

***Your Life in Christ Should
Not Be a Soap Opera
Paul's First Letter to the Corinthians***



1 Corinthians

- *A Little Bit of Background*
- *Dear Corinth*
- *Divisions*
- *Sexual Immorality (part 3)*



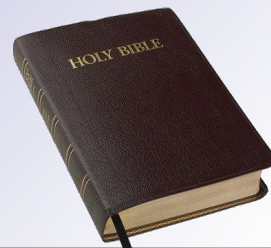
Sexual Immorality

- Quick review again to maintain our context...
 - *Very concisely*, what have we discussed about how Paul opened his letter to the church in Corinth—just the “Dear Corinth” part?
 - *Very concisely*, what have we discussed about how Paul pointedly addressed issues of divisions, self-centeredness, and self-delusion within the church in Corinth in the first four chapters?
 - *Very concisely*, what have we discussed about how Paul used the Corinthian church's response to sexual immorality as a “case in point” for them?
 - How was their focus on feeling spiritually mature actually demonstrating their infectious *immaturity*?
 - How intense did Paul get about all of this in 1 Corinthians 6:9-10—and why?



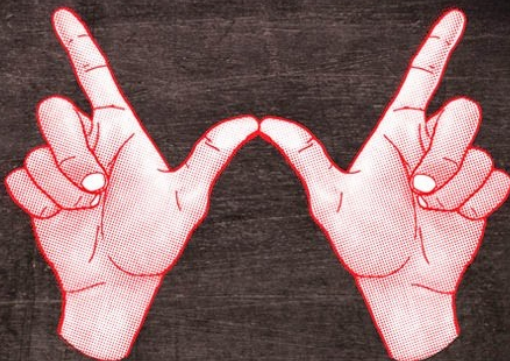
Sexual Immorality

- Let's pick up where we left off...
 - Paul expands on the examples he's been giving to talk about our relationships even further
 - Read vs. 6:11
 - How does this temper what Paul says in verses 9-10?
 - If you've been washed clean from something, what is your natural, logical response going to be?
 - ❑ you totally want to go out and get *dirty* again
 - ❑ you *can't* ever get dirty again, 'cuz you're *clean*
 - ❑ you should kinda logically *want* to *stay* clean
 - How did Paul cover all of that more fully in Romans 6:1-12?

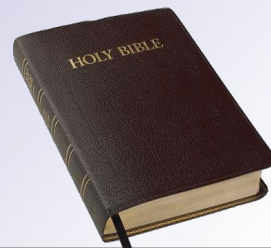


Sexual Immorality

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 - Paul expands on the examples he's been giving to talk about our relationships even further
 - Read vs. 6:11
 - Read vs. 6:12-13
 - What is the Corinthian church's basic philosophy here, that Paul is responding to?
(see also Romans 6:15)

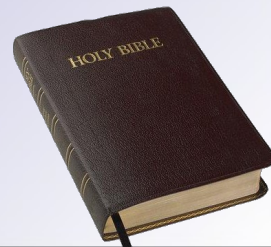


WHAT EVER



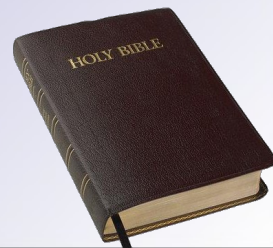
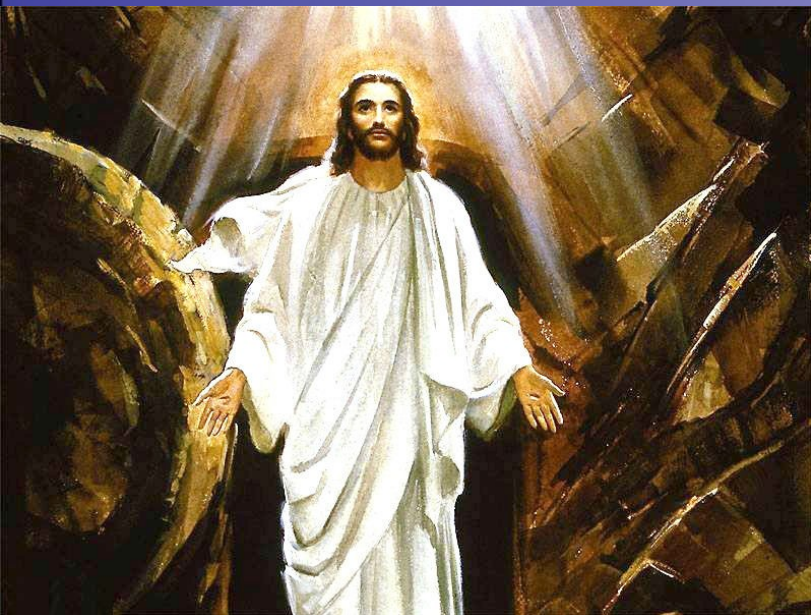
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 - What are Paul's responses to their philosophical statements—what point is Paul trying to make here?
 - Just because you've been *forgiven* for something, that *doesn't* mean it's okay for you to keep doing it because God has already forgiven it in your life—logically, if God *forgave* something, it's because it was *wrong* and *needed* to be forgiven... meaning that you really should *stop doing* it...
 - Read Galatians 5:13
 - Read 1 Peter 2:16
 - Why was this such a problem for Christians back in the 1st century?



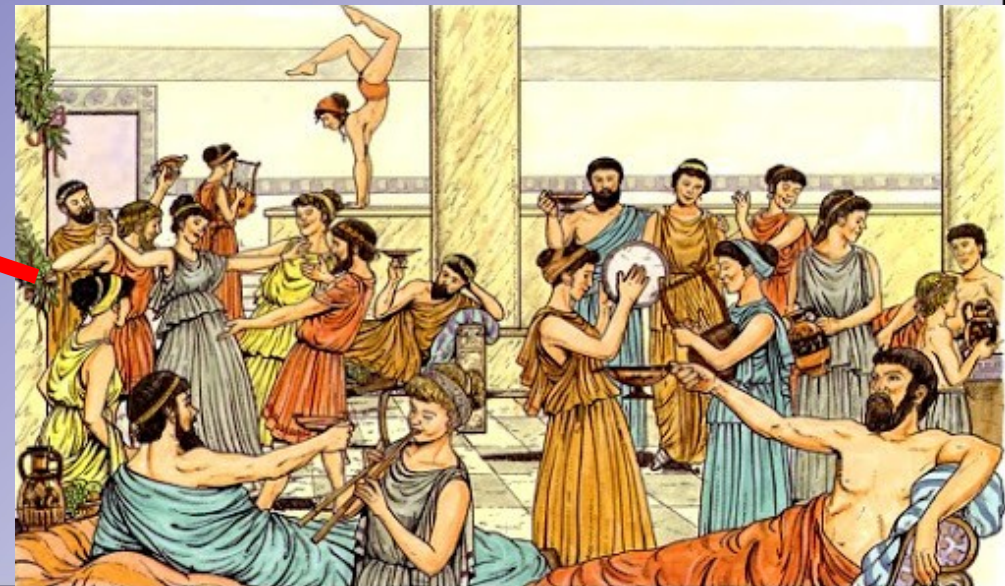
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 - Read vs. 6:14
 - How does this seemingly intrusive theological comment actually flow from the preceding discussion?
(try reading 6:13-14 as a single unit of thought)



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 - Read vs. 6:15-17
 - Why do you think the Corinthian Christians apparently felt that it was okay for them to visit prostitutes?



Sexual Immorality



Funky little teaching moment...

- The more things change, the more they stay the same...
 - Years ago, *Newsweek* published an article actually affirming White House political advisor Dick Morris' year-long fling with a call girl, saying,
"By hiring middle-class prostitutes, [men] can be sexually intimate with their social and economic peers without risking the emotional attachment of an affair that may lead to divorce. I think men like Dick Morris deserve more credit for upholding family values."
 - If we're so dead-set today on tossing out our old, prudish moralities, then why do we still want to express our new-found "freedom" in *moral* terms like "family values"?

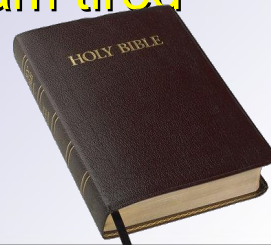


Sexual Immorality



Funky little teaching moment...

- The more things change, the more they stay the same...
 - Years ago, *Newsweek* published an article...
 - Last week, the House Committee on Oversight and Reform held a hearing entitled, “The Administration’s Religious Liberty Assault on LGBTQ Rights”
 - Focusing particularly on cases where Catholic charities withheld adoptions from LGBTQ couples, or Catholic hospitals refused to perform surgeries to aid in gender reassignment, Alexandria Ocasio-Cortez finally said, “It’s very difficult to sit here and listen to arguments in the long history in this country of using scripture and weaponizing and abusing scripture to justify bigotry. White supremacists have done it, those who justified slavery did it, those who fought against integration did it, and we’re seeing it today... It is part of my faith that all people are holy, and all people are sacred, unconditionally... There is nothing holy about turning someone away from a hospital. There’s nothing holy about about rejecting a child from a family... I am tired of communities of faith being weaponized and being mischaracterized because the only time religious freedom is invoked is in the name of bigotry and discrimination...”



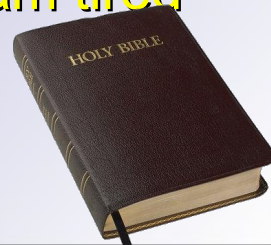
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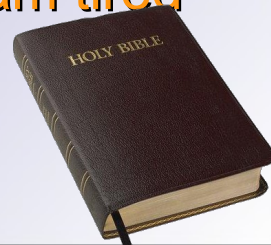
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She's not wrong that this has been done—but is the Catholic Church doing that by not being tolerant enough of what they truly see as sin?



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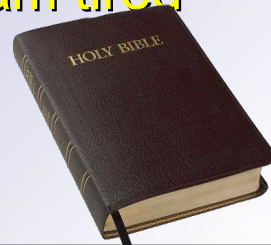
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She's not wrong that this has been done —but is the Catholic Church doing that by not being tolerant enough of what they truly see as sin?

And again this is being framed as the *Church* being the immoral entity, and Congress being the *holy* one...



Sexual Immorality

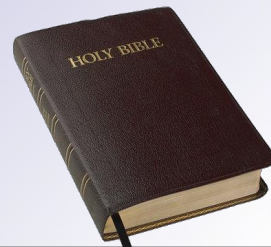
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 - Read vs. 6:11
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 - Read vs. 6:14
 - Read vs. 6:15-17
 - Why do you think the Corinthian Christians apparently felt that it was okay for them to visit prostitutes?
 - So what is Paul's core argument—the *paradigm* he applies—against adultery here?
(specifically with prostitutes)

(NOTE: Does Paul's application here with prostitutes suggest that maybe *that* was the core of the sexual immorality in vs. 9?)

(NOTE²: Then again, the sin that started this section had nothing to do with prostitutes, but rather with a man having a sexual relationship with his own step-mother, so maybe it was about sexual immorality...)

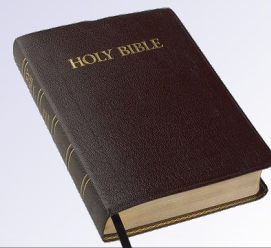


MY STEPSON, MY LOVER



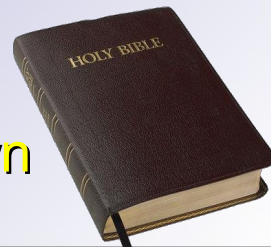
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 - Why do you think the Corinthian Christians apparently felt that it was okay for them to visit prostitutes?
 - So what is Paul's core argument—the *paradigm* he applies—against adultery here?
 - Does this argument apply to any sins *other* than sexual sins? Why or why not?



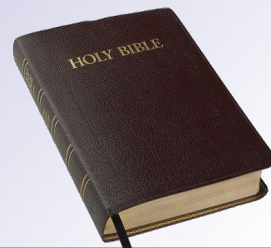
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 - Read vs. 6:18
 - Are sexual sins fundamentally different? How so?
 - The word "other" isn't in the original Greek text (it's usually considered to be implied by the "but" here)
 - So traditionally, we have two basic "takes" on this verse:
 - Every *other* sin we is primarily about "ripple effects" that are *outside* of our bodies, but sexual sins are primarily about spiritual consequences *within* our bodies
 - Every sin we commit includes "ripple effects" that are *outside* of our bodies, but sexual sin *also* adds consequences *within* our bodies
 - The NLT translates this verse as "No other sin so clearly affects the body as this one does. For sexual immorality is a sin against your own body."



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 - Are sexual sins fundamentally different? How so?
 - The word “other” isn't in the original Greek text (it's usually considered to be implied by the “but” here) —but what if Paul is just quoting them again like he just got finished doing in vs. 12-13?
(“Flee from sexual immorality. “All sins a man commits are outside his body”—but he who sins sexually sins against his own body.”)
 - If *that's* what Paul is saying, then what had the Corinthians been arguing, and how does Paul respond?



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 - Read vs. 6:19-20
 - How does this extend the argument that he was making in 6:15-18 even further?
 - What is the natural conclusion?
 - Logically, what are you doing when you're "fooling around" and doing what makes your body feel good, without ever taking into account what it's doing to the Body of Christ or to the temple of the Holy Spirit?
 - How should we live this out today—even with *non-sexual* sins?

WE CANNOT GIVE
OUR HEARTS TO GOD

AND KEEP OUR

Bodies
TO
Ourselves.

ELISABETH ELLIOT

