

1 Corinthians 6:9-20

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[0 : 00] Take your Bibles going into the book of 1 Corinthians, 1 Corinthians chapter 6, 1 Corinthians chapter 6, as we just continue to make our way through the book of 1 Corinthians. 1 Corinthians chapter 6, our focus this morning will be on the second half of the sixth chapter, which is picking up in verse 9 and reading to the end, which gets us down to verse 20.

So 1 Corinthians chapter 6, verses 9 through 20. To be honest, if we were looking for an easy passage of Scripture in the book of 1 Corinthians, we do not find it. Paul hits us with both hands pretty hard every time we turn the page.

Every time we go to the next verse, we feel like, well, he just settled an issue here. Surely we'll get a little bit of a break or a little bit of an easement. But the Word of God pricks us and gets to us and gets to the very heart and core of us.

And as Paul is addressing this church with so many problems, he's addressing this church with so many issues. He's addressing them in love, but he's also addressing them with correction. And there are verses that we read and we're like, wow, he's really getting after them.

But let's not continue to put things on them. All right, we want to see how the Word speaks to us. So when we read the Word of God, we realize that God is speaking at a point in time in history to a particular group.

[1 : 11] But in its power, it transcends time in history and speaks to us here as well. So if you are physically able and desire to do so, I'm asking if you'll join with me as we stand together.

And we read the Word of God found in 1 Corinthians chapter 6, starting in verse 9 and going down to verse 20. If you remember, last time we were together, we looked at the first eight verses of this chapter.

And by way of recap, we saw the reality that there needed to be unity within the body. Unity was more than just being, you know, equated or being connected to certain people, but also in how we respond.

They were suing one another, going to court with one another, bringing shame to the name of Christ. And Paul admonishes them not to do that, but to share love and to work out their own things as a family.

But now he really begins to get to the heart of the matter. He mentions the unrighteous first in verse 6, speaking to judges. Now he's going to begin to compare the unrighteous and the righteous, starting in verse 9.

[2 : 07] So the Word of God says, Or 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 infamous, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

Such were some of you, but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. All things are lawful for me, but not all things are profitable.

All things are lawful for me, but I will not be mastered by anything. Food is for the stomach, and stomach is for food. But God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body.

Now God has not only raised the Lord, but will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute?

May it never be. Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, the two shall become one flesh. But the one who joins himself to the Lord is one spirit with Him.

[3 : 16] Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.

And we pray that you would speak to us. Lord Jesus, we ask that your presence would be real. That there would be no opinion or thought or hindrance of man. But that it would be the word of God that penetrates to the very depth of our being.

That it molds and shapes us and conforms us more to your image for your glory for our lives. And we ask it all in Jesus' name. Amen. You may be seated. As Paul is speaking to the church at Corinth and he has corrected some of their false actions, a couple of times he has spoken of their great need for unity.

There was a great number of things which were causing divisions within the body. The first thing that was causing divisions was the personalities that the Lord had used to speak to the body. The pastors and the preachers who had been present among them.

People were divided up upon whose personalities they were attracted to most. And this is where Paul says, I was not crucified for you. Who is Apollos? Who is Cephas? Who is, you know, who are these people? But it is Jesus Christ who is the center of all.

[4 : 51] And then we move further along and we get to the sixth chapter. And we see that disunity had crept into the body because of their relationship one with another. It's not a matter of breaking legal laws that are in the city.

But it was breaking kind of standards and custom. And people were offended with one another. And the offense had got to the point that they were angry with one another. And they would go to court with one another. And Paul says, this shouldn't be because we're bringing shame to the name of Christ.

But then he leaves this call for unity and begins to raise them to a call to righteousness. So we see this morning a call to righteousness.

Now, if we want to define righteousness, we just define it just in the simplest manner that we can. To be righteous is to be in right standing with a holy God. It is to be in a right standing with a holy God.

To be right with him. We always say, well, you need to get right with the Lord your God. Well, to be righteous is to be in that right standing. And we see this call because he is comparing the righteous and the unrighteous.

[5 : 56] He is mentioned the unrighteous judges that the people were going to court before. That brother against brother within the church, rather than speaking to the church about it or having a wise individual in the church to speak into their situation.

My wife and my daughter reminded me this past week that really I kind of got real with it and said, you know, when a teenager rebels, we would bring them before the church and tell them what's up. She said, I need somebody to tell some people what's up every now and then.

And I said, well, I didn't even know I said it that way, but I guess it made sense. But rather than going before brothers and sisters in the church and letting them speak truth into their life, we understand that they were going before the unrighteous judges and letting the unrighteous people speak unrighteousness into their decision.

So Paul is going to make a contrast here between what the unrighteous look like and what the righteous. And there should be a difference. By the way, what Paul is saying is there's a difference among believers.

We look differently than the world around us. We look different in our behaviors. We look different in our actions. We look different in our realities. The truths that we embrace are different. And they make an impact upon our lives.

[7 : 08] And we see this call. Not only is he saying, well, that's what they are. He is reminding them that that's not who they are. That they are the righteous. And they are to be living that way.

Remember that he has spoke to them before about their position in Christ. He does it at the very beginning where he says, to the saints which are at Corinth. To the saints which are at Corinth.

And we must read everything in context of that introduction. Because the way the letters in the New Testament in particular were written, especially Pauline letters or the letters authored by Paul.

Paul introduces the subject really quick. He introduces himself. He introduces who he is writing to. And he introduces the subject. And everything that follows that must be taken in context of that.

So when Paul is writing, he says, this is who I am. But then he reminds them of who they are. He says, to the saints which are at Corinth. So we understand he's writing to believers. Right?

[8 : 03] He's writing to the people who have professed Jesus Christ as their Lord and Savior. He's writing to the believers who are united with the church that is at Corinth. Because positionally, they are believers.

They are born again believers in Jesus Christ. Practically, they're not living that way. So the admonition is that their practice needs to match their position. And that takes place all throughout the letter.

That's not an issue, by the way, reserved for Corinth. Because who we are positionally needs to match how we live practically.

Our practice must match our position. And this is where we get this call to righteousness. The first thing that we notice is that Paul starts this call with a truth delivered.

And as typical Pauline fashion and even biblical fashion, this truth is offered unapologetically, undauntedly, and really without any softening of the blow.

[9 : 09] He says in verse 9, Or do you not know that the unrighteous will not inherit the kingdom of God? There's the truth. Do you not know that the unrighteous will not inherit the kingdom of God?

You say, well, sure, that makes sense. It's pretty simple. Well, the reality is we need to understand it in all of its weight, in all of its glory, in all of its splendor. The truth is this.

Before one can partake of the kingdom of God, he must be considered righteous, or to be in a right standing with a holy God. We don't all, everyone doesn't just get there, right?

We've tried to make entrance into the kingdom of God so easy. And we've tried to soften the reality of it. We've tried to ease it upon our own conscience because if everybody gets there, then surely I'm okay.

Paul makes it very clear, and he doesn't apologize for it. He doesn't really explain it. He just states it as a fact, and he states it as a truth, that the unrighteous will not inherit the kingdom of God.

[10 : 14] And it's blunt. And it is meant to deliver this true reality that there is a difference between light and darkness. There's a difference between those who do inherit the kingdom of God and those who will not inherit the kingdom of God.

Not just in their position, but also in their practice because then he begins to flesh it out a little bit, and he begins to say things that we wish he wouldn't say, but they're true, and they're in Scripture, and it just comes out there and says it. He says, Or do you not know that the unrighteous will not inherit the kingdom of God?

Do not be deceived. Now, this is here because we need to understand that there is an enemy of man's soul who longs to deceive him of his position. Satan cannot remove us from the hand of God.

Romans chapter 8 begins to speak of the reality that no one can take us, nothing can take us out of the hand of God. I believe in the eternal security of the saints. I believe that once we are saved, truly saved, we are really saved, we are actually saved, then we are always saved.

I believe that with all of my heart and all my soul and all my biblical understanding. I cannot find anything in Scripture that speaks of the reality that one can lose their salvation. But I also believe that Satan deceives many to convince them that they are.

[11 : 27] Because deception is the grand tool of the enemy. There are two ways in which I believe the enemy of man's soul really works. He deceives those to make them believe that they are saved, and then he frustrates those who are actually saved and renders them useless.

It's one of the two great tasks that the enemy of our soul does. And so Paul says, do not be deceived. He cautions this to thinking, well, we're going to read this list, and we'll excuse some of these things, and we'll think these things are okay.

Now, I want you to understand what he's talking about. It's not these people who stumble into this, not these people who have a struggle with this, but these people who practice this, because the wording is in the ongoing practice, and this is their lifestyle.

He says, do not be deceived. Now, he begins to speak of righteousness, and he immediately connects that to practice. Now, I want to caution us and stop right here for just a moment before we get too legalistic in the matter.

When he says, do not, he said, or do you not know that the unrighteous will not inherit the kingdom of God? You say, well, then all I have to do is the right thing. Well, we have to balance this. The best commentary on scripture is what? Scripture, right?

[12 : 38] The best commentation on scripture, the best commentary on scripture that you will ever find is scripture. There are great men that God has used throughout the ages who can make great comments and great truths on scripture, and they can tell you great things, and I agree with Adrian Rogers.

Adrian Rogers says, I trust no man to write a whole commentary on all of scripture, because no one knows that much. But there are great men that you can balance out and put together and understand, right? There are commentators that I use that are compilations of other men.

There are books and references that I use, but the best commentary on scripture is scripture. Paul, the author of this, who says the unrighteous will not inherit the kingdom of God, also authored Romans chapter four. And in Romans chapter four, he begins to speak of Abraham and how Abraham was credited righteousness, right?

You have what we call an imputed righteousness based upon faith. So before we get too legalistic, we get too carried away in this listing, surely the righteousness that inherits the kingdom of God is an imputed righteousness.

Now by the word imputed, I mean, it's not something that you earn. It's something that is given to you. It was credited righteousness to Abraham or Abraham was credited or counted righteous because he believed, because he had faith, right?

[13 : 48] Now we balance that with the book of James. It says faith without works is dead. But we also understand this, that an imputed righteousness, stay with me. I know I'm getting a little technical, but stay with me.

Imputed righteousness, that is the righteousness of Christ put upon you, not because you earned it, not because you're good enough for it, not because you deserve it, but because you have faith in he who paid the price on the cross of Calvary, because we believe his word, we are counted righteous.

When you are counted righteous, your actions look different. Your actions look different. When you really understand it, this is where works begins to catch up with faith.

So then Paul begins to list the works or the lifestyle of the unrighteous. He says, do not be deceived.

Neither fornicators, nor idolaters, nor adulterers, nor infinite, nor homosexuals, or those are sins of immorality in the flesh.

[14 : 58] None of these. And before we group things and say, well, some of them are worse than others, and some, no, that's terrible. He's very cut, clear, and dry here. He says, these things belong to the unrighteous, nor thieves, nor the covetous, nor the drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

In one great listing, you have gross sins of sexual immorality coupled with the gross sin of speaking bad about others.

Reviling. It reminds me of when I read the book of Revelations, and it begins to speak also of those who will not enter the kingdom of heaven. And in that list, you find something just like this, and it's listing all these things, the immoral that we expect not to be in the kingdom of heaven.

And then it ends that list, it says, nor the unbelievers. So unbelief equals the same consequences that these gross immoral sins.

We have in this listing, those who practice such things, the ongoing habit of these, and this is, again, we're not speaking of those who fall, and stumble, and struggle, and we're not speaking of those who happen to end up here.

[16 : 25] We're speaking of those that this is their practice, this is their lifestyle, and this is the truth delivered. Paul says, we know our position based upon our practice.

And then we get to the testimony repeated. Number two, the testimony repeated. He says, in verse 11, such were some of you.

Such were some of you. Now again, Paul begins his letter by reminding them that they are saints by calling. They are saints by calling.

And now he's going to remind them of their position by restating their testimony. Such were some of you. Sometimes the best way to understand who we are in Christ is to remember who we were without him.

Sometimes the greatest way, and I'll say that again in case you missed it, to be reminded of who we are in Christ is to be reminded of who we were without him. Now, I'm afraid that many of us get over the glory and splendor of our salvation.

[17 : 32] We look back on our past and we think we were pretty good people. When the scripture says, none are righteous, no, not one. And he says, but such were some of you.

This is who you are. And he lists all these things and he points back to the list. He said, these are the things that you were doing. This is how you were living. And I got a newflash for some of them were still doing it. We'll get to that in just a minute.

He says, but that's who you were. That's not who you are. Just because you're doing it. It doesn't mean that's who you are positionally. That just means that's what you're doing. Practically, you need to get your practice in line with your position because see it's salvation.

Something happened. Verse 11 is an amazing verse when it speaks of our salvation, salvation because really we have the fullness of the picture of true salvation.

He says, such were some of you. That is you, the old man has been put off. It doesn't matter. You say, well, I'm still doing this now. I keep still finding myself on this. He says, that's not who you are.

[18 : 32] And the reason that's not who you are is not because you had the strength to stop it and you had the ability to get out of it. And then you were counted righteous. No, it's because of what happened to you. The moment you profess Jesus Christ as your Lord and savior.

And when you do that, it says three parts he gives here, but you were washed. Both of these, by the way, are in the passive or the past passive tense. That means you didn't do it.

It was done for you in the past. All right. So I'm just going to remind you of who you are positionally that what was done for you when you put your faith in Jesus Christ. I mean, a true faith, a salvific faith, a genuine faith, not a way.

I think that's a good idea. No, I mean a surrender. When you surrender your life to Christ, this is what happens. He says, the first thing is you were washed, but you were washed.

That means the blood of the lamb has cleansed you from your stain of sin. You were washed, but you were washed. And then he goes on.

[19 : 29] Not only were you cleansed, you need to be reminded of this. I need to be reminded of this. I need to know what happened to me at salvation. I was washed. I was cleaned up. Not that I did it myself.

I was washed as somebody gave me a bath. Right? And then he goes on. But you were sanctified. Oh, sanctify is not a word we use very often, but you were sanctified.

You were washed by the blood of the lamb. You were sanctified by the presence of the Holy Spirit. The Holy Spirit came upon you and he sanctified you. Sanctify means set apart for holy service, set apart for holy service.

Now we have things, even in our own church building, that we have sanctified. And you say, well, what do you mean, pastor? Well, if I was to take one of these offering plates with its felt lining in the bottom and that beautiful plate, and I was to take it back there and make me a barbecue sandwich and put me some baked beans on it, some of us would get bent out of shape because it's not supposed to be used for that.

I'd probably get bent out of shape, right? That's an offering plate. That's not a barbecue plate. It is set apart for something else. And rightfully so. Because our offerings are a way of form and expression of worship.

[20 : 47] It is not to be set apart for common use. It is set apart for particular use. It is set apart for a specific use. So were you. The moment you accepted Jesus Christ as your Lord and Savior, you were sanctified.

The presence of the Holy Spirit set you apart for a holy service, not just for some service, but for a holy service. So don't let someone pile barbecue and baked beans on you when you were set apart for an expression of worship.

You were set apart. You were washed and you were sanctified. Third part, it says in verse 11, and you were justified, but you were justified in the name of the Lord Jesus Christ and the spirit of our God.

We were washed in the blood of the lamb from our sins. We were sanctified by the presence of the Holy Spirit and set apart for a glorious service. We have been justified before a holy God who sits upon the throne.

Justified means that it is justify had never sinned. The holy God who sits upon the throne and judges all men looks at me as if I had never sinned.

[21 : 53] I am free from all guilt and shame, not because of what I have done, but in the name of Jesus Christ sees salvation. The testimony of salvation is that that's who I was.

That's not who I am. And the reason it's not who I am is because I've been washed. I've been sanctified and I've been justified. And when the enemy says, no, that's who you are.

That's what you do. That's how you live. You say, no, it's not. I've been washed. I've been sanctified and I've been justified. See, the testimony of salvation needs to be repeated so that we can get our practice in line with our position.

The third truth we see is the test applied. Oh, this is a good one. Paul takes a modern day argument in his time, which by the way is a modern day argument in our time, and he answers them with great scriptural authority.

It is the test applied. You say, then how do I know if I should do these things? Pastor, when I read that list, sometimes I fall, I find myself falling in these things. And, and how do I know?

[23 : 00] I want to be righteous. I want to live righteous. I want my practice to match my position. I want to look the way I am. I want to be a living example. We'll get into that in all just a minute.

So Paul gives us a couple of tests, just a couple of tests that we can apply to every aspect of our life. In verse 12, he repeats it two times. All things are lawful for me.

Now, many Bible scholars, and I'm in agreement with these, believe that what Paul was repeating was something that they were saying. I am free in Christ. I am free in Christ.

Oh, they were so free in Christ that a man was having his father's wife because they were free in Christ. So, well, I'm free in Christ. I can do everything. By the way, we have to be careful because we see that even that argument today.

All things are lawful for me. There is no condemnation. No, not one. There's no condemnation given to the righteous. In Christ, I am free. I've been set free. No longer am I bound by legalism.

[23 : 56] No longer am I bound by rules. No longer am I bound by obligations. I am free in Christ. And that was the argument the church at Corinth was given. But look at what Paul, Paul gives two responses to that question, by the way.

They say, well, Paul, we're free in Christ. We can do what we want to. Paul says, wait a minute. All things are lawful for me, but not all things are profitable. Test number one.

Just because you can do it doesn't mean you should do it, because if it does not profit you or others, we shouldn't do it. If we cannot think of a profit that it may be, no, you say, pastor, you're getting a little hard.

I know I apply these things. I've been applying to these things to myself all week long. Okay. If I cannot think of a profit that it is to self or to others, then I need to be careful.

Now, there are some things. When I eat ice cream, for instance, maybe it's no profit to you. It's enjoyable. Maybe it's not much profit to me.

[24 : 56] And I look at that and say, well, should I not eat ice cream? Well, I shouldn't be a glutton and eat so much of it that I'm unhealthy and I die an early death. Is it profitable?

The second thing Paul says here, and I'll be careful. I'll be honest with you. The second one gets me in this minute. You'll think I'm being a little legalistic here, but I'll be honest with you and just, I don't mind being transparent with you. He says, all things are lawful for me, but not all things are profitable.

So if whatever it is I'm partaking in, I use eating and I don't use it jokingly. I use it honestly, but any one of those sins that were listed there, the malice, the covetous, the idolatry, the fornication, the immorality, the reviling, the speaking.

If what I'm about to say is of no profit to me or no profit to anyone else, then the odds are, not the odds are, the truth is I shouldn't say it. Right? And then Paul says the second test to that, same truth is, well, I'm free in Christ.

He says, but I will be mastered by none. He says, all things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.

[26 : 09] Let's see if we can get the, the plow just a little closer to the corn row here. If there is anything that we are doing that has such sway over us that we cannot stop doing it, then it has mastered us.

And the scripture says we ought to have but one master. Just one. I mean, I, I just, you want me to be honest with you how I self-examine myself and you're going to think it's, you're going to think maybe I'm making a little light of it, but I think it's an honest evaluation.

I ask myself that question as it pertains to coffee. Because, just an honest assessment. Sometimes coffee masters me.

I need that caffeine to move forward. And that's, I mean, just, just honest assessment. That's getting close to being sinful.

You say, pastor, you really mean that? Well, if, I mean, I don't want but one to master me, then I have to think that way, right? Because if I cannot apply it to the small things, then I will never apply it to the big things.

[27 : 29] And neither will you. And if anything is mastering me, that is, has sway over me so much that I cannot do without it, then that is an automatic red flag.

And I need to say, wait a minute. Have I allowed this to get to the point of sinfulness? And I'm not telling you, you need to go home and give up everything.

I'm not telling you, oh, well, you don't need to do this. You need to quit drinking coffee. You know, careful there. Because if I quit drinking coffee, I know it'd be bad, right?

But there have been times where I've had to give it up for a season just to see if I can make it without it. I mean, that's honest. I had to do it. But we need to look at our lives this way because here's, it is easy.

If we, if we do it in the small stuff, then we'll begin to let it go in the big things. And then we'll get, let it go into the big things. And we'll let it go into the big things. So there's argument. So I'm free in Christ. I have a right to do it. But the answer to that is, but should I do it?

[28 : 31] Should I do it? So that's the first test. The second test that he gives us, and he gives us but one answer is in verse 13. Food is for the stomach and stomach is for food. You say, what does that have to do with anything?

Well, he begins to speak of immorality. So what they were saying, what was going on in the church is, just like food is made for the stomach and stomach is for the food. And I'll just be honest, mine's growling a little bit. Mine needs a little bit of food, right? That would be profitable for me and for you.

Mine is beginning to grow. I'm getting hungry. Food is for the stomach. It was made for that. And then he begins to speak of the immoral. So what they were saying as a church was, God made us with these natural desires.

And who are you to tell me that I cannot fulfill this desire the way I was made? You'll hear this argument. I was made this way. This is how God made me.

God made the stomach for food and stomach is for food and food is for the stomach. God made us with natural desires. This is how I was made, right? So who are you, Paul, to tell me that I cannot fulfill my natural God-given desires and what you claim to be an immoral way?

[29 : 37] Because remember in Corinth, they had all these temples. They had all these prostitutes in these temples. And since they had these natural desires, they would go fulfill these desires just in what any way that they wanted to. And they would say, Paul, you cannot tell me because that's how God made me.

But look at what Paul does. Paul gives us great answer. And by the way, we need to understand this because that which is made is always accountable to that which made it. Right? The thing made is accountable to the maker because he says, but God will do away with both of them.

And then he answers the question. He says, yet the body is not for immorality, but for the Lord. And the Lord is for the body. Just because God made you with desires or natural tendencies, because God made you that way, doesn't give you the freedom to do with it whatever you want to, because it's still accountable to the maker.

It still has to answer to the one that it's going to return to because he keeps going down. Now, God has not only raised the Lord, but will also raise up us through his power.

What are you saying? Because when we speak of salvation, oftentimes we believe salvation is of the spirit and the soul. Paul says the body is going to be raised just like the Lord's body was raised. And you're going to give an account.

[30 : 52] And I'm going to give an account of what I did in my body to the one who made it. Just because the desire is present, doesn't mean the freedom exists for you to do however, and for me to do however I want to, because ultimately it's responsible to the maker.

And we see this. And he breaks it down a little bit further. Do you not know that your bodies are members of Christ? So now that we're members of Christ, because we've been united with Christ, shall I then take away the members of Christ with these desires, and all these longings, should I then take away the members of Christ and make them members of a prostitute?

May it never be. If you wouldn't take Jesus there, don't take yourself there. Right? Because you are present with him.

He says, he quotes the Old Testament, Do you not know that the one who joins himself to a prostitute is one body with her? For he says, The two shall become one. But the one who joins himself to the Lord is one spirit with him.

So there's the test applied. All right? You have this truth delivered. You have this testimony repeated. You have the test applied. How do I know if I should be doing this? For one, you know, am I doing this just because I feel like I'm made this way, and since I've got these desires, I need to do it, God says, No, I have, God has ordained ways to fulfill every desire he's put within you.

[32 : 18] God wants to meet the desires of your heart, but he wants to meet them his way. That's the truth. And then, does this thing master me? Or can I overcome it?

Or is it profitable for me or profitable for others? I told you these passages were hard, right? Now let's get to the last and final thing, the task assigned. This task that's given to us, that is what we should do.

There's two tasks in the passage that are assigned to us. Two very simple, basic tasks that are given, and they say, we say simple and basic, but really they're broad in their application and very difficult in the reality.

Just a two-word in the New American Standard, under translation, say it a little bit differently, say it through four words, but in the New American Standard, which is what I read from, it's two words. In verse 18, it says, Flee immorality.

Flee immorality. Immorality. First task we are giving, run away from immorality. There are some battles we're called to fight. There are some we're called to snatch out of the fire, hating even the garments defiled from the flesh.

[33 : 24] There are some that we're called to go in and fight, you know, swords a blazing, the sword of the spirit. But then there are some battles that God calls us to run away from. Flee immorality.

Much like Joseph fleeing from Potiphar's house. Run away from it. Don't linger there. Don't hang there. Don't mess around there. Flee.

So that sounds simple enough, but it's so hard to do. First task we're giving is to take drastic measures to flee it. He says, every other sin that a man commits is outside the body, but the immoral man sins against his own body.

Or do you not know that your body is the temple? By the way, you remember this is the second time this is repeated. It was repeated in the third chapter of 1 Corinthians. 1 Corinthians 3, he says, y'all, right? You all are the members of the Holy Spirit.

You are the temple. Y'all are the temple. Now he begins to speak to you individually and me individually. And the reason I should flee immorality or flee anything really that should not be around or anything that shouldn't have Christ there.

[34 : 29] Do you not know that my and your body is the temple of the Holy Spirit? The fullness of the Godhead dwelling in us, who is in you, whom you have from God.

And then here is kind of the second task you're giving. And you are not your own. Every time I stand up to officiate a wedding, I'll have the opportunity in a couple weeks to officiate a wedding.

I'm reminded of this every time I stand up and I officiate a wedding. Taking two individuals, we walk into the room, there's at least three individuals. I've done a wedding with as small as four.

It has to always be four. I have to have myself, two individuals, and a witness. I've done weddings that small. So at the minimum, I have four individuals. It's myself and a witness and then two others that walk in.

Those individuals at the beginning of a wedding, we would call them the bride and the groom. They come in at separate times. Nothing starts until the groom comes down the aisle.

[35 : 40] Nothing happens until the, typically the pastor walks the groom down the aisle. I always tell couples, I can slow it down or speed it up. All you got to do is let me know.

They said, what do you mean? I said, they're not doing anything until we go down the aisle. Because until then, you just have a bunch of people sitting in chairs, listening to music. But when myself and the groom, he's an individual, we walk down the aisle, we wait.

Usually the bridal party comes out, the groomsmen and the bridesmaid. Sometimes they come out one by one. Sometimes they come two by two. And then another individual walks in with her dad.

That's the bride. And now we've gathered and we see two individuals. And those two individuals, most of the time he's swaying. She's crying.

Dad's holding on. Right? Dad don't want to let go. He's swaying. He's got his knees locked. And I usually have to lean over and say, bend your knees. Don't faint on me now. And they want to hurry up and get it done.

[36 : 44] But we have two individuals looking at each other. And we go through the ceremony. We repeat a few vows. We make a covenant. And then the Bible says, and the two become one.

Because then when I turn them around, I have to tell them to quit kissing. And I turn them around. Their arms are locked. You watch one family walk down the aisle.

When you came, you saw two individuals. As they leave, you see one walk out. The two have become one. The Bible says that at that ceremony, when the two became one, the husband no longer has freedom over his own body, and the wife no longer has freedom over her body.

Some of you say, well, this doesn't seem right. No, the Bible says that the body of the husband now belongs to the wife, and the body of the wife now belongs to the husband. So we have to live with that reality.

It matters how I take care of my body because I'm a steward of what has been entrusted to my wife. I'm not that good of a steward every now and then, just to be honest.

[37 : 57] But it matters. The two have become one. They came in as individuals, and they leave as one. Every personal freedom that they walk down the aisle with, they have laid at the altar, and they leave it behind.

The Bible says that in Christ, we are the bride of Christ. We came to him as an individual, but when we leave him, we are no longer our own.

But you are not your own. Because it says there in verse 20, if there's one verse that I believe believers need to commit to life and commit to heart, it is verse 20.

For you have been bought with a price. You have been bought with a price. When you come and you watch those two individuals say some vows and leave as one unit, somebody's paid a price.

Somebody bought a ring. Somebody asked a question. I didn't say it had to be an expensive ring, but it mattered. Somebody put the time in. They put the investment in. Somebody paid the price.

[39 : 09] In Christ, you have been bought with a price. This is redemption. He has purchased you. Therefore, you are not your own. You have been redeemed.

The groom, who is Jesus Christ, has paid the price. He has given you the ring. You have been entrusted with the ring of the Holy Spirit. It is the pledge until the day of redemption.

The book of Ephesians chapter 1. He has paid the price of your redemption. You are not your own. He will come back someday and claim you as you are rightfully His.

But you have been bought with a price. So here is the task that is assigned to us. Therefore, glorify God in your body.

for you are not your own. You say, well, I have the freedom to do whatever I want to do. Do you? For you are not your own.

[40 : 15] You have been bought with a price. I have been bought with a price. Therefore, the task that is given me to He who paid the price for me, to He who now is the king and the ruler and the ruler over me, to He who owns the right to my body, not just to my spirit and my soul.

He says, He left me here to glorify God in my body. That is, my daily practice of how I live my life in this body should bring greater glory to His Father.

that's the whole reason I'm still here. He didn't pay the price for me. He didn't redeem me and purchase me just to bring me to glory.

If He did, He should have done it a long time ago. He purchased me and redeemed me and bought me and left me to bring glory to the Father. For I am not my own.

I walked into His presence as an individual. I walked out of His presence as a redeemed, purchased, belonging of the Savior.

[41 : 29] Therefore, glorify God in your body. Let's pray. Lord, I thank You so much for this day. Lord, we know that the admonition of Scripture comes to us clearly.

But Lord, it comes to us with difficulty in application. So I pray, O God, You give us the strength and the desire and the longing to apply these truths for Your glory.

God, we long that You would be glorified. We know that that's the reason You've left us here. May our daily habits and our life living in this flesh bring greater glory to Your name.

And we ask it in Jesus' name. Amen. Amen.

Amen. Amen.

[44 : 10] Amen.