. /If this happens, then the work of faith dies. /One's spiritual walk must not be hindered by a marriage relationship.

/Verse 16. /For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

/These days, young, unmarried women bring their beloved, unbelieving boyfriends, saying they want to marry them. /They ask, "Can't I preach the gospel to him and save him?" /That is what they think. /But salvation belongs to God, and it is under God's absolute sovereignty. /Couldn't it be that the man is an unchosen one?

/Verses 17-24. "Live as you are called."

/Verse 17. /Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches.

/Let each person lead the life that the Lord has assigned to him. This is going off of verses 10-15. /Whether the husband stays or leaves, they mustn't try to change the surroundings that God has given them. /They must keep their faith where they are.

/It is telling each person to live as he or she is called. /Do not try to change the surroundings or circumstances that the Lord has given you. /Paul taught the truth to every church. /Verse 18 says this. /Whoever was already circumcised at the time of his call should not remove the marks of circumcision, and whoever was uncircumcised at the time of his call should not seek circumcision.

/Circumcision is a mark on the body that shows that someone is a person of the covenant. /Circumcision is cutting the foreskin off a baby boy's penis when the boy is eight days old. /This is a ritual based on the law. /That is why this mark of circumcision is a mark that someone has become a person of God's covenant.

/But because Christ fulfilled the law, /whoever believes in Jesus Christ is a person of God. /He does not need to be circumcised. /But whoever is already circumcised should not remove his mark.

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Verse 19 tells us that neither circumcision counts for anything nor uncircumcision. /Galatians 5:6. /True faith is faith working through love. /Faith without love simply emphasizes one's philosophy and ideologies.

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/Verses 20-21. /Each one should remain in the condition in which he was called. Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.)

/The believer, whatever circumstance he or she is in, must keep their faith in that place. /The believer must also be a servant of God. /Then will the believer have freedom of the spirit.

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/Thus if someone believes in Jesus when he is a bondservant, his spirit can enjoy freedom. /And if he has the chance to gain his freedom, he should seize the opportunity to become free.

/The reason is verse 22 says that anyone called by the Lord, though he is a servant, will be a servant of the Lord. /Additionally, whoever is free when he is called is a servant of Christ. /If anyone is in Christ in faith, his spirit is free. /John 8:31,32

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/When we live in the guidance of the Holy Spirit and by following the truth, whatever circumstance we're in, our spirits will be free.

/Verses 25-28. Teachings concerning divorce and marriage.

Verses 29-35. Whoever has a wife should live as if he does not have a wife.

Verses 36-38. Teachings concerning unmarried daughters.

Verses 39-40. Teachings concerning widows.

/Verses 25-26. /Now concerning the betrothed, I have no command from the Lord, but I give my judgment as one who by the Lord's mercy is trustworthy. I think that in view of the present distress it is good for a person to remain as he is.

/Paul says, "I have no command from the Lord." /This means when the Lord dwelled on the earth, he himself didn't say these words. /But because Paul teaches these things in the inspiration of the Holy Spirit, it is God's words.

/Now, the end times are near, and there is not much time left. /The time has come for us to prepare to receive Jesus who will return. /Therefore we must not be bound by marriage or fall into this world. /That is why Paul says that an unmarried woman should remain as she is.

/Verses 27-28. /Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that.

/ "Are you bound to a wife?" refers to the husband and wife being bound to each other. /Paul is telling the wife to remain bound to her husband if she is already bound and to not seek a husband if she is free from a husband. /Though we may be bound, if we keep our spirit's freedom and freedom of the conscience, we can keep our faith as the Lord commanded.

/Therefore those who are bound should not seek to be free. /Paul is saying that it may be better for someone who is free to live alone. /Marriage certainly isn't a sin. /However, whoever is married experiences suffering of the flesh.

/That is why the day of marriage is the day of the beginning of suffering. /But if we persevere through those sufferings, we will be refined and our spirit will grow. /Those who remain single do not receive this suffering and are able to better do the Lord's work.

/This concludes our 6th lecture on 1 and 2 Corinthians. /Thank you.