

1 Corinthians 6

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The church at Corinth had a lot of problems; they had a lot of issues. We've dealt with first of all the division that they had over pastors or preachers, "I'm of Paul," "I'm of Apollos," "I'm of Peter," "I'm of Christ." They were dividing and grouping after pastors, and the church was divided. Then we saw that the church was also disgraced. In chapter 5, we saw that there was a man in the church who was living with, what seems to be from the text, a stepmother—" . . . his father's wife." The way it's phrased and worded, it would indicate not his own mother, it wasn't incestuous, but it was a sinful relationship and the church at Corinth was proud of themselves that they were accepting in allowing this sin to be in the congregation, so Paul dealt with the need for church discipline.

Now, we come from that subject into the subject of suing one another in the law courts and then back again to sexual purity in the church at the end of chapter 6. So, verses 1-11 deal with the subject of lawsuits; verses 12-20 deal with the subject of moral sexual purity that we need to have in our lives as believers.

Beginning in 1 Corinthians 6:1, it starts with the problem. This issue, until you get to chapter 7, is an issue that Paul heard about by word of mouth. He heard through the grapevine that this was going on in the church. When you get to chapter 7, Paul begins, "Now concerning the things whereof ye wrote unto me," and don't miss chapter 7. We're going to take several weeks in that chapter. It covers about every facet of human relationships imaginable, and it's so important.

I'm going to outline this chapter for you. Verse 1 is the problem they were facing, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" Paul's pointing out that they were having this issue in the church where they had a "matter." The "matter" means that it was a legal issue, a debate. Now, he doesn't tell us what the "matter" was, but there was some kind of a legal issue among the members of the congregation, so they were taking one another to court.

In the Greek culture they were really big on law, really big on courts, really big on suing. Again, that's so much like what we have today—people basically walk around looking for some way they can sue somebody and make money. It's so insane. He says, "You have this issue, this 'matter' that you " . . . go to law before the unjust, and not before the saints?" Really, the problem stated in verse 1 kind of gives very clearly what the problem really existed was: 1) that they were suing each other, 2) they were doing it in the courts of the unbelievers, the civil courts of the government, the law courts. Instead of having the church arbitrate, and maybe some spiritual leaders in the church arbitrate for them, they were going to unbelieving people, unsaved. The phrase "unjust" in verse 1 is a reference to unbelievers or non-Christians.

The "saints," of course, are a reference to Christians. Again, one of the clear references in the New Testament that Christians are saints. They are set apart unto God. That term was not

used for some super Christians that the church canonize, all believers, all Christians, were called “saints.”

Beginning in verse 2, down to verse 6, Paul describes the problem was that they lacked knowledge. They were ignorant. Let me just point them out real quickly to you. He says, “Do ye not know,” verse 2; then look at verse 3, “Know ye not;” look down at verse 9, “Know ye not;” jump farther down to verse 15, “Know ye not;” and again in verse 16, “What? know ye not . . .” You can’t live what you don’t know; and you can’t live the Christian life, if you don’t know what the Christian life is. In the Christian life, ignorance is not bliss; ignorance is detrimental, so you need to know your Bible. I think one of the biggest problems in the church today is biblical illiteracy. People do not know the Word of God. Don’t let that be a part of your life. Make sure you give yourself to the reading, to the studying, to the meditating on God’s Word.

Go back to verse 2, “Do ye not know that the saints shall judge the world?”—notice the question mark—“and if the world shall be judged by you, are ye unworthy to judge the smallest matters?” He makes clear that they are going to judge the world. They weren’t thinking about that, they weren’t conscious of that, they weren’t aware of that, and he says, “I want you to know that you’re going to judge the world.” Most likely, this is what’s referred to when we are with Christ in the Millennium, and you’ve been hearing me talk a lot about the Millennium lately, that’s that one thousand year reign of Christ. When He comes back in the Second Coming, He will sit on the throne of David, and He will rule literally on earth for one thousand years. It’s the Davidic Covenant fulfilled. When that happens, we as the Church, having been I believe raptured and caught up to be with the Lord and return with Christ in His Second Coming, we will be reigning with Him.

Remember when we studied the parable of the pounds and the nobleman went to a far country, and before he went into a far country he actually gave some pounds to his servants and had them multiplied. The first servant said, “Here’s your pound, and I’ve gained you ten pounds.” The other servant, “Here’s your pound. I’ve gained you five pounds.” He says, “Well done, good servant, be ruler over ten cities.” “Well done, thou good servant, be ruler over five cities.” There’s a lot of references in the Bible that we co-reign with Christ, and our position in reigning with Him will actually be judging the world at that time and we will be reigning with Christ, which is a marvelous thought.

If we’re going to go into the Millennium reigning with Christ, why is it now on earth we can’t arbitrate and deal with our own issues or matters that come up in the church? So, rather, he says, verse 2, “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy”—or unable—“to judge the smallest matters?”—which is the idea of menial, mundane, material issues that you are dealing with. Again, they don’t list them, but you can’t deal with these matters. It’s an argument from the greater to the lesser—if you can reign with Christ, judging the world, you can certainly deal with issues in the church.

Secondly, in verse 3, Paul says, “Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set

them to judge who are least esteemed in the church.” I’ll come back to that. “I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers.” He says, secondly, in verse 3, “Know ye not that we shall judge angels?” Again, you’re maybe surprised, “I’m going to be reigning with Christ and judging the world?” Yes. Secondly, and this is the real mind blower, we will judge angels. Again, great mystery involved in exactly when and how that happens, and the details about that. In 2 Peter 2:4, it mentions angels who have fallen who will be judged by God. It doesn’t mention us judging them, but there are fallen angels that will be judged.

It doesn’t mean that you’re going to stand in front of good angels and say to your good angel, “Why didn’t you protect me when I was in little league and the ball hit me in the head and I got knocked out at home base? Where was my guardian angel?” or “When I fell off my bicycle,” or whatever. We’re evidently going to be participating in the pronouncement of judgments upon fallen angels which are going to be judged with Satan. Fallen angels, by the way, are demons—now they’re demons. Satan is an angel. He’s fallen. He’s the devil. Angels that rebelled and fell with Satan are fallen angels or demons.

So, two things they were ignorant of: you’re going to judge the world, you certainly can take care of these mundane issues in the law court and not going before unbelievers and do it yourself in church; and “Know ye not that we shall judge angels? how much more things that pertain to this life?” He said, basically in verses 4-6, that you should be judging yourselves—you can be dealing with it in the church. Verse 4, “If then ye have judgments of things pertaining to this life,”—you’re dealing with issues pertaining to this life, this is the challenging statement that’s hard to interpret—“set them to judge who are least esteemed in the church.”

Some feel that this should be a question along with the other questions that are kind of rhetorical and maybe even sarcastic showing them how, “You think you’re so smart.” Remember the Corinthians were boasting in their knowledge. He says, “Why can’t you just take the humblest, least among you, and let them judge in these issues. It would be better than letting a non-Christian who has not the Spirit of God, he doesn’t have the wisdom of God, not to mention the bad witness which is a part of it, that you’re giving to the world that you can’t get along. They were actually a disgraced church. They were giving a bad testimony to the world when they were suing one another.

Or, it could be that it’s actually accentuation where he’s saying, “. . . set them to judge who are least esteemed in the church,”—he’s saying, “You would not set the least esteemed in the church to judge in this matter. If that’s the case, why would you go to unbelievers who would be less qualified than even the least esteemed in the church.” Either way, the message or the point is the same. Whatever it was, it means that he’s speaking, verse 5, “. . . to your shame. Is it so, that there is not a wise man among you?”—again, that’s sarcasm, and Paul uses it quite eloquently in the Bible. By the way, in the Bible it’s sanctified sarcasm, but God used it as we see here. “. . . no, not one that shall be able to judge between his brethren?”—question mark. It was like, “What’s the deal?” He said the problem was, “But brother goeth to law with brother,

and that before the unbelievers.”

Let me say a couple of things. It is not wrong if you have been wronged or defrauded to be able to use the legal system to go to court or to sue someone. You need to check your motives and your attitude and your heart. Paul the apostle, when he was imprisoned, would appeal to Caesar and be sent to Rome as a Roman citizen. Paul the apostle was beaten and whipped in Philippi with Silas, and they came to take him out of jail and he said, “No, no, no. That’s not going to happen. We’re Roman citizens. You’re going to escort us out of the city in public, in daylight, so that everyone knows that we did nothing wrong.” There were times that Paul would pull his citizenship card or appeal to Caesar in the court of law, so there’s nothing wrong with that. But the basis of this text supports the idea that as Christians, professing believers, especially in a local church, that we should be able to work together and arbitrate our own issues and concerns and not take our problems before the world. Don’t hang your dirty laundry out for the world to see and lose a testimony. He’s going to go on to say, “It’s better for you to lose and be defrauded than to have a bad testimony. It’s better for you to forego your own rights and to honor the Lord than to press your selfish wants and maybe your covetous heart and to followup on this lawsuit.”

In verses 7-8, Paul says they were at fault and were by this sinning. He says, “Now therefore there is utterly a fault among you,”—he’s basically saying, “You are sinning, and what you are doing is wrong.” I’ve been a pastor long enough, sadly, that I’ve seen situations where Christians want to sue Christians or they want to go to court with other Christians, and even sometimes churches splitting and suing in lawsuits and litigation over the owner of the property and so forth. It’s sad and tragic and certainly a bad witness. Basically, he’s saying to them, “You are sinning. You’re at fault,” verse 7. He says, “. . . utterly a fault among you, because ye go to law one with another.”

Notice these questions he asks, “Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?” That’s a good question. It’s going to be hard to do that. You’re going to want your rights. You’re going to demand what you want and how you want it, but basically, he’s saying, “You need to worry about more the testimony that you give to the Lord,” so it’s better to be defrauded than it is to claim your rights and to sue on another. Better to “. . . take wrong? why do ye not rather suffer yourselves to be defrauded?” But they had already blown it. They were at fault. They had sinned. Verse 8, “Nay, ye do wrong, and defraud, and that your brethren.” Again, that’s the issue.

The Bible says, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” Amen? We are one in Christ. We are brothers and sisters and we’re a family of God; so we need to love one another, forgive one another, and learn to get along with one another.

Verses 9-10, they were to recognize the position of the unsaved world. They were going to non-Christians, they were going to civil courts and unbelievers, and suing one another in court. He says, “Basically, don’t you know that these people aren’t even going to inherit the Kingdom of God?” He wanted to point out their sinful condition. Look at verse 9, “Know ye not that the

unrighteous,”—the Greek word translated ‘unrighteous’ there in verse 9 is the same word used in verse 1, ‘unjust.’ It’s talking about unbelievers. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

Go back with me to verse 9. You hear this verse quoted a lot, and it’s usually quoted in the context of a Christian that’s sinning, and it’s a warning to them that they’re not going to go to heaven or they’re going to lose their salvation. That’s not really what this text is about. He’s talking about people before conversion. He’s talking about people who are unbelievers. Now, is it possible for a Christian to fall into these sins? Yes. If a person who professes to be a Christian is habitually, ongoingly, continually practicing these kind of sins, you have to at least question whether or not they’ve been born again or saved.

Again, we don’t know a person’s heart. We don’t know what’s gone on in a person’s life, but if someone shows no indication of a change or a grieving over sin or a sensitivity to sin or an abhorrence for sin or repentance when they sin, then what other option do you have than to question whether or not, “Have you really been born again?” You need to actually search your heart and see whether or not you’re in the faith. We do need to be careful. Just because a Christian stumbles or falls or may fall into a sin, to say that they are no longer saved or that they’ve lost their salvation, I probably shouldn’t say this, but I’ll open the can of worms. I don’t believe a person who is genuinely, authentically born again—regenerated, indwelt by the Spirit, in Christ—can ever be lost. If you have been saved, you are saved. You can’t lose your salvation. You can’t forfeit your salvation. You can’t give it back. It’s not like something He hands you and you can hand back.

When you got saved, and we’re going to see it tonight, you were washed, you were sanctified, you were born again. You were taken out of Adam and placed in Christ. You were sealed with the Holy Spirit until the day of redemption. Once you are in Christ, you’re always in Christ. Sanctification is a lifelong process, and we don’t all grow as fast as others. But if you are a Christian, you may struggle with some sin issues, but you’re going to be struggling. You’re going to be saying, “O wretched man that I am! who shall deliver me from the body of this death?” Read Romans 7 where Paul says, “The things I want to do, I don’t do; the things I do want to do, I don’t do. The things I don’t want to do, I do.” Even Paul struggled with this. But then we have Romans 8, and you come into that marvelous chapter and find that you have the new life in the Spirit. You’re going to be living, walking with God, being changed into the image of His Son, Jesus Christ.

The context here is basically Paul saying, “Look, you’re going to these heathen courts, they’re not even going to go to heaven. They’re not going to inherit the Kingdom of God.” This is the characteristics of the way they actually lived. “Know ye not that the unrighteous shall not inherit the kingdom of God?” He’s talking about unbelievers there. Notice the list there. “Be not deceived,”—and probably in Corinth the problem was they were being deceived. They had a very lax attitude toward sexual sin. Isn’t it interesting that in chapter 5 they were all proud of

themselves that they were letting this fellow live in a sinful relationship with his father's wife, and they were patting themselves on the back, yet they were suing each other in court. They were all hung up on lawsuits and court but had no care at all for the sinful behavior of this fellow in the church.

It's interesting that now he tells them, "These courts that you go to, they're unrighteous," and he lists the sins here for us. "Be not deceived"—the first on the list is—"neither fornicators"—the fact that it's used that way there, it is tied in with *porneía*, so it speaks of just a general sexual immorality. But when we do use the word "fornication," we think of sex before or outside of marriage. It says it very clearly here that if you're living that kind of life, you are not going to inherit the Kingdom of God. " . . . nor idolaters, no adulterers"—someone who is unfaithful to their marriage vows, so that would be sexual immorality outside of your marriage relationship—"nor effeminate, nor abusers of themselves with mankind."

I did a little homework on this and looked it up. It is clearly, unmistakably a reference to homosexuality. Don't ever let anyone deceive you in some of these crazy, bizarre YouTube videos saying that the Bible doesn't address the subject of homosexuality. It does. Not only that, it addresses the idea of same-sex marriage. It uses here the statement, "effeminate," which literally means soft, "nor abusers of themselves with mankind," perhaps you have a translation right now in your lap that actually renders that "homosexuality." That's clearly the reference that it is to, so if you are practicing homosexuality, you will not inherit the Kingdom of God.

There's also "Nor thieves,"—you go, "Uh-oh, busted." " . . . nor covetous,"—the tenth Commandment in the Decalogue, 'Thou shalt not covet.' Isn't it interesting, too, in the Decalogue when it says, "Thou shalt not covet," the first thing on the list is "thy neighbor's wife." You're not to covet your neighbor's wife, nor anything that belongs to your neighbor. " . . . nor drunkards"—wow—"nor revilers"—you're fighting, you're rowdy—"nor extortioners"—you're robbing people, ripping them off—"shall inherit the kingdom of God." They will not inherit the Kingdom of God. He's reminding them what they don't know or what they've forgotten. These heathen courts are not going to go to God's Kingdom.

In verse 11 Paul actually points out that they were these things, but they are now saved. We love this verse, "And such were some of you,"—notice that it's past tense. That's what you were, so you can say, "Thank God I'm not what I was. I'm not what I should be, but I thank God I'm not what I was. God's changing me and making me more like Jesus Christ."

"And such were some of you,"—if you know anything about the Greek culture at this time, it was completely decadent. They had a temple to the goddess of love, Aphrodite or Venus, and in this temple they had a thousand prostitutes who were priestesses. As part of the worship, they would go to the prostitution in the temple there and basically worshiped this thing, and it was just a decadent, perverted, wicked culture. You even get the vibe if you've ever done a Greek island tour, you go to the Greek islands, the kind of vibe that's there, it's the same kind of thing. It's the morally corrupt culture, and this is where Christianity got so founded and changed and

transformed the culture there in the Greco-Roman world. Paul lists the sins there for you, but then says, “You were those things,” “. . . but ye are washed,”—I love that—“ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

These statements, “but ye are washed . . . ye are justified in the name of the Lord Jesus, and by the Spirit of our God,” are a completed transaction. In the Greek grammar it means it’s a done deal, completed transaction. Every one of us as believers has been “. . . washed . . . sanctified . . . justified in the name of the Lord Jesus”—and it’s all done—“By the Spirit of our God.” That “washing” would be the washing of regeneration and the renewing of the Holy Spirit.

The word “regenerate” means to be given new life. I use that word and most commonly will use the word “born again.” Remember John 3 when Jesus talked to Nicodemus and said, “You must be born again,” that’s regenerated. I use the word not to try to be technical, but I want to be clear on what we’re talking about. Being born again, being regenerated, being saved are all synonymous. When do they happen? The moment you put your faith and trust in Jesus Christ, and you receive Him as your Lord and Savior. You trust Christ and you’re saved. The Spirit of God regenerates you. It means He gives you new life. You become a Christian; you become a child of God.

If that hasn’t happened, you’re really not a Christian; and you’re actually not saved, and you’re not going to heaven. You don’t just go to church and follow rules or get baptized, you must be born again. Read John 3. Nicodemus, a religious Jew, and even him, Jesus said, “You’ve got to be born again to see the Kingdom of God.”

This “washed” is the washing of regeneration and the renewing of the Holy Spirit. The “sanctified,” is that work that starts the moment you’ve been born again, and it means that you are being changed—little by little, line upon line, your life—into the image of Jesus Christ. The goal of sanctification, which is a lifelong process, is likeness to Jesus. That’s what God is doing in our lives—sanctifying us or setting us apart. “Justified” is the legal term, the technical term, for God declaring you positionally in your standing before Him to be righteous; and Paul teaches so clearly in his epistles that we are justified by grace alone, through faith alone, in Christ alone. Amen? It means when God declares the believing sinner to be righteous, and He does that based on the finished work of Jesus Christ upon the cross. You were a thief, you were covetous, you were a drunkard, you were perhaps a homosexual, perhaps a drunkard, and God’s changed you. You’ve been washed. You’ve been sanctified. You’ve been “. . . justified in the name of the Lord Jesus, and by the Spirit of our God.” What a marvelous truth that is.

Paul moves, verses 12-20, to the subject of sexual purity, and we’re going to get more information on this subject in the first few verses of chapter 7 as well. Notice what he goes on to say, “All things are lawful unto me, but all things are not expedient”—or beneficial or profitable—“all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication”—sexual immorality—“but for the Lord; and the Lord for the body. 14 And God hath

both raised up the Lord, and will also raise up us by his own power.” He moves from speaking to them about the heathen world to speaking about their need to not live like the world. The problem was that Corinth had come into the church. The problem wasn’t the church was in Corinth, the problem was that Corinth had come into the church. It is a sad day when Christians live no differently than the world, and we need to repent and get right with God. Go back with me to verse 12.

This is possibly what they were saying when it came to Paul’s exhortation to sexual purity. They were saying, “All things are lawful unto me,”—but Paul says—“but all things are not”—profitable—“all things are lawful for me, but I will not be brought under the power of any.” When it says, “All things are lawful”—don’t misinterpret that and get the idea that it means you can just do whatever you want. Obviously, we’re going to see the phrase, “flee fornication,” and that’s what we were, and God’s forgiven us, so it doesn’t mean it’s okay. Maybe they were saying, “We’re under grace.” There is what’s called antinomianism. What that means is that they’re against the law, and it’s someone who believes in so much of the grace of God that they feel they can live however they want. The sad thing is that’s not profitable, it leads to bondage, and it’s a bad witness. So, they are against the law.

Another problem with that, “All things are lawful,” is they get the idea that God doesn’t really care about my body, that He just cares about my heart and my spirit; and as long as I love Him, I can do whatever I want with my body, and the body can do whatever it wants with its appetites, and it’s not really an issue. They have a dichotomy between our body and our spirit, and it leads to a kind of a license or the other would be asceticism—denying the body or beating the body or denying the body appetites. Basically, they were saying, “It’s okay to do whatever we want. All things are lawful.” But Paul says, “. . . all things are not expedient”—they’re not profitable—“all things are lawful for me, but I will not be brought under the power of any.”

Let me just point out these two principles here that are important when it comes to Christian liberty. You have to ask yourself, “Is it beneficial? Is it profitable?” Secondly, ask yourself, “Will it bring me into bondage under its power,” verse 12. Those are two questions that we ought to ask about the exercise of our liberty, “Is it beneficial? Will it help me to grow closer to the Lord? Will it be a good witness for Jesus? Will it strengthen my spiritual life or will it be detrimental?” Certainly, sexual sin is something that is not expedient, it’s not beneficial. It’s very, very damaging as Paul’s going to make clear in this text, and it can bring you into bondage and under its power.

They might’ve been also saying, secondly, “Well, you know, food is for the belly.” The word “meat” there in my King James Bible means food. “Food’s for the stomach, and the stomach’s for food,” but he says, “God shall destroy both it and them,”—they’re both only temporal. Just because the body has appetites, and God made us with a hunger drive, doesn’t mean that we should abuse it and become gluttons or live just to eat, but we should understand that the body is also for the Lord. He says, “but God shall destroy both it and them.” These drives and hunger drives, and other drives, are only temporary. But notice in verse 13, “Now the body is not for fornication,”—that’s basically a very clear statement by Paul the physical body is not for

sexual immorality. Yes, you have a sex drive, it's part of the homeostasis, but it's not for sexual immorality. It's for the covenant relationship of marriage—the two become one.

In the book of Genesis it says that Adam and Eve “. . . were both naked . . . and were not ashamed.” In Hebrews 13—write it down—it says, “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” They were wrong about the body and its purpose and its function. They were saying, “You know, God gave us stomachs, and stomachs for food, so we eat. God gave us a sex drive, so we just do whatever we want in that area, and God isn't really concerned about it. God doesn't care about it.” What a challenge this must've been to try to pastor this church at Corinth. It's much like, in many cases, our culture today. We don't even believe in sexual immorality—anything goes—and it's really sad and tragic about what we have to deal with.

Notice Paul said, “And God hath both raised up the Lord, and will also raise up us by his own power.” But notice at the end of verse 13, “Now the body is not for”—sexual immorality—“but for the Lord . . . And God . . . will also raise up us,” verse 14. He raised up Jesus in His resurrection, and as He rose from the dead, our bodies will also be resurrected and risen from the dead. He talks about their false knowledge of thinking the body was for sexual immorality and points out that that was a perversion.

Verse 15, “Know ye not that your bodies are the members of Christ?”—Christianity teaches the sanctity of the human body—“shall I then take the members of Christ”—you're one with Christ—“and make them the members of an harlot”—or a prostitute—“God forbid.” He's trying to show them in this Greek culture the sinfulness of this sexual immorality; and the truth still applies to us today. Nothing has changed for God's laws and God's standard or God's design.

He says, verse 16, “What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.” Don't misinterpret that statement there either when he draws from the marriage concept—the two become one flesh. I have seen it over the years, someone gets involved sexually with somebody—illicitly, before marriage, outside of marriage, extramarital, and today it's in a homosexual relationship—and they say, “Well, we love each other, so we're now married.” They say, “We're married.” I've talked to people that have committed adultery outside their marriage and said, “Because I had intimacy with this other person, I'm now married to them.” They think this verse supports that idea. That's not what Paul is saying. That's utterly absurd. He's just basically saying that you're joining your body—which belongs to God, which is the temple of the Holy Spirit, which is one with Christ—to a prostitute.

Verse 17, “But he that is joined unto the Lord is one spirit.” So, you are one with the Lord. What does he say, verse 18? “Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.” Basically, what he's saying is that sexual sin affects you and your body and your psyche, and your soul, and your spirit, and you physically, more than any other sin. That's actually what he's saying, and I don't have any problem with it because I believe it's biblical, and I've seen it in counseling as a pastor experientially. You want to utterly, completely, ruin your life, then give yourself to sexual

immorality and you will ruin your life. Flee sexual immorality.

Parents, teach your children. Moms, Dads, make sure you take the time to talk to your kids at the appropriate time in age and warn them about the dangers of sexual immorality. Warn them about the culture. Warn them about the need to stay pure until they're married. Another very, very damaging thing is to get involved sexually before you get married. Do you want to have problems in your marriage down the line? Get involved sexually before you get married. The Holy Spirit can do miracles and wonders and change our hearts, and " . . . old things are passed away . . . all things are become new." But you're still asking for trouble when you yield yourself to sexual immorality. You're literally sinning against your own body, and it's just so damaging. It's really a horrible thing. He's saying sexual sin affects you in ways that other sins do not.

Remember when Joseph was taken to Egypt and Mrs. Potiphar came after Joseph. What did Joseph do? He said, "I'm fleeing from this." He ran. She said, "Joseph, come lie with me." It's called the subtle approach. She grabbed him by the shirt, and he said, "I'm out of here!" He started running, and she ripped his shirt off and accused him of rape. Joseph got thrown in prison. Joseph did the right thing, and God was with Joseph, and God blessed Joseph, and God exalted Joseph. What a contrast to David, the king of Israel, strolling upon his rooftop. He spies Bathsheba, sends his servants to get her, commits adultery with her. What a tragic thing that brought unto David. You read Psalm 51. Read Psalm 32 when David was repenting and crying after Nathan the prophet exposed his sin and how David never really rose to the height that he did before that sin. He was affected by that, and it brought a sword into his own family and the tragic consequences that came into his household. Sexually immorality is destructive, horribly destructive.

Paul closes in verses 19-20 with the need to know about the possession of our body. He says, "What? know ye not"—there's our last 'know ye not'—"that your body,"—B-O-D-Y, your physical body—"is the temple of the Holy [Spirit] which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Verses 19 and 20 you should read over and over and over and meditate on it. Don't you know that your body is the temple of the Holy Spirit?

If you've been born again, if you've been regenerated, you have the Holy Spirit dwelling in you. It's called indwelling—He's living in you—and He has sealed you unto the day of redemption and said, "I will never leave thee, nor forsake thee." Sometimes people get the idea that, "God has forsaken me, that God has abandoned me, that God has left me." He promised never to leave you. He promised never to abandon you, and in Ephesians twice it says we're " . . . sealed with that holy Spirit of promise . . . until the"—day of—"redemption." That's when we get to heaven, so it can't be broken. The seal can't be broken. It speaks of security and ownership. Every one of us as believers have the Holy Spirit inside of us. What is the Holy Spirit trying to do? Make us more holy, lead us into godliness, lead us into holiness, produce Christlikeness in us. He would never lead us to commit sexual immorality.

You want to be living a pure life? " . . . be filled with the"—Holy—"Spirit," Ephesians 5:18. He

says, “. . . the Holy [Spirit] which is in you, which ye have of God”—and I love it, he says—“and ye are not your own?” That is a foundational truth for a believer to grab ahold of. “For ye are bought with a price,” verse 20. What does he mean by that? When Jesus died on the cross, He died to redeem us. The idea of redemption means buying us, taking us out of the slave market of sin. We belong to God. He purchased us with His blood. That’s the purchase price. Your body belongs to God. You don’t have power over your own body, it belongs to God. It should be surrendered to God, and yielded to God, and be walking in obedience to God. Verse 20, “For ye are bought with a price,”—you’re not your own. What are you do to? Verse 20, “therefore glorify God in your body, and in your spirit, which are God’s.” That’s the goal of the Christian life—to bring glory to God, to honor God, to run the race well and finish well.

So, your body is the temple of God. Your body belongs to God. Your body should be bringing glory to God. I love singing that song, “Take my life and let it be / consecrated, Lord, to thee.” “I surrender all / I surrender all / All to Thee, my blessed Savior / I surrender all.” Is your all on the altar tonight? Have you surrendered your body to Him, and are you living for His glory? God created you, Jesus redeemed you, the Holy Spirit indwells you. Let’s pray.