

1 CORINTHIANS
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1 Corinthians 5-6 – “Sex in the City”
National Presbyterian Church
April 28, 2021

SCHEDULE - April 14- June 2, 2021

1. Background
2. Restoring Ruptured Relationships (1 Cor 1-4)
 3. Sex in the City (1 Cor 5-7)
 4. Winning by Losing (1 Cor 8-10)
 5. Did Paul Hate Women? (1 Cor 11)
 6. Spiritually Mature? (1 Cor 11-14)
 7. Life After Death (1 Cor 15)
 8. Generosity (1 Cor 16)

Background

- Paul In Corinth (Acts 18:1-21)→ Date Ad 50-52
- Letter Written → Ad 53-55?
- Within 20-25 years of Jesus’ Life, Death and Resurrection



So far . . . background

1. Paul’s Opinion was Sought after by
Chloe’s People (1:11)
Another Letter (7:1)
2. We reviewed Individuals with Name in Corinth
1 Corinthians,
Romans – written from Corinth;
Acts 18
3. We’ve seen a significant problem: Squabbles over Preachers . . .
(1 Corinthians 1-4)

A Remninder About the People

- Maybe 100? Max 200?)
- Their Backgrounds and understanding of faith were over the map . .

1 Corinthians 1 – Mixed Bag . . not many – but therefore “Some”

²⁶Consider your own call, brothers and sisters:

- **not many of you were wise by human standards,**
- **not many were powerful,**
- **not many were of noble birth.**

1 Corinthians 11 – Different Economic Strata

²⁰When you come together, it is not really to eat the Lord’s supper. ²¹For when the time comes to eat, each of you goes ahead with your own supper, and *one goes hungry and another becomes drunk*. ²²What! *Do you not have homes* to eat and drink in? Or do you show contempt for the church of God and *humiliate those who have nothing?*

1 Corinthians 12 – Some Jewish, Many Greek Idolaters

²You know that when *you were pagans*, you were enticed and led astray to idols that could not speak.

Romans 16 – Role of Women

¹I commend to you our sister **Phoebe**, a deacon of the church at **Cenchreae**,

²so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

³Greet **Prisca and Aquila**, who work with me in Christ Jesus, ⁴and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

In our passage . . . we learn something more . .

In an openly sexual environment, where temple prostitution and adversarial relationships were the norm (like us?)

CHAPTER 6

⁹Do you not know that wrongdoers (unrighteous) will not inherit the kingdom of God?

Do not be deceived!

<u>Fornicators, pornoi</u>	
	<u>idolaters,</u>
<u>adulterers, moichoi</u>	
<u>male prostitutes, malakoi</u>	

<u>sodomites, arsenokoitai</u>	
	¹⁰ <u>thieves, kleptai</u>
	<u>the greedy, pleonektai</u>
	<u>drunkards,</u>
	<u>revilers loidoroi</u> (<i>abusive people</i>),
	<u>robbers harpages</u> (<i>snatchers, exploiters</i>)

None of these will inherit the kingdom of God. 11AND THIS IS WHAT SOME OF YOU USED TO BE.

THE ETHOS OF THE CITY Leads them to do outrageous things . . .

CHAPTER 6

e.g., **SUING ONE ANOTHER!!!**

¹When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints?

²Do you not know that the saints will judge the world?

- And if the world is to be judged by you, are you incompetent to try trivial cases?

³Do you not know that we are to judge angels—to say nothing of ordinary matters?

- ⁴If you have ordinary cases, then, do you appoint as judges those who have no standing in the church? ⁵I say this to your shame.

Can it be that there is no one among you wise enough to decide between one believer and another,

- ⁶but **a believer goes to court against a believer**
- **—and before unbelievers at that?**

⁷In fact, to have lawsuits at all with one another is already a defeat for you.

- Why not rather be wronged? Why not rather be defrauded?

⁸But you yourselves wrong and defraud—and believers at that.]

WHERE DOES THIS COME FROM?

→ JESUS! .. THE LORD ..

(see 1 Corinthians 11:23-26 & Luke 22:17-19, Lord's Supper)

JESUS CALLS US TO

- 1. Remember Jesus' words are more important than the law**
(*the law is not binding, but we have not been called to do less – see Romans 6*)

- 2. Be a Community of Reconciliation & Justice**
- 3. Establish processes for reconciliation and justice in the community**
- 4. Be willing to Suffer injustice if necessary**
- 5. Exceed the morality of non-Christians**
- 6. Exercise Church discipline**

The Importance of Reconciliation

Matthew 5: 21-26, 38-48 (Sermon on the Mount)

“You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ ²²**But I say to you** that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell of fire.

- ²³So when you are offering your gift at the altar,
- if you remember that your brother or sister has something against you,
- ²⁴leave your gift there before the altar
- and go; first be reconciled to your brother or sister, and then come and offer your gift.
- ²⁵**Come to terms quickly with your accuser while you are on the way to court with him,**

or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. ²⁶Truly I tell you, you will never get out until you have paid the last penny.

³⁸“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’

³⁹**But I say to you,** Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; ⁴⁰and if anyone wants to sue you and take your coat, give your cloak as well; ⁴¹and if anyone forces you to go one mile, go also the second mile. ⁴²Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

⁴³“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴**But I say to you,** Love your enemies and pray for those who persecute you, ⁴⁵so that you may be children of your Father in heaven; for he makes his sun rise

on the evil and on the good, and sends rain on the righteous and on the unrighteous.

⁴⁶For if you love those who love you, what reward do you have? ***Do not even the tax collectors do the same?*** ⁴⁷And if you greet only your brothers and sisters, ***what more are you doing than others? Do not even the Gentiles do the same?***

⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

The Importance of Reconciliation

Matthew 18:15-20

- ¹⁵“If another member of the church sins against you, ***go and point out the fault when the two of you are alone***. If the member listens to you, you have regained that one.
 - ¹⁶But if you are not listened to, ***take one or two others along with you***, so that every word may be confirmed by the evidence of two or three witnesses.
 - ¹⁷If the member refuses to listen to them, ***tell it to the church***;
 - and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector.
- ¹⁸Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.
- ¹⁹Again, truly I tell you, ***if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven***. ²⁰***For where two or three are gathered in my name, I am there among them.***”

The Role of Disciples in the Judgment

Matthew 19:28-29

²⁸Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name’s sake, will receive a hundredfold, and will inherit eternal life.

+ Themes in Jesus’ teaching that will occur in 1 Corinthians 5

- 1. On the permanence of Marriage and the “sacramentality” of Sex**
- 2. On the Importance of Public Witness and Hypocrisy (“Leaven/yeas”)**
- 3. On “spiritual watchfulness” due to the “Impending End/Crisis”**

Jesus on Marriage

Matthew 19:3-6

³Some Pharisees came to him, and to test him they asked, ***“Is it lawful for a man to divorce his wife for any cause?”***

- ⁴He answered, “Have you not read that the one who made them at the beginning *‘made them male and female,’* (Genesis 1:27)
- ⁵and said, *‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?* ⁶So they are no longer two, but one flesh.

Therefore what God has joined together, let no one separate.” (Genesis 2:18-25)

⁷They said to him, “Why then did Moses command us to give a certificate of dismissal and to divorce her?”

⁸He said to them, “It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. ⁹And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery.”

¹⁰His disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” ¹¹But he said to them, “Not everyone can accept this teaching, but only those to whom it is given.

Jesus, Morality, Thoughts and Actions, the Body

Matthew 15:16-20

¹⁶Then Jesus said (to Simon Peter and the disciples), “Are you also still without understanding? ¹⁷Do you not see that

- whatever goes into the mouth enters the stomach, and goes out into the sewer?
- ¹⁸But what comes out of the mouth proceeds from the heart, and this is what defiles.

- ¹⁹For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander.
- ²⁰These are what defile a person, but to eat with unwashed hands does not defile.”

Jesus, the Law of Moses, and our Public Witness

Matthew 5:16, 17, 20

¹⁶***let your light shine before others (including pagans!), so that they may see your good works and give glory to your Father in heaven.***

¹⁷“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. . . . ²⁰For I tell you, unless

your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Jesus on Hypocrisy

Luke 12:1-2

when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, **“Beware of the leaven** of the Pharisees, which is *hypocrisy*.

Jesus on The Impending crisis and Watchfulness

Matthew 24:3-6, 11-19, 37-42, 4

³When he was sitting on the Mount of Olives, the disciples came to him privately, saying, ***“Tell us, when will this be, and what will be the sign of your coming and of the end of the age?”***

⁴Jesus answered them, “Beware that no one leads you astray. ⁵For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray. ⁶And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet.

¹¹And many false prophets will arise and lead many astray. ¹²And because of the increase of lawlessness, the love of many will grow cold. ¹³But the one who endures to the end will be saved.

¹⁴And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

¹⁵“So when you see the desolating sacrilege standing in the holy place, as was spoken of by the prophet Daniel (let the reader understand), ¹⁶then those in Judea must flee to the mountains; ¹⁷the one on the housetop must not go down to take what is in the house; ¹⁸the one in the field must not turn back to get a coat. ¹⁹***Woe to those who are pregnant and to those who are nursing infants in those days!***

³⁷***For as the days of Noah were, so will be the coming of the Son of Man. ³⁸For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, ³⁹and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man.***

⁴⁰Then two will be in the field; one will be taken and one will be left. ⁴¹Two women will be grinding meal together; one will be taken and one will be left.

⁴²**Keep awake therefore, for you do not know on what day your Lord is coming.**

⁴⁴ . . . **you also must be ready**, for the Son of Man is coming at an unexpected hour.

READING 1 CORINTHIANS 5-7 In The Light Of Jesus’ Teaching & Knowing That There is A Back-And-Forth Conversation between Paul and the Corinthians

CHAPTER 5 . .

(If we live by grace, and not under law, then what?)

¹**It is actually reported that**

- **there is SEXUAL IMMORALITY among you,**
- **and of a kind that is not found even among pagans;**
- **for a man is living with his father’s wife.** *(Leviticus 18:8; Dt. 22:30, 27:20)*

Corinthian Reaction 1a

²And you are arrogant!

Paul’s Desired Response 1 – Our Inward Grief & Outward Church Discipline

1. Should you not rather have mourned,
2. so that he who has done this would have been removed from among you?

³For though absent in body, I am present in spirit; and as if present I have already pronounced judgment ⁴in the name of the Lord Jesus on the man who has done such a thing.

When you are assembled, and my spirit is present with the power of our Lord Jesus,

⁵*you are to hand this man over to Satan (to the secular world/community) for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.*

Corinthian Reaction 1b

⁶Your boasting is not a good thing.

Paul’s Desired Response 2 – How to Practice “Freedom from Slavery”

Do you not know that ***a little yeast leavens*** the whole batch of dough?

⁷*Clean out the old yeast* so that you may be a new batch, as you really are unleavened.

For our paschal lamb, Christ, has been sacrificed.

8Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

Paul's Previous Response Explained – A Letter we do not have!

⁹ **I wrote to you in my letter not to associate with sexually immoral persons—**

¹⁰not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world.

[See Jesus eating with Tax Collectors and Sinners]

¹¹But now I am writing to you not to associate with anyone who *bears the name of brother or sister* **who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber.**

Do not even eat with such a one.

[But cf. Judas . . . ?]

¹²For what have I to do with judging those outside?

Is it not those who are inside that you are to judge?

¹³God will judge those outside.

“Drive out the wicked person from among you.” (Deuteronomy 13:5, in the face of idolatry)

CHAPTER 6

ASIDE: ON SUING ONE ANOTHER!!!

¹When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints?

²**Do you not know** that the saints will judge the world?

- And if the world is to be judged by you, are you incompetent to try trivial cases?

³**Do you not know** that we are to judge angels—to say nothing of ordinary matters? (Mathew 19: 28-29)

- ⁴If you have ordinary cases, then, do you appoint as judges those who have no standing in the church? 5I say this to your shame.

Can it be that there is no one among you wise enough to decide between one believer and another,

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⁸But you yourselves wrong and defraud—and believers at that.]

⁹Do you not know that wrongdoers (unrighteous) will not inherit the kingdom of God? Do not be deceived!

• Fornicators, pornoi
idolaters,

- adulterers, moichoi
- male prostitutes, malakoi
- sodomites, arsenokoitai

¹⁰thieves, kleptai

the greedy, pleonektai

drunkards,

revilers loidoroi (*abusive people*),

robbers (*harpages = snatchers, exploiters*)

—none of these will inherit the kingdom of God.

11And this is WHAT SOME OF YOU USED TO BE.

- **But you were washed,**
- **you were sanctified,**
- **you were justified in the name of the Lord Jesus Christ**
- **and in the Spirit of our God.**

6:12-20 -- A Back & Forth Conversation **based on Chloe's? their letter?**

CORINTHIANS¹² “All things are lawful for me,”

PAUL but not all things are beneficial.

CORINTHIANS “All things are lawful for me,”

PAUL but I will not be dominated by anything.

CORINTHIANS¹³ “Food is meant for the stomach and the stomach for food, and God will destroy both one and the other.”

PAUL

The body is meant not for fornication but for the Lord, and the Lord for the body.

¹⁴And God raised the Lord and will also raise us by his power.

- ¹⁵Do you not know that your bodies are members of Christ?
- Should I therefore take the members of Christ and make them members of a prostitute? Never!
- ¹⁶Do you not know that whoever is united to a prostitute becomes one body with her?

For it is said, “The two shall be one flesh.” (Gen 2:24; Matt.19:5)

¹⁷But anyone united to the Lord becomes one spirit with him.

¹⁸**Shun fornication!**

CORINTHIANS: Every sin that a person commits is outside the body; (Matt 15:11)

PAUL but the fornicator sins against the body itself: --

¹⁹Or do you not know that

- your body is a temple of the Holy Spirit within you, which you have from God,
- and that you are not your own? ²⁰For you were bought with a price;
therefore glorify God in your body.

CHAPTER 7

A. SEX IN MARRIAGE

Now concerning the statement (?) ~~matters about~~ which you wrote:

“It is well for A MAN NOT TO TOUCH A WOMAN.”

(NOTE: THE REPEATED EQUIVALENCY between husband and wife)

²But because of cases of sexual immorality,

- a. each man should have his own wife
- b. and each woman her own husband.”

- a. ³The **husband** should give to his **wife** her conjugal rights,
- b. and likewise the **wife** to her **husband**.

- a. ⁴For the **wife** does not have authority over her own body,
- b. but the **husband** does;

- a. likewise the **husband** does not have authority over his own body,
- b. but the **wife** does.

⁵Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control.

⁶This I say by way of concession, not of command.

⁷I wish that all were as I myself am. (celibate?)

But *each has a particular gift from God* (Matt 19), one having one kind and another a different kind.

I say that it is well for them to remain unmarried as I am.

⁹But if they are not practicing self-control, they should marry.

For it is better to marry than to be aflame with passion.

B. DIVORCE

¹⁰**To the married (Christians) I give this command—not I but the Lord**

- a. **that the wife should not separate from her husband**

¹¹(but if she does separate, let her remain unmarried or else be reconciled to her **husband**),

- b. and that the **husband** should not divorce his **wife**.

¹²**To the rest I say—I and not the Lord—that**

- a. *if any believer* has a **wife** who is an unbeliever, and she consents to live with him, he should not divorce her.
- b. ¹³And *if any woman has a husband who is an unbeliever*, and he consents to live with her, she should not divorce him.

- a. ¹⁴For the unbelieving **husband** is made holy through his **wife**,
- b. and the unbelieving **wife** is made holy through her **husband**.
Otherwise, your children would be unclean, but as it is, they are holy.

¹⁵**But if the unbelieving partner separates, let it be so;**

in such a case the brother or sister is not bound.

It is to peace that God has called you.

- a. ¹⁶**wife**, for all you know, you might save your **husband**.
- b. **Husband**, for all you know, you might save your **wife**.

¹⁷**However that may be,**

let each of you lead the life that the Lord has assigned, to which God called you.

This is my rule in all the churches.

AN ASIDE: TWO EXAMPLES

¹⁸Was anyone at the time of his call already **circumcised?**

Let him not seek to remove the marks of circumcision.

Was anyone at the time of his call **uncircumcised?**

Let him not seek circumcision.

¹⁹Circumcision is nothing, and uncircumcision is nothing;

but obeying the commandments of God is everything.

²⁰*Let each of you remain in the condition in which you were called.*

²¹Were you **a slave** when called?

Do not be concerned about it.

Even if you can gain your freedom,

make use of (the opportunity to do so/

OR) your present condition now more than ever.

²²For whoever was called in the Lord as a slave is a freed person belonging

to the Lord, just as whoever was free when called is a slave of Christ.

²³You were bought with a price; **do not become slaves of human masters.**

²⁴*In whatever condition you were called, brothers and sisters, there remain with God.*

C. THE UNMARRIED

²⁵**Now concerning** (the unmarried) **virgins**, *I have no command of the Lord,*

BUT (see Matthew 24:36-44)

but I give my opinion as one who by the Lord's mercy is trustworthy.

²⁶I think that, in view of **the impending crisis,**

it is well for you to remain as you are.

a. ²⁷**Are you bound to a wife?** Do not seek to be free.

Are you free from a **wife?** Do not seek a **wife.**

²⁸**But if you marry,** you do not sin,

b. and if a virgin marries, she does not sin.

Yet those who marry will experience distress in this life,
and I would spare you that.

²⁹I mean, brothers and sisters, **the appointed time has grown short;**
from now on, . . . let even those who have wives be as though they had none,

- ³⁰and those who mourn as though they were not mourning,
- and those who rejoice as though they were not rejoicing,
- and those who buy as though they had no possessions,
- ³¹and those who deal with the world as though they had no dealings with it.

For the present form of this world is passing away.

³²**I want you to be free from anxieties.**

- a. The **unmarried man** is anxious about the affairs of the Lord, how to please the Lord; ³³but the **married man** is anxious about the affairs of the world, how to please his **wife**, ³⁴and his interests are divided.
- b. And the **unmarried woman and the virgin** are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the **married woman** is anxious about the affairs of the world, how to please her **husband**.

³⁵**I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.**

³⁶**If anyone thinks that he is not behaving properly toward his fiancée, if his passions are strong, and so it has to be, let him marry as he wishes;** it is no sin. Let them marry.

³⁷But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée, he will do well.

³⁸So then, he who marries his fiancée does well;
and he who refrains from marriage will do better.

D. ³⁹[RE-MARRIAGE AFTER BEREAVMENT]

b. A wife is bound as long as her husband lives. But if the **husband** dies, she is free to marry anyone she wishes, only in the Lord.

⁴⁰But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.