

# 1 Corinthians Chapter 6

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

**A. Dare any of you,**

1. **Dare-** Gr. **tomao-** *to bring one's self to, to act boldly*

a. You could translate this as- "How dare any of you..."

**B. having a matter against another,**

1. **matter-** Gr. **pragma-** *a matter, question, affair*

**C. go to law before the unrighteous,**

1. **law-** Gr. **nomos**

a. This is speaking of suing a fellow believer in court.

b. This is speaking of suing someone over a personal slight or offense. However, this does not mean that there is never a time to go to court. There is a time to go to court in some cases. These cases usually deal when someone else's welfare is in danger, such as in a custody situation or a criminal case if not handled correctly and under proper law oversight would lead to continued harm to others. However, Jesus told us there is a better way to deal with personal slights and offenses than taking people to court.

2. **unrighteous-** Gr. **adikos**

a. Unbelievers

b. In the book of Acts, Gallio says the same thing. If it had to deal with a crime then he would hear the case, however, if it was just a disagreement or argument then they should handle it out of court.

**D. and not before the saints**

1. **saints-** Gr. **hagios-** *holy ones, set apart ones*

a. This speaks of following Jesus' instructions of dealing with an ought between believers [saints]. [Matt. 18:15-17](#)

**2. Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?**

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

1. **know**- Gr. **eido**- *to perceive, to see in the mind's eye*
2. **saints**- Gr. **hagios**- *holy ones, set apart ones*
  - a. All believers are called saints over sixty times in the NT.
3. **judge**- Gr. **krino**- *to decide*
4. **world**- Gr. **kosmos**
  - a. This does not mean we will be the judge on the day of judgement at the White Throne Judgement. God will do this Himself.

**B. And if the world will be judged by you,**

1. **world**- Gr. **kosmos**
2. **judged**- Gr. **krino**
3. **by you**
  - a. This means that we will rule and reign with Christ during the Millennium [thousand years] and be in charge of judging matters in Jesus' stead. [Rev. 20:6](#)

**C. are you unworthy to judge the smallest of matters?**

1. **unworthy**- Gr. **anaxios**- *to be unequal to a task*
2. **judge**- Gr. **krino**
3. **smallest matters**- Gr. **kriterion elachistos**
  - a. Often money is involved in disputes between believers. Jesus called money the least. [Luke 16:10](#) A believer should be able to settle issues, even the least- money issues.

**3. Do you not know that we shall judge angels? How much more, things that pertain to this life?**

**A. Do you not know that we shall judge angels?**

1. **know**- Gr. **eido**- *to perceive or see mentally*
2. **judge**- Gr. **krino**
3. **angels**- Gr. **aggelos**
  - a. I believe that this is referring to the good angels. We by creation are below angels but in the new birth we have been elevated above angels being made one with the Lord Jesus. We

will be utilized in ruling over the angels.

b. This may refer to the fallen angels who are in chains reserved for judgment. [2Pe 2:4](#); [Jud 1:6](#) They chose to leave God, but we chose God. We could be used to judge them on the final day. However, I believe this verse refers to the good angels.

**B. How much more,**

**1. much more**

a. If we will be called to judge on these levels in the future, we can handle the small matters here and now.

**C. things that pertain to this life**

**1. life-** Gr. **biotikos-** *relating to the present existence*

a. This is speaking of our natural life.

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

**A. If then you have judgements concerning things pertaining to this life,**

**1. judgments-** Gr. **kriterion-** *a rule of judging ("criterion"), that is, (by implication) a tribunal*

**2. pertaining to this life-** Gr. **biotikos**

**B. do you appoint those who are least esteemed by the church to judge**

**1. appoint-** Gr. **kathizo-** *to place or sit*

**2. least esteemed-** Gr. **exoutheneo-** *to make of no account, despise utterly*

a. The KJV translates this as a command and gives the import that the least esteemed in the church should be set up as judges. Clearly this makes no sense. We don't want those in the church that are noted for foolishness [least esteemed] set over deciding spiritual matters. This should be translated as a question and refers to the world's judges that have no standing or respect in the church. Paul is asking the Corinthians why are they setting their cases before worldly judges seeing they have no esteem or standing in the church.

b. We should be setting those of esteem [those noted for wisdom] in the church to judge the matters of the church, not

those who are least esteemed.

3. **church-** Gr. **ekklesia-** *called out ones*

4. **judge-** not in Greek- omit

**5. I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?**

**A. I say this to your shame**

1. **say-** Gr. **lego**

2. **shame-** Gr. **entropē-** *humiliation; in NT shame*

**B. Is it so,**

1. Unfortunately, it was and still is...

**C. that there is not a wise man among you,**

1. **wise man-** Gr. **sophos**

a. Here we see that God does not intend the least esteemed the church settling issues in the church. Paul is asking to find a wise man [one who is esteemed] to do it.

b. It is ironic that the Corinthians prided themselves in their wisdom and Paul is asking if any of them are wise!

c. If there is no wise person found, we still are not left without divine resources. We can ask for wisdom! [James 1:5](#)

2. **among you**

a. Believers at Corinth

**D. not even one,**

**E. who will be able to judge between his brethren**

1. **able-** Gr. **dunamai**

a. Those who are mature in the Word of God and sensitive to the Spirit are able to judge between their brethren.

2. **judge-** Gr. **diakrino-** *to determine, give judgment, decide a dispute*

3. **his brethren**

a. Fellow believers

b. We need to go to the leaders in the church with our disputes if we can't work them out between the person involved. This should be the place to take them, not to court, unless legally

they must go there.

**6. But brother goes to law against brother, and that before unbelievers!**

**A. But brother goes to law against brother,**

**1. brother-** Gr. **adelphos**

a. Fellow believer

**2. goes to law-** Gr. **krino-** *goes to be judged*

**B. and that before unbelievers**

**1. unbelievers-** Gr. **apistos**

a. These are not led by the truth of God's Word or the Spirit of God in most cases.

**7. Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?**

**A. Now therefore,**

**B. it is already an utter failure for you that you go to law against one another.**

**1. already-** Gr. **ede-** *even now*

a. Before the case is even argued and decided.

**2. utter failure-** Gr. **holos hettema-** *wholly a diminution, decrease: i.e. defeat, loss*

a. Even if the case is decided in your favor, you have completely lost with your brother and before the Lord.

**3. go to law-** Gr. **echo krima-** *hold court*

a. Before you hold court with man over a grievance, you should hold court with God about your situation.

**C. Why do you not rather accept wrong?**

**1. accept wrong-** Gr. **adikeo-** *to suffer injustice*

a. God is the righteous Judge and will make all things right for you if you trust Him. [Prov. 20:22](#)

**D. Why do you not rather be cheated?**

1. **be cheated**- Gr. **apostereo**- *to suffer one's self to be deprived or defrauded*

a. Man may cheat you but God will never cheat you. He will make up for what people have taken from you if you but trust Him.

**8. No, you yourselves do wrong and cheat, and *you do these things to your brethren!***

**A. No,**

1. No, you refuse to do that. Not only that, you are guilty of doing it yourselves to others! You cry injustice when it happens to you but you do the same thing to others. This is a definition of a hypocrite.

[Matt. 7:4-5](#)

2. What we judge others for we are guilty of doing the same thing in some form or fashion. [Romans 2:1](#)

**B. you yourselves do wrong and cheat,**

**1. you yourselves**

a. The very ones who had wrong done to them. They have done it or do it to others.

**2. do wrong**- Gr. **adikeo**- *to act unjustly*

**3. cheat**- Gr. **apostereo**- *to deprive or defraud*

a. You have never really been ripped off until someone with a fish on their business card does it to you! Just because a business has a fish on their sign does not mean you won't get baited and hooked! Some will praise Jesus one moment and rip you off the next. This is so sad but so true.

**C. and you do these things to your brethren**

1. Fellow Christians

**9. Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,**

**A. Do you not know that the unrighteous will not inherit the kingdom of God.**

1. **know-** Gr. **eidō-** *to know by perception, to mentally see*

a. When Paul asks, "Don't you know?" it is like him saying, "Hello! Don't you know this!?"

b. Paul uses this phrase six times in the book of 1 Corinthians. [1Co 6:2-3](#), [1Co 6:15-16](#), [1Co 6:19](#), [1Co 3:16](#), [1Co 9:24](#) This is a slap in the face of these people who bragged about their great wisdom and knowledge.

2. **unrighteous-** Gr. **adike**

a. Born again believers are not unrighteous. They are righteous in Christ and by Christ. This righteousness is by grace and not by personal merit or performance.

3. **inherit-** Gr. **kleronomeo**

a. On what basis does someone inherit something? It is because they were born into a family and a death has occurred. Every Christian has been born into the family of God and through the death of Jesus have been given an inheritance in Him.

b. The unrighteous or unbeliever has not been born into the family of God, therefore, they have no inheritance in it!

c. All those listed below are unsaved people and are characterized by their sin. Christians are not characterized by their sins, but by who they are in Christ- righteous.

4. **kingdom-** Gr. **basileia**

a. We live in a kingdom, not a democracy. The King that rules over us is holy, so we too are holy and should demonstrate holiness.

**B. Do not be deceived.**

1. **deceived-** Gr. **planao-** *to wander or deviate from a set pattern*

a. We get our word "planet" from this. Early astronomers that the planets were wandering stars.

**C. Neither fornicators,**

1. **fornicators-** Gr.  **pornos**

a. This is a general word for someone that practices sexual immorality of all types.

**D. nor idolators,**

**1. idolators-** Gr. **eidololatres**

- a. This is not necessarily bowing down to a stone or piece of wood. It also includes covetousness. Idolatry is placing ANYTHING above your devotion to and trust of God.

**E. nor adulterers,**

**1. adulterers-** Gr. **moichos**

- a. Those who practice sex outside of the marriage covenant.

**F. nor homosexuals,**

**1. homosexuals-** Gr. **malakos-** *effeminate, of a male who submits his body to unnatural lewdness with other men, a male prostitute*

- a. Today to take a biblical stance on homosexuality makes you a hate monger to the world. We need to side with God on this instead of the world.
- b. We are to hate sin and love the sinner.

**G. nor sodomites**

**1. sodomites-** Gr. **arsenokoites-** *a man who has sexual intercourse with another man*

**10. nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.**

**A. nor thieves,**

**1. thieves-** Gr. **kleptes**

- a. We get our words “klepto” and “kleptomaniac” from this word.

**B. nor covetous,**

**1. covetous-** Gr. **pleonektes**

**C. nor drunkards,**

**1. drunkards-** Gr. **methusos**

**D. nor revilers,**

**1. revilers-** Gr. **loidoros-** *abusive*

**E. nor extortioners will inherit the kingdom of God**

**1. extortioners-** Gr. **harpax-** *ravenous, a robber, extortioner*



**11. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.**

**A. And such were some of you,**

**1. such**

- a. Unbelievers characterized by their sin.
- b. Again believers are not characterized by sin, but by the righteousness of Christ.

**2. were**

- a. If anyone is in Christ old things have passed away, behold all things have become new. [2 Cor. 5:17](#)

**3. you-** *This is plural in the Greek*

- a. For every one verse that speaks of us as an individual there are many more that speaks of "us" as "we" in the plural. Although it is true we are individuals and God's sees us a such, it is also true that we are one body and God sees us a such.
- b. When we are meditating scripture it is good to personalize it, but it is good to personalize it not only as "I" but also as "we" and "us". When we confess God's Word concerning "us" as the church in whole then the Word takes on a grander scale and often has greater impact to our heart.
- c. One of the biggest problems in Christendom today is what I call the "stand alone" self. The flesh is selfish. When we only meditate on scripture in a way that it focuses on only our self then the Spirit of grace is hindered. When we see ourselves in union with Christ and with the body of Christ, then the Spirit of grace can flow more freely.
- d. Paul prayed that "you, with all the saints" would get the revelation of the love of God. [Eph. 3:18](#)

**B. But you were washed,**

**1. washed-** Gr. **apoluo-** *to wash completely*

- a. [Ezek 36:25](#)- We are washed with pure water.
- b. This is the washing of regeneration. [Titus 3:5](#) This is not a mere outward cleansing, but a washing that makes us new on

the inside.

c. We are washed in his blood. [Rev. 1:5](#)

**C. but you were sanctified,**

1. **sanctified**- Gr. **hagiazō**- *to set apart, make holy*

**D. but you were justified in the name of the Lord Jesus and by the Spirit of our God**

1. **justified**- Gr. **dikaioō**- *to declare as innocent, to be put into right relationship*

a. Justification is both imputed to us and imparted into us. We are legally declared innocent by God, but also we are made the righteousness of God in Christ Jesus in our new man [our reborn spirit].

2. **name**- Gr. **onoma**

a. We are thus blessed because of Jesus Christ and upon His authority.

3. **Spirit**- Gr. **pneuma**

a. The Spirit is the agent that does the bathing, sanctifying, and justifying in us.

**12. All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.**

**A. All things are lawful for me,**

1. **All things**

a. Undoubtedly this was the mantra used at Corinth- "All things are lawful!" This is a ditch that one gets into when they see that they are no longer under the Law. The two ditches for Christians to fall into- legalism and lawlessness.

2. **lawful**- Gr. **exesti**- *it is right (through the figurative idea of being out in public), lawful, permitted*

a. We are not subject to the Mosaic Law, but we are not to be lawless. We are to operate by the higher laws of grace- the law of love, the law of faith, and the law of the life in Christ Jesus. To live lawless is to live in the unbridled flesh.

**B. but all things are not helpful.**

1. **helpful**- Gr. **sumphero**- *to bear together (contribute)*

C. **All things are lawful for me,**

D. **but I will not be brought under the power of any.**

1. **brought under the power**- Gr. **exousiazo**- *to be brought under the authority of*

a. Whoever we yield to, we come under their authority.

[Romans 6:16](#) Jesus knew this when the devil wanted Jesus to bow to him.

b. Freedom to do something is not the same as freedom from the power of that thing. We are free to do some things, but those things can enslave you and you can lose your freedom from not doing them! Addictions start with the use of the freedom of choice until you have no choice but to do it. The Word and the power of the Spirit can break any addiction. The power of grace is not only freedom to do things but also freedom to not do things!

2. **any**

a. anything

**13. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body.**

A. **Foods for the stomach and the stomach for foods,**

1. **foods**- Gr. **broma**

2. **stomach**- Gr. **koilia**

a. This was another mantra the Corinthians liked to quote. This saying means that it was acceptable to indulge in excess food because God made the stomach to receive food. They unfortunately took this to mean it was acceptable to cater to all bodily appetites including sexual impulses.

B. **but God will destroy both it and them.**

1. **destroy**- Gr. **katargeo**- *to render idle, unemployed, inactivate, inoperative, to cause to cease, put an end to, do away with, annul, abolish*

a. In our resurrection body we will not need food or a stomach to digest it. We will be sustained by the life of God.

b. Although we will not need food or our stomach to live in heaven, we will be able to eat. We will all partake of the Supper of the Lamb. [Rev. 19:9](#) Jesus ate fish and honeycomb in His resurrection body. [Luke 24:42](#) We will have a body like Him. [Phil. 3:21](#)

**C. Now the body is not for sexual immorality but for the Lord,**

**1. body-** Gr. **soma**

a. The body was created to be a temple for the Spirit of God to dwell in.

**2. sexual immorality-** Gr. **porneia**

**D. and the Lord for the body**

1. Our bodies are not a mere shell we live in, but they are members of Christ himself. [1 Cor. 6:15](#)

**14. And God both raised up the Lord and will also raise us up by His power.**

**A. God-** Gr. **theos**

1. God the Father

**B. raised up-** Gr. **exegeiro-** *to raise up out of*

**C. Lord-** Gr. **kurios**

1. The Lord Jesus

**D. power-** Gr. **dunamis**

1. Just as sure Jesus' body was raised from the dead so ours will too by the power of God.

2. The resurrection from the dead is a cardinal truth of Christianity. If you don't believe in resurrection you can't be saved. [Rom. 10:9-10](#)

3. Paul brings this up because some at Corinth were teaching and believing there would be no bodily resurrection from the dead.

[Chapter 15](#) This came from Greek thought that physical matter was evil and spirit was good. Paul brings out that the physical body will be redeemed and glorified. [Rom. 8:23](#) God can redeem any natural thing and use it for His kingdom. God created all things and nothing is inherently evil of itself. How man uses them can be evil.

**15. Do you not know that your bodies are members of Christ? Shall I then take**

**the members of Christ and make *them* members of a harlot? Certainly not!**

**A. Do you not know that your bodies are members of Christ?**

1. **know-** Gr. **eido-** *to see or perceive with the mind*

a. When Paul asks this question in his writings it is either that the one's he is speaking to does not know it, or they are ignoring the fact.

2. **bodies-** Gr. **soma**

a. This is an outstanding statement! Think about this folks! Our physical body we have now is a member of Christ! This elevates the importance of our body. Our body matters. What we do with our body matters! Our body is not a mere container that we will throw away when we die to get something better. No, the body we have now will be resurrected and glorified and be connected to Christ forever!

b. This would have also been shocking to the Corinthians as well. This went against the Greek philosophy of the day which stated that physical matter including the body was evil and would be destroyed after death. They also believe that physical matter and the non-physical world never interacted or affected one another.

c. Some of the folks at Corinth had bought into the lie that the body was evil, so the body could just do what it wanted to do and it would not affect the soul. This is not the case. What we do with our body affects our soul. What happens in the soul will affect the body. Some thought since their body was evil that God did not care about what happened in the body. They thought that they could sin sexually with their body and that God would not care. This is not true.

3. **members-** Gr. **melos**

a. Our entire spirit, soul, and body are members of Christ.

[Eph 5:30](#)

**B. Shall I then take the members of Christ and make them members of a harlot?**

1. **take-** Gr. **airo**

2. **make-** Gr. **poieo**

### 3. harlot- Gr. **porne**

a. Paul brings this out because the heathen worship of the day included temple prostitutes. Evidently there were some at Corinth visiting the temple and spending time with prostitutes there. Paul is saying, What! Don't you know that your bodies are members of Christ! Do you think that it is ok to join a member of Christ to a prostitute?

### C. **Certainly not!**- Gr. **ginomai me**- *May it never come to be!*

1. Unfortunately this has occurred many times during church history.
2. This phrase is used by Paul ten times in his writings. Ten is the number of testing and trials in scripture. Man has tried and tested this God forbid through church history.

**16. Or do you not know that he who is joined to a harlot is one body *with her*? For "THE TWO," He says, "SHALL BECOME ONE FLESH."**

### A. **Or do you not know that he would is joined to a harlot is one body with her?**

1. **know**- Gr. **eido**
2. **joined**- Gr. **kallao**- *to glue*
3. **harlot**- Gr. **porne**- *a prostitute, one who provides illicit services for money*
4. **one body**- Gr. **heis soma**

### B. **For the two,**

1. **two**- Gr. **duo**

### C. **He says,**

### D. **shall become one flesh**

1. **one flesh**- Gr. **heis sarx**

a. This phrase is used of a marriage of a woman and man.

[Gen 2:24](#); [Mat 19:5-6](#); [Mar 10:8](#); [Eph 5:31](#)

b. God sees the sexual union as a marriage. If this is not based upon a covenant then this becomes a unholy marriage. Having sex with someone you have not made a covenant with creates a unholy marriage. Many today are living together and having sex with no covenant. They have an unholy marriage. The

terms wife or husband are covenant terms. Just living with someone does not make them your spouse. This comes through a covenant commitment that is public and official with the government. It has witnesses and vows.

c. Holy matrimony is based upon a covenant that is consummated by the sexual act- which should include the shedding of blood.

d. Marriage is a flesh covenant. It makes two one flesh. This union is until physical death. There is no marriage in heaven. Marriage does not make two spirits one as many say during the marriage ceremony. Natural marriage is not eternal. We only have one eternal marriage and it is with the Lord Jesus.

## 17. **But he who is joined to the Lord is one spirit *with Him*.**

### A. **joined-** Gr. **kallao-** *to glue*

1. It is impossible to see where our spirit ends and the Lord's Spirit begins. Our reborn spirit is infused with the Spirit of the Lord like tea is infused into water.

### B. **one spirit**

1. Just as amazing as the statement that our bodies are member of Christ, so is that our spirit is joined with the Lord and is one spirit with Him. We are in an eternal union with the Lord. [Joh 17:21-23](#)

2. This is the reason we can bear the fruit of the Spirit. [Gal. 5:22-23](#)

3. We are identical to Jesus in our reborn spirit. [1 John 4:17](#)

4. Because of this we are partakers of the divine nature. [2 Peter 1:4](#)

5. As a Christian we can operate in the flesh or in the spirit. The determining factor is faith or unbelief.

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

### A. **Flee sexual immorality**

1. **flee-** Gr. **pheugo-** *to flee away, seek safety by flight, metaphorically to flee (to shun or avoid by flight) something abhorrent, especially vices, to be saved by flight, to escape safely out of danger, to make escape*

a. It is not wise to stick around and investigate or ponder

sexual sin. **RUN man RUN!** [2 Tim. 2:22](#)

b. Proverbs gives the advice not to hang around the corner of the prostitute. [Proverbs Chapter 7](#)

c. If you came across a rattlesnake it is not wise to hang around it. Run! This is the same with sexual sin. You will be bit and poisoned if not.

d. Joseph did this in the OT. [Gen. 39:12-18](#)

**2. sexual immorality-** Gr. **porneia**

a. This includes all sexual sin including pornography from which was derived from this Greek word.

**B. Every sin that a man does is outside the body,**

1. **sin-** Gr. **hamartema-** *an individual act of sin*

2. **man-** Gr. **anthropos-** *mankind*

a. This is the general word for mankind. The specific word for male is **aner**. Here we see by the use of this word that sexual sin should be avoided by both men and women.

3. **does-** Gr. **poieo ean**

4. **outside-** Gr. **ektos**

a. Every sin [except sexual sin] involves partaking of something or doing something outside of the body even if it is to take it and put it in the body like alcohol or drugs. Sexual sin is the only sin that directly involves the body or the body of someone else.

5. **body-** Gr. **soma**

**C. but he who commits sexual immorality sins against his own body**

1. **commits sexual immorality-** Gr. **porneuo**

2. **sins-** Gr. **harmartano**

3. **against-** Gr. **eis-** *into*

a. Sexual sin enters into the physical body and brings corruption. The life span of the sexually deviant is less than those who are not.

4. **own body-** Gr. **idios soma**

a. This would include sexually transmitted diseases such as AIDS.



**19. Or do you not know that your body is the temple of the Holy Spirit *who is in you, whom you have from God, and you are not your own?***

**A. Or do you not know that your body is the temple of the Holy Spirit who is in you,**

**1. know-** Gr. **eido-** *to see or perceive mentally*

a. Paul uses this phrase 6 times in this book. Either the Corinthians were ignorant or willfully so.

**2. body-** Gr. **soma**

a. What we do with our body is important to God.

b. Again Paul is striking against the popular Greek philosophy of the day which said the body was evil and what happened in it could not affect our inner selves. This is false.

**3. temple-** Gr. **naos-** *temple, shrine, the inmost part of a temple*

a. Some people have larger temples than others! I am looking to downsize.

**B. whom you have from God,**

**1. have-** Gr. **echo**

a. Our bodies are a gift which we are to steward over.

b. Our body is our most precious earthly gift. Our body is our ticket to remain on the earth.

**2. from God**

a. God is the Father of our spirit and soul, but also the Creator of our body.

**C. and you are not your own**

**1. own-** Gr. **heautou**

a. We including our body have been purchased with a price. They belong to Jesus. However, He will not force His way with us or our body. We are to yield to Him and present our members to Him and living and holy sacrifice. [Rom 12:1](#)

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

**A. For you were bought at a price;**

1. **bought-** Gr. **agorazo-** *to purchase out of the market place*
  - a. We were in slavery of sin and were ransomed by the blood of Jesus.
2. **price-** Gr. **time-** *something of value and weight*
  - a. The precious price that bought us was the very life of the Son of God. His shed blood which contained His life was given as payment for us.

**B. therefore glorify God in your body and in your spirit,**

1. **glorify-** Gr. **doxazo-** *to praise, extol, magnify, celebrate, to honor, to cause the dignity and worth of some person or thing to become manifest and acknowledged*

**2. in your body**

- a. Greek philosophy taught the body and matter in general were evil thus could not glorify God. Paul debunks that false notion here. We can glorify God in our body. Our body is holy unto the Lord.

**3. in your spirit**

- a. God is glorified in our new born spirit. This is the dwelling place for the Spirit of God.

**C. which are God's**

1. All of us- spirit, soul, and body are God's and should be employed in the service and worship of God.