

IX. Unlawful Pursuits

January 22/24, 2013

1 Corinthians 6:1-11

Aim: To settle church disputes within the church, rather than shamefully rush off to secular courts, because we have been washed, sanctified, and justified by the Triune God.

The first eleven verses of this chapter seem to be strangely out of place. Paul has been calling for the church to take disciplinary action against a particularly disgusting case of sexual immorality in their midst (chapter 5). He is about to launch an impassioned plea for each Christian to maintain sexual purity (6:12-20). Between these two sections, however, we have this passage which deals with Christians taking each other to court. Why did Paul, at this particular point, give instructions on this issue of Christians taking each other to court? The truth is that he has been dealing simultaneously with the themes of sexual immorality and church discipline. In chapter 6, he simply follows each theme to its logical end.

What he said in chapter 5 about church discipline required the church to pass judgment, and many of the church members were extremely reluctant to do so. Some were, no doubt, ready to suggest this matter of the incestuous member should not be handled by the church at all, but simply be handed over to the secular courts. In the church of Corinth, there was a deep reluctance to pass judgment and yet an eager willingness to go to the secular courts.

In chapter 5, we were taught not to judge those outside the church, since that is God's role. On the other hand, the ability to judge matters of legal disputes in cases within the church is a competence that Christians do possess and which Paul now explores.

This passage and the previous one are closely connected. Both arise out of concern for the negative impact upon the watching world of inappropriate behavior within the church. Because the 'sexual immorality' in the previous passage was not found '*even* among the Gentiles' (5:1), it must be a matter of scandal in Corinth and beyond. In this passage Paul is concerned that a believer is taking public legal action against a fellow-believer. This, too, must bring notoriety and ill-odor upon the gospel in the Achaian capital. Near the end of his teaching on disciplining the 'immoral man' he introduced the idea of 'judging.' We who are in the church do not judge 'those outside.' 'God judges those outside' (5:13). Paul uses those words and this idea as a bridge into his present apparent digression on the need for 'those who are within' the church to judge one another and not to go to 'those outside' in the wider community for the adjudication of cases between believers.

A. Unjustified Litigation (1 Cor. 6:1-8)

The Corinthian believers had been so used to arguing, disputing, and taking one another to court before they were saved that they carried those selfish attitudes and habits over into their new lives as Christians. That course not only was spiritually wrong but practically unnecessary.

For centuries Jews had settled all their disputes either privately or in a synagogue court. They refused to take their problems before a pagan court, believing that to do so would imply that God, through His own people using His own scriptural principles, was not competent to solve every problem. It was considered a form of blasphemy to go to court before Gentiles. Both Greek and Roman rulers had allowed the Jews to continue their practice, even outside of

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Palestine. Because Christians were considered by the Romans to be a Jewish sect, the Corinthian believers were probably free to settle their disputes among themselves. Public litigation was a manifestation of the Corinthians' fleshly attitude, one more piece of leaven (5:6-8) they had carried over into their new lives in Christ.

Paul expresses his indignation about their behavior by no less than eight staccato-like questions.

1. What the Corinthians Are Doing (6:1-6)

a) *Unrighteous Judges* (6:1, 4-5a, 6)

(1) Those Who Are Unrighteous (6:1)

¹*When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints?*

Paul addresses the problem in the Corinthian church of their readiness to take Christian disputes to secular courts. This was, of course, just another indication of their most fundamental problem, which was contamination with the world. Where did all their problems come? From copying their society! On top of that, they were eager to submit a church problem to secular litigation. Why? Because that was how problems were handled in their society. The basic mistake that the Christians at Corinth seem to have been making was to view their disputes as a legal, rather than a spiritual, problem.

The word 'dare' or 'venture' is a singular verb in the present tense (*tolmā*), indicating that litigation of this type has occurred in at least one case, yet suggesting that it is becoming a tendency. In Paul's day, 'having a matter' or 'grievance' (*pragma echōn*) was almost a technical expression for being involved in a lawsuit.

Paul didn't write these words simply to bemoan the litigation mania of his day. He firmly believed one should not expect unredeemed people to act as if they were redeemed. On the other hand, however, he insisted that redeemed people ought to act like redeemed people. So he wrote to forbid Christians to take each other to court.

'Unrighteous' does not refer to the moral character but to the spiritual standing of those before whom the Christians were taking their cases. The public arbitrators and jurors were unsaved and therefore unjustified, or unrighteous. Paul's concern was not that believers would get an unfair hearing in the public courts. They may have been given as fair judgments there as they would have received from fellow Christians. Paul was concerned because they had so little respect for the church's authority and ability to settle its own disputes. 'How,' Paul asks, 'can you think of taking your problems outside of the family to be settled?' All of the resources of truth, wisdom, equity justice, love, kindness, generosity, and understanding reside in the people of God.

Paul's basic position is that Christians should not be taking their disagreements to the secular courts, but should be able to settle them within the fellowship of the church. This does not mean that the apostle was writing off the secular courts of his day as useless (e.g., Rom. 13:3-4). Nevertheless, in this context, Paul describes the secular judge as 'unrighteous,' because he is not committed to following the law of God but the law of the land, whatever that might be. The wisdom therefore from the secular law court is inevitably the wisdom of this world. Christians however belong to the community of God's people, referred to here as the 'saints.' Who are the

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saints? They are those who have been called, by the grace of God, out of their unrighteousness and set apart as God's own people and for His own purposes.

Is Paul denigrating the law-courts of Corinth by calling their judges 'the unrighteous'? Not at all. In fact, Paul owed his freedom to the righteous decision of the Roman proconsul Gallio when accused before him in Corinth three years earlier (Acts 18:12-17). It is important to notice Paul's way of referring to those who are outside as 'unrighteous' and 'unbelievers' (v. 6) and to believers as 'the saints' (vv. 1, 2) and 'brothers' (vv. 5, 6, 8). He is thinking of the coming age when those who do not belong to Christ will be revealed to be 'unrighteous' because their sins are unforgiven. By contrast, believers will be revealed to be 'saints' because, by the grace of God, they are just that – God's 'holy ones.'

On multiple occasions, Paul had opportunity to appeal to the secular courts and rulers; e.g., Nero Caesar (Acts 25:1), King Herod Agrippa II (Acts 26:3), and the Roman proconsul Gallio in Corinth (Acts 18:14-15). It might appear that when it suited him Paul did not practice what he preached. But in reality, when the apostle was hailed before judges, his disputes were never with other Christians. What Paul teaches in 6:1 is that when believers find themselves at loggerheads with their brethren, as can sometimes happen, they should work through their problems with, if necessary, the help of the church.

(2) Those Who Have No Standing (6:4)

⁴*So if you have such cases, why do you lay them before those who have no standing in the church?*

Verse 4 is difficult to translate. 'Appoint' or 'lay before' (*kathizete*) means 'to sit [in council].' The men of 'no standing' referred to here would probably be the pagan judges who were of little account in the church, not because of incompetence within their own field, but because they did not have the spiritual wisdom and discernment that chapter 2 has mentioned. If the saints will have such a wide range of judging as Paul avers in verses 2-3, why do they hand over the decision making in this present dispute to judges who are outside, who belong to 'the world,' and who have no standing *inside* the church? Paul can barely conceal his amazement at their behavior.

(3) Those Who Are Unbelievers (6:6)

⁶*...but brother goes to law against brother, and that before unbelievers?*

Here are two evils. One is that between 'brothers,' men who trust the same Lord, who belong to the same Father, who are indwelt by the same Spirit, and who are destined for the same eternal kingdom – between *these* litigation has erupted! The other is that *this* dreadful thing has occurred in front of those who are 'unbelievers.' Paul is saying to these litigants, 'Your very presence in the court is a categorical denial of all that you profess and is unhelpful in the extreme!'

Wise people are certainly needed within every congregation, but the point of verse 6 is that there are every church those who are qualified to deal with such problems without bring the gospel of peace into disrepute by taking the disputes of Christians to pagan courts. For, at the end of time, 'the unrighteous' will be judged by God, so why should those who are His people go to 'unbelievers' now for judgments in a temporal context?

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b) Righteous Judges (6:2-3, 5b)

Christians are not to take other Christians to worldly courts. When we put ourselves under the authority of the world in this way, we confess that we do not have right actions and right attitudes. Believers who go to court with believers are more concerned with revenge or gain than with the unity of the Body and the glory of Jesus Christ. Disputes between Christians should be settled by and among Christians. If we as Christians, with our wonderful gifts and resources in Christ, cannot settle a dispute, how can we expect unbelievers to do it? Paul insists that Christians *are* able to solve disputes always.

(1) Judging the World and Angels (6:2-3)

²*Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? ³Do you not know that we are to judge angels? How much more, then, matters pertaining to this life!*

Paul's words, 'do you not know?' which occur no less than five times in this chapter, are a rebuke.

Paul suggests that Christian lawsuits deny the Christian's destiny. What is that destiny? Paul says that Christians are going to judge both the world and angels (cp. Mt. 19:28; Jude 14-15; 2 Tim. 2:12). By 'the world' (*kosmos* – the ordered creation system), Paul means us to understand it refers to those who are outside the church, along with their beliefs and values.

In what sense are believers to judge angels, who are servants of the Lord? The answer could be that judging is almost equivalent to ruling (cp. Mt. 19:28). The Greek (*krinō*) for 'judge' can also mean 'to rule or govern.' If so, Paul indicates that the glorified church is to be given a status superior to that of the angelic host. Whatever the sphere and extent of that heavenly judgment or ruling, Paul's point here is the same: if we are to judge and rule over the world and over angels in the age to come, we are surely able, under the guidance of Scripture and the Holy Spirit to settle any matters of disagreement among ourselves today.

His argument here is from the greater to the lesser. Paul's line of reasoning is that if saints are to exercise such jurisdiction in the last day, do they not have enough God-given wisdom now to deal with the comparatively trivial differences which they experience in their relationships in this world? After all, this was a church that boasted of its spiritual maturity and wisdom, but, apparently, it could not solve its own internal disagreements.

There is a touch of irony here. They will be law-lords in the greatest legal act imaginable, the judgment of the world no less, yet are they not capable of acting as justices of the peace in a tiny backstreet courtroom? The Corinthian Christians, however, not only were not ruling themselves but were making a spectacle of themselves before unbelievers, airing their pride, carnality, greed, and bitterness before the whole world—the world that one day they would be called on by the Lord to help judge and rule in righteousness. If we are going to be involved in judging on this scale, we most certainly should be able to handle trivial disputes that pertain to this life.

(2) Judging the Church (6:5)

⁵*I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers...*

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Is it right for Christians to judge? Everything Paul says in chapter 5 makes it quite clear he assumes it is (cp. 5:12). Is this in conflict with Jesus, who said in Matthew 7:1, ‘Judge not, that you be not judged’? Jesus was directing His words about judging to self-righteous individuals who have a hypocritical spirit. He forbade such people from pronouncing on matters that were none of their business and from expressing their opinion without knowledge of the facts. Paul, on the other hand, was talking about the whole church passing judgment on a clear-cut violation of biblical doctrine and conduct.

If two Christian parties cannot agree between themselves, they should ask fellow Christians to settle the matter for them, and be willing to abide by that decision. The poorest equipped believer, who seeks the counsel of God’s Word and Spirit, is much more competent to settle disagreements between fellow believers than is the most highly trained and experienced unbelieving judge who is devoid of divine truth. Paul was ashamed of the behavior of those whom he had taught and among whom he had ministered.

Paul is telling the Corinthian church that it is better to have the least competent Christians settle the dispute rather than dragging the name of Christ into disrepute before a pagan judge. Paul does not lightly impose ‘shame.’ Yet what he says must underline the seriousness of their inaction in this matter. Paul is amazed. But there is also heavy irony in the word ‘wise.’ Wisdom was their great boast, yet there is not even one among them ‘wise’ enough for the present task!

Paul places great emphasis on the moral and spiritual quality of their life together as the assembly of God’s holy ones. By contrast, Paul does not attempt to set right the evils within the secular community of Achaia nor does he exhort the Corinthian Christians to do so. Believers are not able to create holiness in the world, nor are they called upon to do so.

Paul’s words are not to be taken as a mandate to sweep injustice under the carpet. Paul is not forbidding Christians all recourse in legal action. There are many legitimate reasons for a Christian to seek legal advice: making a will, drafting business contracts, etc. Paul is not even forbidding the Christian to go to court to settle a dispute with an unbeliever. Paul himself found it necessary to take advantage of the Roman judicial system when he was arrested for preaching the gospel. What, then, is he teaching here? Simply this: a Christian should not go to court to settle a dispute with another Christian.

In recent times some church leaders have taken it upon themselves to dictate social and economic policy to government while at the same time showing little concern for known evil within the church. This is the exact reverse of Paul’s view of the two communities and a failure to grasp God’s timetable. God and His saints will judge the world *then*, but His people must not tolerate evil within the church *now*.

2. What the Corinthians Should Be Doing (6:7-8)

a) *Spiritual Defeat* (6:7a, 8)

⁷*To have lawsuits at all with one another is already a defeat for you....* ⁸*But you yourselves wrong and defraud—even your own brothers!*

Why did Paul take such a dim view of this? It was because believers taking each other to court constituted a denial of the Christian’s distinctiveness and his destiny. As soon as Christians walk through the doors of the courtroom they have suffered ‘defeat’ (*hēttēma*, a word used of defeat in

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court) because they have denied their whole standing as Christians. The Corinthians have lost personal dignity, and doubtless the divine smile, by quarreling publicly with other believers. Because of their lack of wisdom, they have been unable to overcome the world.

Christians who take fellow Christians to court lose spiritually before the case is heard. A believer who takes a fellow believer to court for any reason always loses the case in God's sight. He has already suffered a spiritual defeat. He is selfish, and he discredits the power, wisdom, and work of God, when he tries to get what he wants through the judgment of unbelievers.

A Christian has already lost his case by bringing it to the secular courts, whatever the verdict. The fact that they have appealed to pagan judgment shows that their trust is no longer in God. Whether as plaintiff or defendant, attacking one's brother or defending oneself, they are immersed in a battle of wits and arguments in which God is automatically ignored and excluded. Such courts inevitably are governed by the wisdom of this world.

If as Christians, we pursue a path of championing our own rights against our brothers, we will never find the way of victory. Such disputes are generated by pride, jealousy, greed, or belligerence, so that to act like this towards my brother is to indicate that I am totally defeated. I am acting on the basis of sin.

b) Spiritual Victory (6:7b)

Why not rather suffer wrong? Why not rather be defrauded?

In using the two verbs here, Paul redirects our thinking away from rights and winning cases to the One who carried our guilt through the sham of an unjust trial that cost Him His life. At the cross, what looked like utter defeat was actually total victory. The question is: did that victory come about by the Lord Jesus standing on His rights, safeguarding His interests and insisting upon having His own way? The answer is, of course, a resounding 'No!' What does the cross teach but that sacrifice is the road to reconciliation and forgiveness. That is God's way, and the Corinthians seemed unwilling to tread that path. Disputes, such as these that they were taking to the pagan courts, arise primarily from pride, self-will, an insistence on one's rights, and a defense of one's own interests. None of those things were exhibited in Jesus as He made His way to the cross for us. Christ's way therefore points us along a different route, although it may be hard to follow and difficult to understand (cp. Mt. 5:39-41).

It is far better to lose financially than to lose spiritually. If we are wronged or defrauded we should be forgiving, not bitter. If we cannot convince the brother to make things right, and if he will not listen to fellow believers, we are better off to suffer the loss or the injustice than to bring a lawsuits against him.

One thing the Christian learns as he studies his Bible is that it is better to suffer wrong than to do wrong (cp. Mt. 5:38-40). The Christian would rather waive his rights than inflict one iota of damage upon the name of Christ. When the Christian has a dispute with another Christian, he will seek to resolve the dispute. If the two of them are unable to iron out the dispute, they will take it to the church and the church will help them sort it out. The one thing they will not do is give the unbelieving world the opportunity to say, 'If there was anything to Christianity, these Christians would be able to work out their own problems.' Two Christians, who love the same Lord and each other and bow to the same authority can work out any problem. Taking a brother to court, then, constitutes a denial of the Christian's distinctiveness.

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B. Unmerited Mercy (1 Cor. 6:9-11)

Paul has been insisting throughout this letter that there is a radical difference between the child of God and the unbeliever. In the first half of this chapter alone, we can see a great divide running through his words. On one side are those he terms the ‘unrighteous’ (6:1) and ‘unbelievers’ (6:6). On the other side are those he terms ‘saints’ (6:1, 2) and ‘brothers’ (6:5, 8). Verses 9 and 10 illustrate the fate of the unrighteous; while verse 11 is a description of what the gospel of God’s free grace achieves in a sinner’s life when he or she repents.

When the moment of divine judgment comes, what will be the destiny of the ‘unrighteous’? Paul now turns to address this question and in so doing brings his readers back to the issue of the unrepentant immoral man from the church who must be sent back into the world outside.

Verses 9 and 10 are what is called an ‘inclusio’ because they begin and end with identical words, ‘will not inherit the kingdom of God.’ Within this inclusio is a list of people who will not inherit the kingdom of God. Then by way of sharp contrast in verse 11 Paul says, ‘and such *were* some of you, *but...but...but....*’ His threefold ‘but’ (*alla*) could not be more emphatic. In short, in verses 9-11 Paul is starkly contrasting the ‘unrighteous’/the ‘world’ with the ‘assembly of God’s holy ones,’ on one hand, and the present and coming ages, on the other.

1. Those Who Do Not Inherit the Kingdom of God (6:9-10)

a) *The Unrighteous (in General) (6:9a)*

⁹*Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived:*

As usual, when Paul uses the phrase ‘do you not know,’ he wishes to alert his readers to something which they should know in theory, but which in practice they seem not to be applying to their discipleship. Here, the word ‘the unrighteous’ is literally ‘the wrong-doers.’ His point is made more pertinent by his use in verse 9 of the same root word (‘doing wrong’) that he had used in verse 8 to describe the action of the Corinthian Christians. The point is therefore a very powerful one. In taking fellow-Christians to law they are no different from other wrongdoers who are outside the kingdom. It is a salutary reminder of the standards that kingdom-membership requires. What is the kingdom of God? It is God’s active and righteous rule overturning Satan’s evil dominion in the world.

Paul’s purpose here is not to give a list of sins that will indicate one has lost his salvation. There are no such sins. He is rather giving a catalog of sinners who are typical of the unsaved. Persons whose lives are totally characterized by such sins are not saved and therefore ‘unrighteous,’ unjustified. They ‘shall not inherit the kingdom of God,’ because they are not right with God. They are outside the kingdom, the sphere of salvation.

Some of those who claimed to be on the Christian side of the divide were maintaining they could keep one foot on each side. In these verses, Paul drops a bombshell on all such thinking. He flatly asserts that people who continue in sin are not going to make it to heaven. So there could be absolutely no mistake about what he was saying, Paul proceeds to catalogue some lifestyles that are incompatible with the kingdom of God.

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b) *The Unrighteous (Specific Examples) (6:9b-10)*

...neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,¹⁰ nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

The catalog of sins in verses 9-10 of those who are outside the kingdom is not exhaustive, but those sins represent the major types of moral sins. They focus on the two great false gods of Corinth, and of the twenty-first century: sex and money. Significantly, the list is similar to that given earlier (5:10-11), but with a few additions.

The first half of the list is primarily devoted to sexual sins. ‘Fornicators’ (*porneia*) are those who are guilty of all forms of sexual sin, but in particular those who are unmarried. ‘Adulterers’ are the married who engage in sexual acts outside of marriage.

‘Homosexuals’ and ‘sodomites’ are those who engage in sexual acts with persons of the same sex. Transvestitism, sex change, homosexuality, and other gender perversions are included. The Greek word translated ‘homosexual’ (*malakoi*) literally means ‘soft’ or ‘effeminate’ and probably refers to the passive partner in a same-sex affair. It may refer to boys or youths who assume a passive or ‘feminine’ sexual role in the homosexual act. These are closely connected with the *arsenokoitoi* (‘sodomites’), a word that combines ‘sexual intercourse’ (*koitē*) and ‘man’ (*arsēn*), meaning, literally, ‘men who have sexual intercourse with men.’ This word probably designates the more active partner in the homosexual affair. The bracketing of *malakoi* with *arsenokoitoi* is deliberate and shows emphatically the apostle’s negative attitude towards the homosexual act.

Only the word ‘idolaters’ doesn’t seem to belong in the first half of this list. ‘Idolaters’ refers to those who worship any false gods and false religious systems, not simply to those who bow down to images. It could be that Paul included it because sexual acts played such a prominent role in the worship of idols at Corinth. Or perhaps he included it to suggest that those who practice these sins are guilty of making sexual pleasure their god.

The second half of Paul’s list deals primarily with sins against one’s fellow man. ‘Thieves’ and the ‘covetous’ are those who are in the grip of greed. The only difference is that the covetous desire the possessions of others, while the thief actually appropriates them. Greed is a manifestation of selfishness and, like all selfishness, is never satisfied. ‘Drunkards’ may seem, at first glance, to be only abusing themselves, not their fellow man. The fact is, families in particular and society in general have had to pay a heavy toll for this sin. ‘Revilers’ are those who destroy with their words; they wound with words. ‘Extortioners’ are those who secure financial gain by taking unfair advantage of others. They are swindlers who steal indirectly.

Why these sins? Paul undoubtedly intended only to compile a representative list, not an exhaustive one. In addition, these were probably the most prominent sins in the city of Corinth.

Paul is not suggesting that Christians are perfect and they never fall into any of these sins or others. He is referring to continuing in these sins. The Christian has his lapses into sin, but his basic bent is towards righteousness, and he hates the sin he falls into. The unbeliever is just the opposite. His basic bent is towards unrighteousness, and he hates righteousness. Because God’s kingdom reflects His own character of righteousness and compassion, those who insist on living by different standards will not be there.

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2. Those Who Inherit the Kingdom of God (6:11)

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

If these are the sins that rightly exclude us from God's heaven, then which of us could ever hope to enter? But the glory of the gospel is that the church is composed of redeemed sinners, people whose values at one time were exactly the opposite of those of the Lord Jesus, yet who have since experienced a change that is almost too wonderful to imagine. Every Christian is an ex-sinner. This is the great truth of Christianity: no person has sinned too deeply or too long to be saved by Jesus Christ.

Some of the members of the Corinthian church had been among Corinth's most vile sinners. The word 'were' is the imperfect tense of the verb 'to be,' indicating their past, continuing pattern of behavior. Why did Paul want to single out these? It was to make the point that even the vilest sinner can be cleansed and made fit for the kingdom of God! Having castigated his readers, he reminds them that there was a time when the Lord intervened in their lives, in this way intimating that they need to distance themselves from sin.

Three times in the original of verse 11, Paul uses three verbs in the aorist tense which indicates a single event, each introduced by the very strong word 'but' (*alla*). It precedes the three great things that God has done for us through the person of His Son and applied to our lives by His own Spirit in contrast to the world life he has just been describing. We are 'washed', 'sanctified,' and 'justified.'

The word 'washed' almost certainly does not refer directly to water baptism, but probably refers to regeneration (cp. Titus 3:5). What is regeneration? It is God planting new life within the sinner, giving him a new nature. The word 'sanctified' means 'set apart.' When the sinner receives life from God, he is set apart for the purposes of God. To be sanctified is to be made holy inward and to be able, in the Spirit's power, to live a righteous life outwardly. 'Justified' speaks of new standing before God. The word 'justified' is the opposite of 'unrighteous' in verse 9. It means the sinner is declared righteous, freed from guilt, and acquitted of all charges before God. He is no longer under the condemnation of God's law, but stands clean and uncondemned before God.

In the Greek, all three of these words are verbs in the aorist tense, which indicates the action is completed. These people had undergone a once-for-all, unrepeatable transformation. They were changed and would never be the same again! Yes, they could still slip into acts of sin, but they were no longer dominated and controlled by it.

The formerly sinful Corinthians have been washed inwardly, set apart, and made righteous by the Spirit sent by God the Father through the Lord Jesus Christ. It is apparent from this verse that cleansing from sin is the result of the work of the triune God. Each person of the Trinity plays a vital role in the work of salvation. God the Father is the originating cause of redemption. It was He who planned the work of salvation even before the world began. God the Son is the mediating cause of redemption. He is the one who actually paid the price for us by receiving on the cross the penalty due to sinners. And the holy Spirit is the effecting cause of redemption. He is the one who actually does the work in our hearts and applies the work of salvation to us.

For next time: Read 1 Corinthians 6:12-20.