SMITH FOR CHRIST

TEACHING THE WORD · LIVING IN THE LIGHT

†
6:11

DEEP DIVE

1 Corinthians

Chapter Six, Verses 1–20

Washed, Bought, and Not Your Own — lawsuits between brothers, the people we used to be, and the body that belongs to the Lord

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Corinthian believers were dragging one another before pagan judges and treating the body as if it did not matter. Paul answers both with who they now are — washed, sanctified, justified, joined to the Lord, a temple of the Holy Spirit, bought with a price. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Paul's key words.

THE PASSAGE

1 Corinthians 6:1–20

courts · were · lawful · temple

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Four movements from the pagan courtroom to the temple of the Holy Spirit

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *from the law courts to the temple*	3
I	**Brother Against Brother** · *1 Corinthians 6:1–8 · lawsuits among believers*	4
II	**Such Were Some of You** · *1 Corinthians 6:9–11 · who we were, what God did*	6
III	**Lawful, but Not Mastered** · *1 Corinthians 6:12–17 · liberty, the body, union*	8
IV	**Flee, and Glorify God in Your Body** · *1 Corinthians 6:18–20 · flee · temple · price*	11
V	**The Passage in the Whole Bible** · *cross-references*	14
†	**At a Glance** · *the four voices side by side*	15
†	**Key Insights & Questions for the Table** · *discussion*	15
†	**Sources** · *where each voice comes from*	16



"For you have been bought with a price: therefore glorify God in your body." — 1 Corinthians 6:20

SECTION I · THE PASSAGE

1 Corinthians 6:1–20

Washed, Bought, and Not Your Own — Settle it like family, remember who you were, and glorify God in the body He bought

† How to Read This Study

This study walks 1 Corinthians 6 in 4 movements, in Paul's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the argument so you can see where Paul is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word
R.C. SPROUL · Ligonier Ministries
C.H. SPURGEON · Metropolitan Tabernacle
MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

HOW THIS STUDY IS MARKED
God — His character & actions
Command / instruction
Key repeated word
Sin / warning
Promise / blessing
Time / place / contrast

KEY VERSE · 1 CORINTHIANS 6:11

"Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

† Before the Passage

Chapters 5 and 6 belong together. Paul has heard of moral disorder in the church at Corinth — a man living with his father's wife (5:1) — and he ended chapter 5 on the word "judge": "Do you not judge those who are within the church? But those who are outside, God judges" (5:12–13). Chapter 6 opens with the opposite failure. The Corinthians would not judge sin inside the church, yet they took their money quarrels outside it, to be judged by unbelievers. The list of sins in 6:9–10 repeats six of the names from 5:11 — immoral, covetous, idolater, reviler, drunkard, swindler — and adds four more.

Corinth was a wealthy Roman colony on the isthmus between two seas. Ligonier's summary of Sproul's survey of the letters puts it plainly: "The sprawling city of Corinth was known throughout the Roman Empire for its sin and immorality." Guzik pictures the local judge on the *bēma*, the raised seat in the heart of the

marketplace, where “anyone’s lawsuit soon became public knowledge.” He notes that using prostitutes was culturally accepted in Corinth, even among the religious; Henry adds that fornication “was not a sin condemned by the laws of their country.” The believers had carried both habits into the church: the litigation of the agora and the morals of the street.

The Old Testament runs under the whole chapter. The saints who “will judge the world” (v. 2) are Daniel’s saints, for whom “judgment was passed in favor of the saints of the Highest One” (Daniel 7:22). Verse 16 quotes Genesis 2:24: “THE TWO SHALL BECOME ONE FLESH.” The command “Flee immorality” (v. 18) has a face in Joseph, who “left his garment in her hand and fled” (Genesis 39:12). And the temple of verse 19 — *naos*, the sanctuary where God dwells — is the language of the tabernacle and Solomon’s house, now spoken of a believer’s body.

Paul argues by reminding. Six times he asks, “Do you not know …?” (vv. 2, 3, 9, 15, 16, 19) — the saints will judge the world, we will judge angels, the unrighteous will not inherit the kingdom, your bodies are members of Christ, sexual union makes one body, your body is a temple. The first half of the chapter is about property and the second about the body, but both end in the same place: you are not your own. The word “body” appears eight times in verses 13–20.

I
MOVEMENT

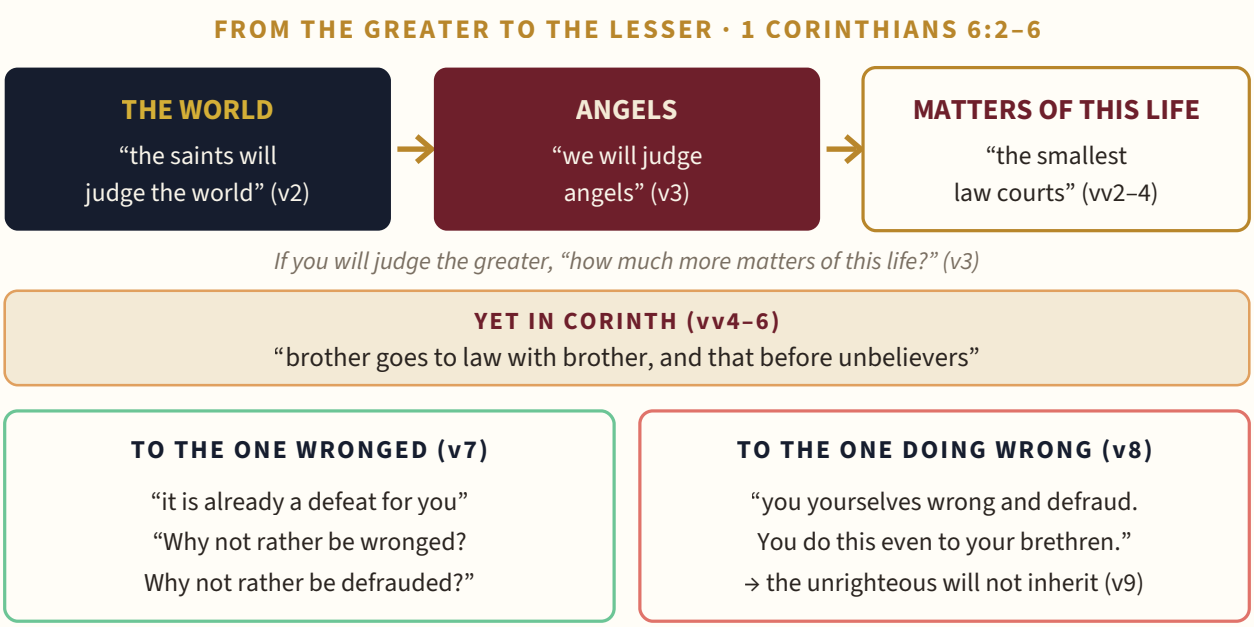
1 CORINTHIANS 6:1–8

Brother Against Brother

Why go before the unrighteous? Why not rather be wronged?

> [1] *Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?* [2] *Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts?* [3] *Do you not know that we will judge angels? How much more matters of this life?* [4] *So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church?* [5] *I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren,* [6] *but brother goes to law with brother, and that before unbelievers?* [7] *Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?* [8] *On the contrary, you yourselves wrong and defraud. You do this even to your brethren.*
>
> 1 CORINTHIANS 6:1–8

FIGURE · FROM THE GREATER TO THE LESSER



Follow the arrows: people who will judge the world and angels can surely settle the smallest cases — so Paul speaks first to the brother who was wronged, then to the brother who did the wrong.

κριτήριον

KRITĒRION · "LAW COURT" · G2922

A tribunal, or the case heard there. The word occurs only three times in the New Testament: twice here (vv. 2, 4) and in James 2:6, where the rich "drag" believers into court. In verse 2 Paul calls the Corinthians' disputes *kritēriōn elachistōn*, "the smallest law courts" — petty cases. Behind it stands the verb *krinō* (G2919), "to judge, decide," which runs through the paragraph: "go to law" in verses 1 and 6 is *krinō* in the middle voice — literally, "to get yourself judged" — while the saints "will judge" (*krinousin*) the world and angels (vv. 2–3). The same verb measures the absurdity: those who will judge are asking to be judged by outsiders. "The unrighteous" of verse 1 is *adikos* (G94); it returns in verse 9.

ἥττημα

HĒTTĒMA · "DEFEAT" · G2275

A loss, a defeat, a failure. Only here and Romans 11:12 (Israel's "failure"). Paul's point is that the case is lost before it is heard: the defeat is not losing the lawsuit but having lawsuits at all. Then he uses the same two verbs twice. In verse 7 they are passive and aimed at the injured man: "be wronged" (*adikeisthe*, from *adikeō*, G91) and "be defrauded" (*apostereisthe*, from *apostereō*, G650). In verse 8 they are active and aimed at the guilty: "you yourselves wrong and defraud." *Apostereō* — to rob, withhold what belongs to another — appears six times, including Jesus' "Do not defraud" (Mark 10:19) and Paul's word for spouses depriving each other (7:5). And *adikeō* sets up verse 9: those who "wrong" (*adikeite*) are acting like the "unrighteous" (*adikoi*).

DAVID GUZIK · Enduring Word

Guzik hears shock in the opening words: "Paul simply can't believe what these Corinthian Christians are doing." He pictures the judge on the *bēma* in the marketplace, where Greek love of a good legal battle made every lawsuit public. "Unrighteous," he says, is meant in a religious sense, not a moral one: "It isn't that Corinthian judges were necessarily bad judges, but they were not Christians." The church, destined to judge the world and evil angels, can settle civil disputes through the church or Christian arbitration; criminal cases still belong to the state (Romans 13:3–4), and Paul himself appealed to Roman courts. To the wronged man: "Just by going to court against your brother, you already lose." Yet "No one who accepts wrong for the sake of God's glory will be a loser."

R.C. SPROUL · Ligonier Ministries

Sproul did not preach this chapter verse by verse, but in a 2012 sermon at St. Andrew's on Luke 6:27–36 — the teaching of Jesus that stands behind verse 7 — he sums up the commands about the struck cheek and the taken cloak: "If there is a core meaning to these exhortations, it's this: mercy, not vengeance." He is careful about scope: "When it comes to public matters, there is still a legitimate place for the role of the state, the role of church courts," he says, "but Jesus was talking here about Christian personal ethics." That is close to Paul's own balance. Courts and church discipline are real, but between brothers the first instinct is mercy: "If somebody needs it, give it to him, even if it means you're not getting anything back."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry reads the paragraph as a rebuke of brother suing brother before heathen judges, "and therein blames all vexatious law-suits" — not law itself, for "the law is good, if a man use it lawfully." The judging of the world he takes most naturally of the saints as "assessors to Christ" at the last day: "They are not partners in their Lord's commission, but they have the honour to sit by, and see his proceeding against the wicked world, and approve it." In matters of great damage a man may seek lawful relief, but in small matters "it is better to put up with the wrong," for "Christians should be of a forgiving temper." His rule for the church: "Christians should never engage in law-suits till all other remedies have been tried in vain."

II
MOVEMENT

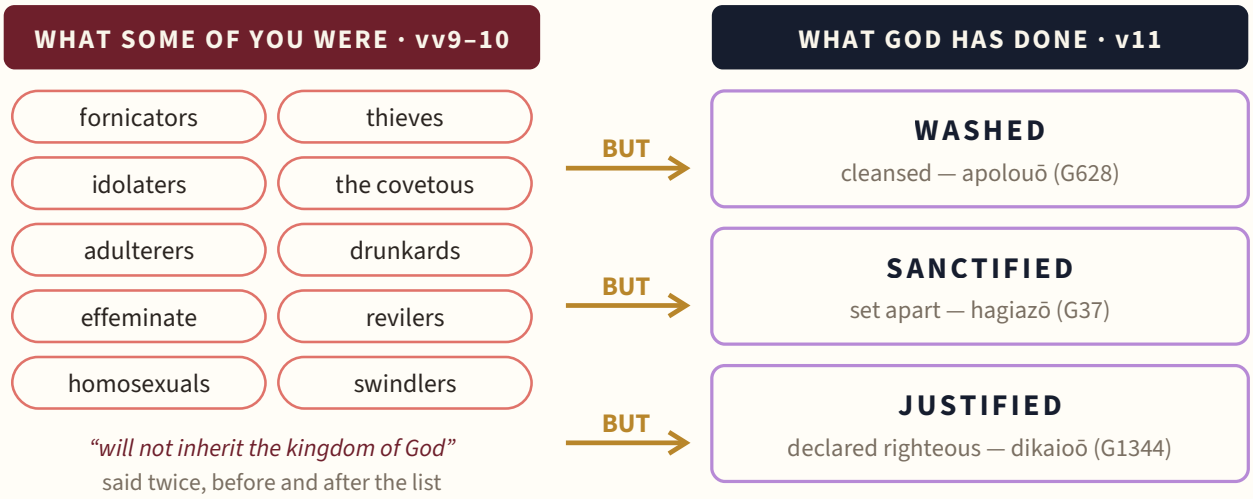
1 CORINTHIANS 6:9–11

Such Were Some of You

The unrighteous will not inherit — but you were washed, sanctified, justified

> 9 *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,*
> 10 *nor thieves, nor the*
> *covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.*
> 11 *Such were some of*
> *you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus*
> *Christ and in the Spirit of our God.*
>
> 1 CORINTHIANS 6:9–11

FIGURE · SUCH WERE SOME OF YOU



"in the name of the Lord Jesus Christ and in the Spirit of our God"

THE SON · THE SPIRIT · OUR GOD — ALL THREE AT WORK IN ONE VERSE

"Such were some of you" — past tense: what you were is not what you are.

Ten kinds of people who will not inherit the kingdom stand on the left; three "buts" carry some of them across to what God has done — washed, sanctified, justified.

ἀπελούσασθε · ἡγιάσθητε · ἐδικαιώθητε

APELOUSASTHE · HĒGIASTHĒTE · EDIKAIŌTHĒTE · "WASHED · SANCTIFIED · JUSTIFIED" · G628 · G37 · G1344

Three aorist verbs, each introduced by a strong *alla*, "but" — things done and finished. *Apolouō* (G628), to wash off or away, appears only here and in Acts 22:16, where Ananias tells Saul to "be baptized, and wash away your sins." *Hagiazō* (G37) is to set apart to God, to make holy. *Dikaioō* (G1344) is the courtroom word: to declare righteous, acquit. After verses 1–8 the irony is sharp — men who dragged brothers into pagan courts had already been acquitted in God's court. "Such were some of you" uses the imperfect: what they used to be, habitually. Henry notices that sanctified comes before justified here and draws the lesson that the two always go together. The KJV's "ye are washed … sanctified … justified" renders the same past-tense verbs.

μαλακοὶ · ἀρσενοκοῖται

MALAKOI · ARSENOKOITAI · "EFFEMINATE · HOMOSEXUALS" · G3120 · G733

Malakos means "soft"; elsewhere in the New Testament it describes soft, fine clothing (Matthew 11:8; Luke 7:25). Here, in a list of practices, it is used figuratively. *Arsenokoitēs* joins *arsēn*, "male," and *koitē*, "bed"; it appears only here and in 1 Timothy 1:10. Strong's gives "a male homosexual"; Thayer, one who lies with a male as with a female. Guzik takes the pair together as covering homosexual practice of every kind, not only prostitution; some modern writers argue for narrower readings, and the debate is real. What the text itself makes plain is the company these words keep — thieves, the covetous, drunkards, revilers — and the sentence that follows: "Such were some of you." The KJV has "effeminate … abusers of themselves with mankind."

κληρονομέω
KLĒRONOMEŌ · "INHERIT" · G2816

To receive as an heir. Paul says it twice, before and after the list (vv. 9, 10), and repeats the same warning in Galatians 5:21 and Ephesians 5:5. The kingdom is not earned but inherited — and heirs are known by the family they belong to. The warning "Do not be deceived" is *planaō* (G4105), to lead astray, make to wander; Paul uses it again in 15:33. The deception he has in mind is a faith that thinks the kingdom can be inherited while the life stays as it was.

DAVID GUZIK · Enduring Word

Guzik reads verses 9–10 as aimed first at the man who cheated his brother: he "sets himself in bad company." Paul is not categorically denying the man's salvation, but he "will not allow a 'religious faith' that is separate from our actions." The list describes "those whose lives are dominated and characterized by these sins" — yet single acts matter, "because a lifestyle of sin begins with single acts of sin." Guzik warns both ways: "Christians err when they excuse homosexuality, and deny that it is sin, but they also err just as badly when they single it out as a sin God is uniquely angry with." Then the wonder of verse 11: "God can take the kind of people described in 1 Corinthians 6:9 and 10 and make them into the kind of people described in 1 Corinthians 6:11!"

R.C. SPROUL · Ligonier Ministries

Sproul's 2005 sermon on Romans 1:22–32 treats Paul's other great list of sins, and it speaks to "Do not be deceived." He refuses to pretend believers are immune: "I know that true regenerate Christians fall into these sins, do not get me wrong." "But when they do, it should be a radical exception to Christian behavior, not something that is generally accepted." The line between the church and the world, for Sproul, is repentance: "There is only one sin for which a person is excommunicated," he says — impenitence. And he names the pressure Corinth knew well: "The very word *right* has been redefined in our culture to mean that everyone has a right to do what they want to do with impunity."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry says the unrighteous "shall not be owned as true members of his church on earth, nor admitted as glorious members of the church in heaven," and he sorts the list by the Ten Commandments. "Those who do the devil's work can never receive God's wages." The warning against deception is needed because "Men are very much inclined to flatter themselves that God is such a one as themselves, and that they may live in sin and yet die in Christ." Then the turn: "How glorious a change does grace make! It changes the vilest of men into saints and the children of God." "The wickedness of men before conversion is no bar to their regeneration and reconciliation to God." And because sanctified and justified stand together: "All who are made righteous in the sight of God are made holy by the grace of God."

III
MOVEMENT

1 CORINTHIANS 6:12–17

Lawful, but Not Mastered

The Corinthian slogans answered — the body is for the Lord and joined to Him

12 *All things are lawful* for me, but not all things are profitable. *All things are lawful* for me, but *I will not be mastered by anything*. 13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet *the body is not for immorality*, but for the Lord, and *the Lord is for the body*. 14 Now God has

> *not only raised the Lord, but ✩ will also raise us up through His power.* 15 *🔁 Do you not know that △ your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be!* 16 *Or 🔁 do you not know that the one who joins himself to a prostitute is one 🔁 body with her? For He says, "THE TWO SHALL BECOME ONE FLESH."* 17 *But the one who joins himself to the Lord is ✩ one spirit with Him.*
>
> 1 CORINTHIANS 6:12–17

> *"For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh."*
>
> GENESIS 2:24

FIGURE · WHAT CORINTH SAID, WHAT PAUL ANSWERED

WHAT CORINTH SAID	PAUL'S ANSWER
"All things are lawful for me" (v12)	→ "but not all things are profitable"
"All things are lawful for me" (v12)	→ "but I will not be mastered by anything"
"Food is for the stomach and the stomach is for food" (v13)	→ God will do away with both — "the body is … for the Lord" (v13)
(implied) so what the body does will not last	→ God raised the Lord and "will also raise us up through His power" (v14)

TWO UNIONS · THE SAME VERB, KOLLAŌ, "JOINS HIMSELF" (vv16–17)

joins himself to a prostitute	joins himself to the Lord
→ **ONE BODY WITH HER**	→ **ONE SPIRIT WITH HIM**
"THE TWO SHALL BECOME ONE FLESH" (Gen 2:24)	"your bodies are members of Christ" (v15)

Each Corinthian slogan gets a "but" from Paul, and the two unions at the bottom use the same verb — you become one with whatever you join yourself to.

ἔξεστιν · ἐξουσιασθήσομαι

EXESTIN · EXOUSIASTHĒSOMAI · "LAWFUL · MASTERED" · G1832 · G1850

Paul answers the slogan with a play on words: *panta moi exestin*, "all things are lawful for me" — *all' ouk egō exousiasthēsomai hypo tinos*, "but I will not be brought under the authority of anything." *Exestin* (G1832) is "it is permitted"; *exousiazō* (G1850) is "to exercise authority over," from the same family as *exousia*, a right or authority. My rights must not become something else's rights over me. *Exousiazō* appears only four times: of Gentile kings who "lord it over" (Luke 22:25), here, and twice in 7:4, of husband and wife having authority over each other's body — which is why Guzik suggests Paul may mean "I will not be brought under the power of anybody," like a prostitute. "Profitable" is *sympherō* (G4851): to bring together for good.

κολλώμενος

KOLLŌMENOS · "THE ONE WHO JOINS HIMSELF" · G2853

Kollaō means to glue, cleave, unite; Jesus uses it of the man "joined to his wife" (Matthew 19:5), from the Greek of Genesis 2:24. Paul uses the same participle twice: the one who joins himself to a prostitute (*pornē*, G4204) is *hen sōma*, "one body" (v. 16); the one who joins himself to the Lord is *hen pneuma*, "one spirit" (v. 17). Neither union is casual. Verse 15 sharpens it: "Shall I then take away the members of Christ and make them members of a prostitute?" — and answers with Paul's strongest negative, *mē genoito*, "May it never be!"

καταργήσει

KATARGĒSEI · "WILL DO AWAY WITH" · G2673

From *katargeō*, to render idle, abolish, bring to nothing — a favorite word of Paul's (some 25 of its 27 New Testament uses). God "will do away with" both stomach and food (v. 13). But the body is not on that list: God "will also raise us up" (v. 14). Paul uses the same verb in 15:26 — "The last enemy that will be abolished is death." What God abolishes is temporary; what He raises is meant for Him now.

DAVID GUZIK · Enduring Word

Guzik thinks "All things are lawful for me" may echo Paul's own teaching on liberty, twisted by the Corinthians: "They used their 'liberty' as a license to sin" — likely the use of prostitutes, accepted in Corinth even among the religious. The food slogan meant, in effect, my body wants it, so I give it. But the stomach will be done away and the body raised. Sexual union makes "one flesh" whether we intend it or not: "In the Biblical understanding of sex, there is no such thing as 'casual sex.'" He quotes Fee: joined to a prostitute, the believer makes someone else "the unlawful lord over one's own body." And beneath lust, he says, lies "the desire for love, acceptance, and adventure" — better met in a one-spirit union with the Lord.

R.C. SPROUL · Ligonier Ministries

Sproul's 2006 sermon on Romans 6:12–23 meets the same abuse of grace Paul faces in Corinth. He states the antinomian reasoning only to reject it — "This is a license to sin; we are no longer under any obligation to keep the law of God" — and insists that every man presents himself as a slave to someone; believers are "not servants of Satan, but servants of Christ." In his Romans commentary he puts the irony of Christian freedom in one line: "when Christ sets us free from slavery to the flesh, he calls us to the royal liberty of slavery to him." That is verse 12: I may be free in a hundred things, but I refuse to be mastered by any of them, because I already have a Master.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached verse 17 in "The Saint One with His Saviour." The union begins in God's election and covenant but becomes vital at the new birth, pictured as marriage, vine and branches, head and members: "The foot is baptized into the same spirit as the head." It cannot be a mere label — "Call a poppy a rose and you will not thereby give it perfume." Real union changes a man from the inside: "Intimate association creates conformity," and "What He loves will charm us, what He hates we shall loathe." Read beside verse 16, that is Paul's point: whoever we are joined to, we come to resemble.

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry thinks some Corinthians reasoned that fornication was as indifferent as food, "especially because it was not a sin condemned by the laws of their country." Paul's reply: "Christians should not barely consider what is in itself lawful to be done, but what is fit for them to do." Even with lawful food he would never "put himself into the power of any bodily appetite," and "The expectation we have of being without bodily appetites in a future life is a very good argument against being under their power in the present life." The body will be raised — "The hopes of a resurrection to glory should restrain Christians from dishonouring their bodies by fleshly lusts" — and it is already joined to Christ: "His very flesh is a part of the mystical body of Christ."

IV
MOVEMENT

1 CORINTHIANS 6:18–20

Flee, and Glorify God in Your Body

The sin against the body, the temple of the Spirit, and the price that was paid

> 18 *Flee immorality*. *Every other sin that a man commits is outside the* *body*, *but the immoral man sins against his own* *body*. 19 *Or* *do you not know* *that your* *body* *is* *a temple of the Holy Spirit* *who is in you, whom you have from God, and that* *you are not your own*? 20 *For* *you have been bought with a price*: *therefore* *glorify God in your body*.
>
> 1 CORINTHIANS 6:18–20

FIGURE · THE SANCTUARY AND THE PRICE



Paul chooses the word for the inner sanctuary, where God dwells; read the right column top to bottom and it ends in a command: glorify God in your body.

φεύγετε τὴν πορνείαν

PHEUGETE TĒN PORNEIAN · "FLEE IMMORALITY" · G5343 · G4202

Pheugō (G5343) is plain: run away, escape. The imperative is present tense — keep fleeing, make it a habit. Paul gives the same command about idols ("flee from idolatry," 10:14) and to Timothy ("Now flee from youthful lusts," 2 Timothy 2:22). *Porneia* (G4202), used 25 times in the New Testament, is the broad word for sexual immorality of every kind outside marriage — the word Guzik says reaches past intercourse to every kind of sexual gratification apart from one's spouse. Verse 18 also says this sin is against "his own body": other sins use something outside the body (Henry: wine, food), but this one gives the body itself away.

ναός

NAOS · "TEMPLE, SANCTUARY" · G3485

Greek had two words for temple. *Hieron* is the whole sacred enclosure, courts and porches; *naos* is the sanctuary itself — the holy place and the holy of holies, where God dwelt. Paul chooses *naos*. In 3:16 the church together is God's *naos*; here it is "your body." (Paul writes "your" in the plural with "body" in the singular; Guzik and Henry both apply it to each believer's own body, while noting that 3:16 speaks of the church.) The Spirit is not a visitor in the outer court; He lives in the inner room.

ἠγοράσθητε τιμῆς

ĒGORASTHĒTE TIMĒS · "BOUGHT WITH A PRICE" · G59 · G5092

Agorazō (G59), from *agora* (G58), the marketplace: to buy, to purchase. The verb is aorist — a finished transaction — and Paul uses it again in 7:23 ("You were bought with a price; do not become slaves of men"). *Timē* (G5092) means value, honor, price; Paul does not name the price here, but Peter does: "not ... with perishable things like silver or gold ... but with precious blood ... the blood of Christ" (1 Peter 1:18–19). Then the command, "glorify" (*doxasate*, from *doxazō*, G1392): show the worth of God in the body He bought. The KJV's added words "and in your spirit, which are God's" are missing from the oldest manuscripts; Guzik thinks a scribe added them.

DAVID GUZIK · Enduring Word

Guzik: "Paul doesn't tell us to be brave and resist the lustful passion of sexual immorality, but to flee from its very presence." Many fall by testing themselves; Joseph ran even when it cost him, and Guzik quotes Clarke: "reason not, but FLY!" Paul says flee sexual immorality, not sex, which God gave as a precious gift within marriage. The sin is not worse than all others, but it has "a unique effect on the body." The body is God's temple and God's property: "We don't have the right to pollute and abuse God's property!" Nor will Christ share the house: "He is the owner of my body, and He is not subletting to demons." He thinks "and in your spirit" a scribal addition, and likes Ironside: "Glorify God in your body and the spiritual side will take care of itself."

R.C. SPROUL · Ligonier Ministries

Sproul returned to verse 20 in several teaching series, though the full lectures are not public. Ligonier's summary of "The Great Exchange" (*Justification by Faith Alone*) begins, "First Corinthians 6:20 tells us that we were bought with a price," and adds that what happened at the cross was "more of a legal transaction than a financial one." The summary of "Servants of the Lord" (*The Bride of Christ*) draws the conclusion: "That makes all Christians the property of Lord Jesus," and asks, "In what ways do we violate that which belongs to the Lord?" His 2007 sermon on Romans 12:1 shows what glorifying God in the body means: "We use 'bodies' synonymously for persons," and the offering is "an offering of your whole self for your whole life."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached these verses at least three times. In "Bought with a Price" (No. 1004, 1871) he calls redemption the strongest motive to holiness: "It was pain that bought you." Not being our own is a gift — "It is a great privilege not to be one's own," for "Self is a fierce dictator, a terrible oppressor." So the body glorifies God by chastity — "Pure as the lily should we be from every taint of uncleanness" — by temperance, and by work: "A lazy servant is a bad Christian." In "Redemption by Price" (No. 1554, 1880): "You are not a thing to be trifled with"; "Take great care of yourselves, for you are a king's treasure." And in "Redemption and its Claims" (No. 1163): "this body of yours is holy, and it will rise again from the dead."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry quotes the fathers: "Other vices may be conquered in fight, this only by flight." Other sins abuse something outside the body — wine, food — but the fornicator "defiles it, he degrades it." On verse 19: "This is the proper notion of a temple—a place where God dwells, and sacred to his use, by his own claim and his creature's surrender." To hand that temple to a harlot is "Horrid sacrilege! This is robbing God in the worst sense." Body and spirit alike are His: "He made both, he bought both, and therefore both belong to him." The bottom line for every Christian: "We are not proprietors of ourselves."

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From Daniel's saints and Joseph's cloak to the blood of the Lamb — where 1 Corinthians 6 reaches

> *"until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom."*
>
> DANIEL 7:22

> *"If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother."*
>
> MATTHEW 18:15

> *"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit."*
>
> TITUS 3:5

> *"She caught him by his garment, saying, 'Lie with me!' And he left his garment in her hand and fled, and went outside."*
>
> GENESIS 39:12

> *"knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ."*
>
> 1 PETER 1:18–19

> *"Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."*
>
> ROMANS 12:1

DAVID GUZIK · Enduring Word

Guzik makes Joseph the model for verse 18: he "fled from sexual immorality — even when it cost him something" (Genesis 39:7–21).

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry reads the saints' judging of the world beside Jesus' promise of twelve thrones for the disciples (Matthew 19:28) and the Lord's coming with His saints in Jude 14–15: the saints "may first be acquitted, and then advanced to the bench."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the text with blunt pastoral clarity; Sproul, who never preached 1 Corinthians verse by verse, is heard here from sermons and lectures on the teaching behind it (Luke 6, Romans 1, 6 and 12, and his series on justification and the church); Spurgeon preached verses 17–20 and is not found on verses 1–11; Henry gathers all of it into Puritan counsel. They agree on the chapter's moral teaching; where modern scholars dispute the meaning of two words in verse 9, this study says so.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Lawsuits	Unrighteous means unbelieving; the church can arbitrate; suing your brother, you already lose.	Mercy, not vengeance; state and church courts are legitimate, but personal ethics come first.	No Spurgeon sermon on verses 1–8 was found for this study.	Vexatious suits blamed; saints as Christ's assessors; try every remedy before going to law.
II · Such were some	Lives characterized by sin; neither excuse nor single out; God changes people.	True Christians may fall — as a radical exception; impenitence is what cuts a man off.	No Spurgeon sermon on verses 9–11 was found for this study.	No living in sin and dying in Christ; grace changes the vilest of men into saints.
III · Lawful, not mastered	Liberty twisted into license; there is no such thing as casual sex.	Grace is no license; Christ frees us into the royal liberty of slavery to Him.	One spirit with Christ: intimate association creates conformity — we love what He loves.	Ask not only what is lawful but what is fit; the coming resurrection restrains lust.
IV · Flee · temple · price	Run, don't reason; God's property, not ours to pollute; no subletting to demons.	Bought with a price — a legal exchange; Christ's property; the whole self offered.	It was pain that bought you; not one's own is a privilege; chastity, temperance, work.	Conquered only by flight; the temple where God dwells; He made both, He bought both.

1 CORINTHIANS 6:1–20 · A COMPARATIVE READING

† Key Insights to Carry

- **The case is lost before it is heard.** *Hēttēma* (v. 7): the defeat is not losing the lawsuit but having it. Guzik: "Just by going to court against your brother, you already lose." THE GREEK
- **Future judges, present failures.** People who will judge the world and angels (vv. 2–3) were handing family quarrels to outsiders. Paul argues from the greater to the lesser: "How much more matters of this life?" THE TEXT
- **Paul speaks to both men.** To the one wronged: "Why not rather be wronged?" (v. 7). To the one doing wrong: "you yourselves wrong and defraud" (v. 8). The same two verbs, passive then active. THE TEXT
- **Mercy first, not courts never.** Sproul: "mercy, not vengeance," while "there is still a legitimate place for the role of the state, the role of church courts." Henry: try every other remedy first. SPROUL
- **The list is a mirror, not a weapon.** Ten kinds of people, sexual sin beside greed and drunkenness. Guzik: the church errs when it excuses this sin and when it singles it out as uniquely hated by God. GUZIK
- **"Such were" is past tense.** The verbs of verse 11 are aorists — washed, sanctified, justified — done "in the name of the Lord Jesus Christ and in the Spirit of our God." Henry: "How glorious a change does grace make!" THE GREEK
- **My rights must not become something else's rights over me.** *Exestin* / *exousiasthēsomai* (v. 12): all things lawful, but I will not be mastered by anything. Freedom that takes me captive has become my master. THE GREEK

- **You become one with what you join.** The same verb, *kollaō*, for joining a prostitute and joining the Lord (vv. 16–17). Guzik: "there is no such thing as 'casual sex.'" Spurgeon: "Intimate association creates conformity." SPURGEON
- **Some sins are beaten only by running.** Henry quotes the fathers: "Other vices may be conquered in fight, this only by flight." Joseph left his garment and fled (Genesis 39:12). HENRY
- **The sanctuary, not the courtyard.** Paul's word is *naos*, the inner sanctuary where God dwells — and the reason is the price: "you have been bought with a price: therefore glorify God in your body." THE TEXT

† Questions for the Table

1 **Is there a brother I am holding something against — money, a broken promise, an injury — and how would Paul have me settle it?**

Why not rather be wronged? Settle it like family, before the world is watching.

6:1–8; Matt 18:15

2 **When have I been the one in verse 8 — the one who wronged or cheated a brother and expected grace to cover it?**

Paul speaks to both men; the defrauder stands next to the list in verse 9.

6:8–9

3 **Read verses 9–10 slowly. Which names would have described me? What does "such were some of you" say to that man?**

Washed, sanctified, justified — past tense, God's work, not my streak.

6:9–11; Titus 3:5

4 **What "All things are lawful for me" do I tell myself? What has started to master me?**

Freedom that enslaves is not freedom; I already have a Master.

6:12; Rom 6:16

5 **What does fleeing look like for me this week — specifically, ahead of time, and with whom?**

Not resisting, not testing, not reasoning: running, like Joseph.

6:18; Gen 39:12; 2 Tim 2:22

6 **If my body is a sanctuary God bought, what changes in how I use it, feed it, rest it, and work with it?**

Spurgeon: chastity, temperance, industry — the body glorifying God.

6:19–20; Rom 12:1

1 Corinthians 6 is about ownership. The brother I want to sue belongs to Christ, the people we used to be were washed by Christ, and the body I carry is His temple, bought with His blood. I am not my own — and that is not a loss but a rescue.

Teaching the Word. Living in the Light. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry died in 1714 having reached Acts; his *Commentary* on 1 Corinthians was completed after his death by Simon Browne from his notes

and method, and is cited under his name as it is published. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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