

“Joined unto the Lord”

1 Corinthians 6:12-20

These verses go back to the topic of sexual impurity that was found in chapter five, and the subject of holiness and purity continue through chapter seven. Because this topic is dealing with a culture of moral relativism in the city of Corinth, and how the believers in the church were bringing back a good deal of the things they had left behind in their newfound faith, Paul included, in the greater context, other things that impacted their personal lives, and, more importantly, the life of the church as the representative body of Christ on earth. Having dealt with some other things relative to their testimony, he comes back here to the greatest problem the church faced at the time of the writing of the book – a mischaracterization and misapplication of “fornication.”

NOTE: “Moral relativism is the view that moral judgments are true or false only relative to some particular standpoint (for instance, that of a culture or a historical period) and that no standpoint is uniquely privileged over all others. It has often been associated with other claims about morality: notably, the thesis that different cultures often exhibit radically different moral values; the denial that there are universal moral values shared by every human society; and the insistence that we should refrain from passing moral judgments on beliefs and practices characteristic of cultures other than our own.” – Internet Encyclopedia of Philosophy - <https://www.iep.utm.edu/moral-re/>

In these verses Paul addresses some apparent well-known sayings (proverbs, if you will) and shows the

incompatibility they had to the new life the believers had in Christ.

One thing to note here – there is no cause or reason for any believer today to lack a godly understanding of sexual immorality. All that could be considered in that area was dealt with long ago in this letter to the Corinthians. If a person, or a church, or any organization, decides they are going to live a lifestyle outside the scope of accepted, biblical morality then they do so at their own peril, and they do so with a complete and dynamic disregard for established truth.

We will come back to the text that the title for this message is taken from in verse 17, but by way of introduction and understanding, the word for “joined” comes from one that means “glue” – to glue together, to cohere, to cleave to, etc. These verses help us to understand what Paul was telling the Corinthian believers – they were joined to the Lord, making them one with Him, and they were to follow His lead.

Each portion of this text builds upon the previous – there is a progression to the final point made – we are to glorify God in our bodies.

I. LIBERTY – VS. 12

A. It is Memorial Day weekend, the time of the year we remember those who gave their lives for our freedoms. It is also worthy of us to consider the greatest price ever paid – the payment for our sins by our Savior on the cross. This text, in part, deals with that price paid for our liberty – what will we do with it?

B. The first of the sayings that appeared to

be a common proverb among the Corinthians, and seemingly the church in particular, was the one found here (twice), and again in 10:23 – “all things are lawful unto me.”

1. Although Paul is using this apparent proverb to bring into focus the liberty a believer has in Christ, he is using it to focus the church on the need to use their liberty for the advancement of the cause of Christ rather than a license to sin as they saw fit. (There are those that don't believe this was a common proverb, but simply “the bona fide words of the Apostle himself,” as Dr. Alford puts it. Either way, the point is still the same.)

“Paul limits the proverb to things not immoral, things not wrong, *per se*. But even here liberty is not license.”
(Robertson)

2. To use this text, and others like it, to justify anything that would violate other Scripture would be a gross misapplication of what is being said and would show that the person (believer or not) simply wants to live their own way, no matter what the Bible says.

[Romans 6:1–2](#)

¹ What shall we say then? Shall we continue in sin, that grace may abound?

² God forbid. How shall we, that are dead to sin, live any longer therein?

[Romans 6:14–15](#)

¹⁴ For sin shall not have dominion over you:

for ye are not under the law, but under grace.

¹⁵ What then? shall we sin, because we are not under the law, but under grace? God forbid.

3. The word "lawful" in this verse, and in this context, carries the idea of all things being in one's power to do, or it is permitted to do. The "all things" is not Paul saying he had a right to do anything he wanted, for that would seem to contradict what he says in the following portion of this text. As already stated, the "all things," within the context of Scripture, would be anything that doesn't violate the laws of God – biblically, morally, naturally.

4. "But all things are not expedient"

a) The "but" here is critical – no matter one's view of the "all things" in the text, it is what follows that clarifies and focuses on the point.

b) Those same "all things" that someone might claim as being "lawful" (allowed, permitted, within one's power) are to be controlled by a greater purpose – the testimony of Christ.

c) "Not expedient"

(1) This Greek word (συμφέρω) is translated by the words "profitable" and "good" in other parts of the New Testament.

(2) It is translated "brought...together" in Acts 19:19, which is the literal translation of the Greek words that

make up this one word.

Acts 19:19

¹⁹ Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

(3) *"To be profitable, advantageous, to contribute or bring together for the benefit of another"* (Zodhiates).

- d) Put all together, Paul is telling the Corinthian believers that, even if they have liberty to do what they want in their lives that the Old Testament saints did not have (they did not have to follow the Levitical Law with all its sacrifices and feasts, they did not have to be circumcised, they could eat whatever meat they wanted to, including that offered to idols, etc.), they needed to make sure that their exercise of their liberty added to the greater cause of Christ, and brought people together rather than tear them apart, or cause them to fall away.
- 5. He repeats the "all things are lawful" phrase both for emphasis, and, perhaps, for the sake of the proverbial restatement that was common in the Old Testament, and common among those that were fluent in Hebrew.
- 6. Coupled with the second use is the clause, "But I will not be brought under the power of any."
 - a) Not only was Paul not going to use his

liberty if it would cause a division among the body of Christ, he wouldn't use it and be limited in his usefulness for Christ.

- b) There is a play on words here with the first clause, "All things are lawful."

The Greek words are from the same root, whence there is a play on the words: All things *are in my power*, but I will not be *brought under the power of any* of them (the "all things"). (J-F-B)

- c) Dealing with those in the church that seemed to have no problem with either themselves living in fornication or with others doing so, Paul replies that he would not be brought under the power of any sin or vice, or anything that may be permitted a believer to do, if it would cause others to falter in their Christian walk.

[1 Corinthians 9:27](#)

²⁷ But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

II. LIMITATION – VS. 13-14

Liberty has limits – seen throughout the Bible.

A. The first sentence of verse 13 seems to be a proverb (and is accepted by most doctrinally sound theologians as being such), as was verse 12 with the phrase "All things are lawful unto me."

B. The issue it is dealing with is what was presented in verse 12, in the final clause – "but I will not be brought under the

power of any.” The world – both the unsaved world, as well as the church – seems to be consumed with “consumerism” and the “whatever feels good, do it” mentality. That is what is addressed here – the limits that our liberty in Christ has.

C. “Meats for the belly and the belly for meats”

1. “Meats” – not just animal meat but this word is used for anything that would be considered food today. This noun comes from the root of the verb which means “to eat,” or “to chew.”
2. Dr. Strong defines it as “*food* (literally or figuratively), especially (ceremonial) articles allowed or forbidden by the Jewish law.” There are some that draw from this that the proverb used by the Corinthians in the church were doing so to show that they didn’t have to follow the ceremonial Jewish law anymore, and that they had liberty to do whatever they wanted, including eating whatever they wanted. That argument was at the core of their carnality, and their continued wicked lifestyle.

D. “But God shall destroy both it and them”

1. Again, they used this argument to show that this life is temporal, and nothing done in this life really matters in the long run (or, in eternity). This was a form of what is known as “Gnosticism,” and what became to be understood as “Greek

dualism” (where the body and soul were separate, so what was done in the body didn’t matter).

2. Paul seems to be turning this familiar proverb that the Corinthians were using to justify their lifestyle, and applying it in a biblical manner – God will, in fact, destroy this body, and in so doing will end the need for food when He gives a new, glorified body (we will eat but not to sustain life). The Corinthians were using that argument to justify sleeping with prostitutes (specifically), and for every other wicked lifestyle practice they wanted, but Paul was saying it is that very thing that should motivate us to live like a biblical Christian, knowing we have been changed (this is seen in the end of the text).

E. The second sentence of verse 13 brings the attention to the point that Paul, by inspiration of the Holy Spirit, is making – sexual immorality (“fornication”) is not what we are made for (gratification of the flesh is the overall principle here), but, as believers in Christ, as those who have chosen to become servants for Christ, we (including our physical body) are the Lord’s for Him to do with as He will.

F. The reason for the liberty, and the reason for the limitations on that liberty are given in verse 14 – because of the power of the resurrection.

Philippians 3:8–11

⁸ Yea doubtless, and I count all things but loss

for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

⁹ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

¹¹ If by any means I might attain unto the resurrection of the dead.

Conclusion to this point: When a believer feels they have a right to do whatever they want, and they go to texts like this one to prove that philosophy, they do so with a disregard for the influence that the Lord wants them to have on others. Yes, there is liberty in Christ, but liberty is not lawlessness – in fact, James uses the term “the law of liberty” (1:25; 2:12), indicating there are restrictions (“limitations” as in this message) to that liberty. Those restrictions are there because we have a job to do, and that job is to represent Christ as His ambassadors. If we intend to see a world won for Christ, we are going to have to live within the confines of Scripture, not in the “anything goes” mentality or philosophy of the world.

James 1:25

²⁵ But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 2:11-12

¹¹ For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill,

thou art become a transgressor of the law.

¹² So speak ye, and so do, as they that shall be judged by the law of liberty.

III. LIKENESS – vs. 15-17

We have liberty in Christ.

Liberty, however, has limitations.

Limits, in turn, lead to likeness to Christ.

A. Again, we find this portion beginning with the phrase, "Know ye not" – this was, as before, something they were to already have known; something they, in fact, did know, but they seemed to have chosen to disregard the truth. There are many today that do the very same thing when it comes to justifying their actions, their lifestyle choices – they simply ignore the Word of God on that matter.

1. "Know ye" (εἶδω) is a verb in the perfect tense (perfect active indicative), which means it speaks to a finished action in the past – a completed action that does not need repeated.
2. The word comes from one that means "to see." Means to know something, to perceive something, as clearly as if you had seen it with your eyes. It's not just a head knowledge but one that is anchored in truth as something that is physically seen.
3. This is a truth that they not only knew was

in Scripture but knew it as clearly, and as factually, as something literally in front of them.

B. Likeness because of attachment – vs. 15

1. "Your bodies are the members of Christ"
 - a) This is a form of a rhetorical question – the answer was an obvious "yes." It's more of a statement of fact than a question of acceptance or belief (although that was the point of the question).
 - b) The word for "members" is one that points to a limb or part of the body – one that is joined permanently to the body.
 - c) Our bodies, the physical body that is alive, the part of us that is seen (as opposed to our soul and spirit), "are" (present indicative – stated as a simple fact) part of the body of Christ. We, our bodies, are attached to Him, whether we want them to be or not.
 - d) This is something that is brought up again in 1 Cor. 12 as it relates to the church – it is a common teaching of Paul to the churches. Here, however, it is more personal, and more specific to the actual body we have, and what we do with that body.
2. "Shall I then take the members of Christ, and make them the members of an harlot?"
 - a) Again, a type of question that is rhetorical, but this time he gives the answer that was, is, and always will be obvious.

- b) "Take...make" – "The horror of deliberately taking 'members of Christ' and making them 'members of a harlot' in an actual union staggers Paul and should stagger us" (Robertson).
- c) How can we take our body, as a part of the body of Christ, and make it a part of the body of a harlot (or accept, and/or justify, someone else who is a believer doing so)? It is beyond reasonable acceptance to do so, without question.
- d) "God forbid"

(1) Used 13 times in Paul's writings and once in Luke 20:16

(2) Literally, "let it not be" (from two Greek words – one for "not," and the other carries the idea of to begin to be, or to come into existence) – let it not even come into existence in your thoughts, words, or actions.

Romans 6:1–2

¹ What shall we say then? Shall we continue in sin, that grace may abound?

² God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 6:15

¹⁵ What then? shall we sin, because we are not under the law, but under grace? God forbid.

(3) The ESV, NIV, NLT simply translates this "Never!" The NKJV has it as "Certainly not!" The CSB says "Absolutely not!" All these are good

understandings of this, but the words "God forbid" are a better translation of the original, considering the definition.

C. Likeness seen by actions – vs. 16

1. The likeness I'm referring to here in actions is viewed in a principle of opposites – we can determine, quite often, what we are to do and how we are act by knowing what we are NOT supposed to do, and that is seen here. Whatever is opposite to this statement is what we are to do to be in the likeness of Christ.
2. The word "What" at the beginning is a conjunctive used 341 times in the New Testament and 268 of those it is translated "or" in the KJV. Only three times is it translated as it is here with a definitive statement of attention – "What?" The point being made is to draw attention to something they already knew.
3. The repeated rhetorical is found again – "Know ye not" – they already knew it; they just chose to disregard it.
4. "He which is joined to an harlot is one body" – this is a principle of Scripture found from the beginning of creation, seen in the quote from Genesis 2:24.

Genesis 2:24

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

- a) This is not an ambiguous statement – it is very definitive in both its literal usage as

well as its application.

- b) Not only is this bringing to focus the church's lack of putting into practice the teaching of Scripture on the subject of fornication, but it is also pointing back to the "abusers of themselves with mankind" in verse 9. God's plan and design has always been, and will always be, one man and one woman for life. Man got in the way of this original plan and because of the hardness of the sinful heart God made "allowances" for divorce in certain instances, but that was never his plan.

Matthew 19:3-9

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

⁴ And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

⁵ And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

⁸ He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

⁹ And I say unto you, Whosoever shall put

away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

- c) The principle that God established at the beginning (the Law of First Mention) is the rule to follow. What Paul is telling the church of Corinth here is that, while they may have liberty in Christ they do not have liberty to violate Scripture, and that is especially true of the issue of sleeping with a prostitute (which was so accepted in Corinth, and Greece, for that matter, that no one seemed to have a problem with it – except God Himself). When they did that they were, in God’s eyes, joined (glued cohesively) with them, and that went against all of the teachings of Scripture.

D. Likeness applied – vs. 17

1. The first word of this verse is very critical to the teaching – “but.” In direct and dynamic contrast to being joined unscripturally to a prostitute, we, as believers representing Christ on earth, are to be joined (glued cohesively) to the Lord and to no one else (outside of marriage).
2. The emphasis here is the contrast between what was accepted in the church of Corinth, and society as a whole at the time, and what they were supposed to be. Instead of being so connected to the lifestyle of the day, they were to be connected to the Lord, and all of His work. If they were, there would be no time, no cause, nor any desire to be like the world.

3. Their "joining" to the Lord, His word, and His work would then cause the believer to be of "one spirit."

a) One difference to see here is that, with the "harlot," the joining was of the "body," not of the spirit – the closeness of spirit was not a factor. But with union with the Lord, it is not just in body (in action), but in our "spirit" – the very part of us that fellowships with the Lord, and that part of us that defines who we are.

b) The likeness to Christ is applied to us through our spirit by way of His Spirit.

John 17:21–23

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Ephesians 4:3–4

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Philippians 2:5

5 Let this mind be in you, which was also in Christ Jesus:

Conclusion to this point: Where are you in your likeness to Christ? Do you care more about the world, and what it has to offer, or have you allowed the union with Christ to form you into His image and likeness?

IV. LEAVE – VS. 18

Likeness will cause us to leave the old nature and flee from the temptation that will lead us back to that old nature.

A. *"Flee fornication" – a very clear directive given to those that should have known better. There is no ambiguity, no way to misunderstand what he is saying.*

1. "Flee" – means to run away (literally or figuratively). Carries the idea of fleeing to avoid a fight; to turn and run as fast, and as hard as one can in the opposite direction.
2. "Fornication" – sexually impurity

Albert Barnes: A solemn command of God - as explicit as any that thundered from Mount Sinai. None can disregard it with impunity - none can violate it without being exposed to the awful vengeance of the Almighty. There is force and emphasis in the word "flee" φεύγατε pheugate. Man should escape from it; he should not stay to reason about it; to debate the matter; or even to contend with his propensities, and to try the strength of his virtue. There are some sins which a man can resist; some about which he can reason without

danger of pollution. But this is a sin where a man is safe only when he flies; free from pollution only when he refuses to entertain a thought of it; secure when he seeks a victory by flight, and a conquest by retreat. Let a man turn away from it without reflection on it and he is safe. Let him think, and reason, and he may be ruined. "The very passage of an impure thought through the mind leaves pollution behind it." An argument on the subject often leaves pollution; a description ruins; and even the presentation of motives against it may often fix the mind with dangerous inclination on the crime. There is no way of avoiding the pollution but in the manner prescribed by Paul; there is no man safe who will not follow his direction. How many a young man would be saved from poverty, want, disease, curses, tears, and hell, could these two words be made to blaze before him like the writing before the astonished eyes of Belshazzar Dan. 5, and could they terrify him from even the momentary contemplation of the crime.

Genesis 39:12

¹² And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

Proverbs 5:3-8

³ For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

⁴ But her end is bitter as wormwood, sharp as a twoedged sword.

⁵ Her feet go down to death; her steps take

hold on hell.

⁶ Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

⁷ Hear me now therefore, O ye children, and depart not from the words of my mouth.

⁸ Remove thy way far from her, and come not nigh the door of her house:

Proverbs 6:24–32

²⁴ To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

²⁵ Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

²⁶ For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

²⁷ Can a man take fire in his bosom, and his clothes not be burned?

²⁸ Can one go upon hot coals, and his feet not be burned?

²⁹ So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

³⁰ Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

³¹ But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

³² But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

2 Timothy 2:22

²² Flee also youthful lusts: but follow

righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Hebrews 13:4

⁴ Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

1 Peter 2:11

¹¹ Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

B. The second portion of this verse explains why the first part is necessary.

1. This is not a comparison of the severity of one sin against another sin, nor is it saying that the sin of fornication is somehow more eternally damning than other sins. It is a demonstration of the destructive nature of fornication, and specifically, the action that was being taken by the believers in the church at Corinth in sleeping with prostitutes (those that used their body for the purpose of pleasure) and justifying it as not being wrong.
2. Henry Alford: Drunkenness and gluttony, e.g. are sins done in and by the body, and are sins by abuse of the body,—but they are still ἐκτὸς τοῦ σώματος [without the body]—introduced from without, sinful not in their act, but in their effect, which effect it is each man's duty to foresee and avoid. But fornication is the alienating that body which is the Lord's, and making it a harlot's body—it is sin against a man's own body, in its very nature,—against the

verity and nature of his body; not an effect on the body from participation of things without, but a contradiction of the truth of the body, wrought within itself. When man and wife are one in the Lord,—united by His ordinance,—no such alienation of the body takes place, and consequently no sin.

V. LEARN – vs. 19-20

Leaving allows us to be in a position where we are pliable and teachable by the Spirit of God through the Word of God.

A. There are some that say these two verses are not dealing with anything other than the strict context within which they appear – dealing only with fornication. That is clearly NOT the case in this instant. This is not just speaking to fornication, as the greater context shows, but is a much broader, applicable text to show to the believers in the church at Corinth that they do not have a right to do what they want with their physical bodies since those physical bodies now belong to the Lord as the Master of them. If that be the case (found in the words "know ye not"), then the entirety of applicable Scripture falls under the purview (the scope of the influence or concerns of something) of this text.

B. Again, we find the rhetorical question, "What? Know ye not...?" This was to grab their attention and demonstrate that they should in no way be participating in this particular sin of fornication and

gives the reason why.

C. The reference here to the body being the "temple of the Holy Ghost" is referencing something different than what was seen in 1 Cor. 3:16-17, where the church, the body of Christ as a whole, in which God has chosen to meet with His children was called "the temple of God." Here, it is the individual believer that makes up that body of Christ (the church) that is seen as being indwelt by the Spirit.

1 Corinthians 3:16-17

¹⁶ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

¹⁷ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

D. We are His – "Your body is the temple of the Holy Ghost which is in you, which ye have of God [that is, the Holy Ghost, not our bodies]..."

1. "Your body" – "Body" (σῶμα) – an organized whole made up of parts and members. This speaks to our physical body, the part of man that can be seen with the eye.
2. "Is" – present indicative – a statement of fact occurring right now, in real time. Our body is, from the point of salvation, and continuing without break or deviation, the temple of the Holy Ghost.
3. "The temple" (ναός) – the inner sanctuary of the Temple. There is another word for

“temple” (ἱερόν) that encompasses all of the property of the Temple – the courts, grounds, enclosures, and the building itself. This word used here (and in 1 Cor. 3:16-17) is speaking of a specific place within the temple – the inner sanctuary where God (or, in the city of Corinth and their false gods, the image of their god was set up) would meet with the high priest and commune with man.

4. “Of the Holy Ghost”

- a) The dwelling place of the Holy Spirit is in us, as believers, and as such, when we gather together in a “worship service,” and operate as a church body, we become the dwelling place of the Holy Spirit (that’s what 3:16-17 speaks to) on earth.
- b) This verse clearly teaches the indwelling of the Holy Spirit in the very person of the believer once they are saved (the verb “are bought” in the next verse show this timing) – at the moment of salvation, not as a secondary work of grace or a second blessing.

5. “Which is in you”

- a) The words “which is” are in italics in the KJV and are supplied by the translators to facilitate a clearer reading. In the Greek, the literal translation would be “the temple of the Holy Ghost in you” – making a definitive statement of fact.
- b) “In you” – the primary idea of this word is that of rest or residence – the Holy Spirit takes up residence, or rests, within us when we are saved.

Romans 8:9

⁹ But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Galatians 4:6

⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

John 14:16-17

¹⁶ And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

¹⁷ Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

6. "Which ye have of [from] God" – the Holy Spirit is a gift from God that He has given to us so we can fellowship with Him and learn of Him.

John 16:13

¹³ Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

E. We are His because He bought us – "Know ye not that...ye are not your own? For ye are bought with a price..."

1. Again – something they should have already known.
2. The idea here is that of possession. This

particular illustration goes against “political correctness” today because it invokes the idea of slavery – a person can be bought for a price – but that is exactly what happened when Jesus paid our sin debt.

3. “Not your own” – do not belong to yourself – this is a reflexive pronoun where “your own” points back to “ye.” This is referring to the physical body – it is clearly NOT ours to do with as we see fit (this is another very clear argument against Christians believing abortion is their right).

Within the context of sexual impurity, and the strength of the argument being predicated upon that point, the commenters of the Geneva Bible said this: because we are not our own men, to give ourselves to any other, much less to Satan and the flesh, seeing that God himself has bought us, and that with a great price, to the end that both in body and soul, we should serve to his glory.

2 Corinthians 5:15

¹⁵ And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Titus 2:14

¹⁴ Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

4. “For ye are bought with a price”

- a) Henry Alford: Proof, that ye are not your own. The possession of your body as His temple, by the Holy Ghost, is a presumptive proof that ye are not; but there is also a proof in matter of fact: For ye were bought...with a price. This buying is here mentioned mainly with reference to the right of possession, which Christ has thereby acquired in us.
- b) "Ye" – he continues to address the group as a whole – whether he is speaking to the pastor/elders of the church, or to the greater body is both unclear and really irrelevant to the point.
- c) "Are bought"

(1) Some versions have this as "were bought" because of the past tense of the verb used (or at least the indication that this particular use of the aorist tense is past in English). Either way, the reference is to the finished work of Christ on the cross – the "once for all" sacrifice that was made. The "are bought" reference points to the payment still being efficacious today, effective to the saving of all that will accept, while the past tense ("were bought") points to the payment that was made in the past.

Hebrews 10:10

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

(2) The word "bought" is thrice translated "redeemed" (Rev. 5:9; 14:3-4) which points to the believer being twice His – once by creation, and the second by the

cross.

- d) "With a price" – The CEV says "God paid a great price" – not a literal translation but an adequate commentary. The Bishops Bible says "ye are dearly bought." The Geneva Bible (and others) read, "ye are bought for a price." The price was the blood of Christ – the substitutionary atonement.

Acts 20:28

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Galatians 3:13

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Hebrews 9:12

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

1 Peter 1:18–19

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Revelation 5:9

9 And they sung a new song, saying, Thou

art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

F. We are purchased for a purpose – to glorify God

1. "Therefore" – because we are bought with a price and we are not our own, and we don't have a right to do with our body and spirit what we want to, especially when it comes to devoting it to a life of sin and sexual impurity.
2. "Glorify God" – the issue of glorying is not to merely praise God for what He has done for us in redeeming us, but "glorify Him by your acts" (Alford).
3. "In your body, and in your spirit"
 - a) The only versions of the Bible that have this (and the next phrase) are those that use the Textus Receptus for their Greek text. The argument is that it doesn't appear in the older manuscripts from which the Critical Text comes. That is not a valid argument to make and since there are other Scriptures that point to this same truth, we will consider it part of the inspired Word of God.
 - b) Verse 17 references our body being joined unto the Lord "in one spirit" – therefore, both our body, which was purchased by the blood of Christ, and our spirit (which is the part of us that fellowships with the Lord by way of the indwelling Spirit of God), belong to Him.

4. "Which are God's" – we are no longer our own – we belong to another.

Conclusion: As we conclude this portion of the letter to the Corinthians, consider that it is all predicated on the truth of Scripture that we are now servants of the Lord, and as such (by our choice), we are to be different. We are to live our life so as to please Him, and with the intent purpose of pointing others to Christ. If we lived like a believer, and demonstrated the love of God, as well as His holiness, we would be far more "successful" at seeing lost souls come to a saving knowledge of Christ.

May we remember that we are not our own. We belong to God. We have been ransomed by sacred blood. By a reference to the value of that blood; by all its preciousness and worth; by all the sighs, and tears, and groans that bought us; by the agonies of the cross, and the bitter pains of the death of God's own Son, we are bound to live to God, and to him alone. When we are tempted to sin, let us think of the cross. When Satan spreads out his allurements, let us recall the remembrance of the sufferings of Calvary, and remember that all these sorrows were endured so that we might be pure. O how would sin appear were we beneath the cross, and did we feel the warm blood from the Saviour's open veins trickle upon us? Who would dare indulge in sin there? Who could do otherwise than devote himself, body, and soul, and spirit, unto God? (Albert Barnes)