

Harris Creek Baptist Church  
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Series: The Good Life  
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Life in Our Bodies

Passage: 1 Corinthians 6:12-20

**12 “I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”—but I will not be mastered by anything. 13 You say, “Food for the stomach and the stomach for food, and God will destroy them both.” The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. 14 By his power God raised the Lord from the dead, and he will raise us also. 15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! 16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh.” 17 But whoever is united with the Lord is one with him in spirit. 18 Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. 19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; 20 you were bought at a price. Therefore honor God with your bodies.**

Good morning. How’s everybody doing? Let’s go, it’s ‘The Good Life’, starting a new series and I’m excited to be here this morning. I had a wedding last night. Some dear friends had asked me to officiate their wedding, which is really fun. Fun to do weddings of people you know and so, while I want to make that special, you know, and it means a lot to be a part of it, that wasn’t the part that I was most nervous about. Because they had also asked me to find the getaway car. Okay? And so I’m a car guy, right? And I kind of my whole adult life have bought and sold cars, and so I, you know, I said, “Hey, I’d love to do that, love to find the perfect getaway car for you guys.” And I was looking, and I was really striking out. I couldn’t find the right one, you know? And then I was leaving this place, I was leaving work one day at about 5:30, and I was driving back here behind the church on Church Road, and I passed this garage and I looked, and there was just like, in this garage, like was a beautiful car. I think that there’s a picture of the garage.

(shows picture of car in garage) Yeah, right there, I saw that from Church Road, I was like ‘wow, that is a pretty car!’ And I thought, man, so I get out and I knock on the door. And there’s a young man, like you know high school boy answers the door, and just says, hey. You know, I’m like, “Hey, is there any way I could borrow that car?” And he says, “Well it’s my grandfather’s car. Hold on, let me get him.” And I’m thinking he’s going to run to the back or something, but he calls him. And he goes, “Okay he’s on his way.” And I still think he’s about to walk through, but he’s actually driving from somewhere else. I was like, “Great!” So, it’s just me and the

young man chilling in the front yard waiting on gramps. And so, he gets there and I say, “Hey how are you? I was wondering if I could borrow your car.” He says, “Well, let me show it to you.” Okay. And it turns out he has several. Quite the collection. And he shows me the collection and then he shows me that and I was like, “Yeah but do you think I could borrow it?” He says, “Well I’ve never done anything like that before” and I was like, “I understand. I’m just looking for the right car and I thought that would be the perfect one.” And so, after some negotiations and building some trust, he agrees to it. You know, this is after he tells me how much it’s worth and how amazing it is, and how few there are on the planet Earth, and he says, “You know if you get an attorney to draft up this, you know, ‘you are completely responsible for this car’, I will let you do it.” So I do. And then this week I pick it up.

And so, I’m driving it home, and I’ve got to tell you, I’m driving that car different than I’ve ever driven any car before in my life. I’ve driven lots of cars, like I personally have owned over fifty cars. Again because that’s my hobby, I buy and sell them. You watch football, I buy and sell cars. But I’m driving this car, and it’s a very different experience. I mean, I’m like 10 and 2, you know? Windshield, like I’m watching, “Don’t you get near me!” You know I’m watching the side mirrors and everything, blinker well in advance, like I’m signaling out the window letting you know I’m coming over. Right? Why? Why is it such a different experience of something that I do every single day? Why? Think about that. Because it’s not mine. Because it doesn’t belong to me. Because I’m an operator, not an owner. I’m operating the car, but I don’t own the car. And the car is valuable. And every single one of you today has something in your possession that you are the operator to but not the owner of. And it’s *way*, like exponentially, literally exponentially more valuable than that car. And it’s your body. It’s your body.

So, we’re starting a new series called ‘The Good Life’. I think when we think “The good life”, we think cars, houses, picket fence, good children, vacations, experiences, more money in the bank than we need. Right? Opportunities, great friends and relationships, emotions like joy. But what I want to show you in this series is that the good life comes through stewardship. Stewardship is how you handle something in your possession. And we’re going to start in a place that might be different than you thought, talking about your body. As we talk about things that we steward, I want to start by talking about your body. The good life comes through stewarding your body that you are an operator of, but not the owner of. Well, the Scripture says that you are to honor God with your body. That’s the main idea today. How do you honor God with your body?

1 Corinthians 6 says, **19 Do you not know that your bodies are a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies.** And I don’t think we think about this enough. I don’t think we think about this enough. And it’s just like the billionaire who thinks they’re generous because they give a tiny fraction, which is much more than most, away and they think ‘oh I’m a really good steward, I’m really generous’. I think there are people who work out and eat well who think, hey I’m really good at this. I honor God with my body. No, no, no, it starts with the mindset. It’s living in a way that is an act of worship. Not worship itself, meaning not that you worship your body or worship what you eat or worship routine, but that you live as a

living sacrifice. Because what does the world say? What does the world say? The world says, “You can do whatever you want as long as you don’t hurt someone.” That’s very different than the message of the Scripture which is that you are called to be a living sacrifice, holy and pleasing to God. That you’re to do everything that He wants with your body. The world says, “my body my choice.” And you may not be pro-choice, but I think we are pro-independence. And while we might not wave the banner ‘my body my choice’. I think we do think, ‘I can do whatever I want with my body, because it’s my body’. And the problem with that is the Scripture. The Scripture says it’s not your body, that you’ve got it on loan.

And so we’re going to be in 1 Corinthians 6, if you want to turn there with me. If you think about how I could hurt that car, there’s really two primary ways. One is I could put something in it that doesn’t belong in it. Right? It takes oil and gasoline, but if I put in sugar, that engine is going to seize, and that car is not going to work. And in the same way, if I treat it recklessly. If I drive it in a way that it’s not meant to be driven or crash it into something that is not meant to be crashed into, and in a similar way, your bodies are the same. It’s what you put in them and what you do with them, how you treat them. And so that’s really the message.

As I move through 1 Corinthians 6, I’ll be in verses twelve through twenty. We’re going to talk about how the good life comes from keeping your body free from addiction. Keeping your body free from sin and understanding that your body is not your body. I’ll start in verse 12. **12 “I have the right to do anything,” you say,** this is Paul writing to the church in Corinth. **“I have the right to do anything”** is there in quotes because it’s a common phrase in that day. This is something that they would say, this is the “Treat yourself” of that day. This is the “My body, my choice” of that day. This is something that people would say at that time. **12 “I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything,”—but I will not be mastered by anything.** And so here is what Paul is addressing in his letter—the first letter to the church in Corinth—it’s the first heresy that creeps into the church. It’s called antinomianism. Antinomianism. “Anti” means against, that prefix means against. “Nomianism,” or “nomas,” means law. What the Corinthians would believe is they would come into the faith, and they would say, “I can do whatever I want to do because of grace now”. Because I’m saved by grace I can move from legalism toward licentiousness, which is just a big word for hedonism, which is just another big word for ‘I can do whatever I want to do’. There’s no law. Because I know God, I don’t have to follow the law. And so Paul is writing this letter and he’s saying no, no, no, no. You don’t understand. We are followers of the most high God. We’re to live a life that is set apart. That is holy. We’re to be holy because He is holy.

And so, there are things that you are going to pursue in your freedom—you’re going to say, “Hey I have the freedom to do this”—that you can’t stop doing. You become a slave to it, and there’s so many people here this morning that this is your journey right now, you’re right in the middle of it. You’ve wanted the freedom to do something, to drink something, to smoke something, to face something, to take something, and you don’t have the freedom not to do it anymore. And so the good life, to live the good life, keep your body free from addiction, that’s my first point.

1. *Keep your body free from addiction.*

It says, **“Do not be mastered by anything.”** The ESV says “dominated,” **“Do not be dominated by anything,”** right? And so, as you sit there this morning, is there anything that masters you? Is there anything that you can’t go without? That you will drift back to if you abstain from it for any amount of time? You know, like you have a dependence. There are things that I would put in that car that would ruin that car. But there are things that you put in your body that trick you into believing that you can’t get along without it. Right? This can be alcohol, this can be nicotine, this can be THC, this can be MDMA, this can be cocaine, this can be heroine, and if you’re like, right now you’re like, ‘oh no, I’m clean, yeah I’m good’—it can be coffee. Don’t go there! Don’t go there! It’s anything we’re dependent on. I was encouraged by our staff this week, some of our staff just unbeknownst, like not knowing where we’re going in the message just said, “Hey we’re going to go 48 hours without coffee. Just to make sure we’re not mastered by it.” That’s a practice of mine personally. I love coffee, listen, I will go to bed thinking about the cup of coffee I’m going to have the next day. True story. And every now and then I just go a couple days without it, sometimes a week. I’ll go a week without it just to make sure that it does not own me. As a discipline. This can be for us food. Right? I think for a lot of us our whole lives revolve around the next meals we’re going to have. And that we have the luxury to order up whatever we want, according to our tastes. And we think about it, and without it we’re discontent. So addiction can be food, drinking, smoking, vaping, dipping, cutting. Things you do to your body.

It can even be good things. Like, good things become bad things when they become ultimate things. I think that sometimes we’re fit and we think, ‘oh we’re doing a great job’. But you don’t understand, you can become addicted to fitness. A buddy of mine sent me this text this week. I want to read it to you because it encouraged me. This is a guy who works out. And you wouldn’t know it. And he just says,

Thinking through how I used to justify working out as a place where God meets me. While working out isn’t inherently bad, the Lord has shown me I used it as spiritual justification for narcissism. It’s not silence and solitude, it never helps me relinquish control, but rather just perpetuates my desire to do what I want to do when I want to do it. There’s no peace in that time, and I’m mostly going away only to return as a person who loves myself not others. It’s “me” time, which is very different than Jesus in the desert or Paul in Arabia.

I read that, and I hit reply, I said, “Can I read that to the church? That’s a word right there.” I think working out and eating well can be great if it’s for the purpose of caring well for your body. But when it’s for mirror time, you’re just worshipping the wrong thing. If it becomes an obsession, it becomes an idol.

And addiction is not just something you take in, it can be something you do. I mentioned cutting earlier, and self-gratification. Some people’s addiction is not eating. I want to acknowledge that, and be gentle with that, but for a lot of us, it’s eating too much, right? I think the first step to honoring our God with our body is to make sure that we haven’t fed a craving that has grown into an addiction that is mastering or dominating us. This is huge for us right now. Addictions are up since 2020. Really in a staggering way. Let me read to you some of these stats. During COVID-19, the number of reported overdoses increased by nearly thirty percent. Binge drinking

increased twenty-one percent. Alcohol sales were up fifty-four percent. My wife and I were talking the other day and were like, does anyone still smoke? You know, cigarettes? Cigarette sales were up for the first time in two decades. We're going the wrong direction. When we're not healthy, we begin to crave things to feel okay. And I think since 2020, we're all kind of walking around a little bit, at least a little bit, not okay. I thought about that this morning. I was like, I wonder how many people here today would say, "Yeah I'm a hundred percent. Hundred percent healthy, hundred percent emotionally healthy, I feel a hundred percent". Like, I think our base line just moved back. And you got to be careful when that happens because then you start to look around saying alright, "What can make me feel okay?"

We just planted some trees in our front yard, and I was instructed to water the trees. But here's the problem with that: I have no idea how much to water the trees. I'm embarrassed to tell you, I don't know how to water the trees. I mean, I can put water on the trees. Is that like two hours, six hours, is that all day, is that five minutes, like I don't know, they didn't teach me that in college, you know? As if I went to college. And so I put the water hose on the trees, but I just notice all the leaves start falling out. I'm like, is that because it's fall, I don't know. But they start drooping and the limbs are all shriveled up and I'm like, I'm doing something wrong. Like the tree is thirsty. I'm not giving it enough water. You can physically see that it's unhealthy, and I think for a lot of us, we're moving through life right now thirsty. Got to buy something, got to take something, got to go somewhere, I got to do something. I got to find the thing that's going to make me feel okay. What he says in this same letter in chapter 9, is he says, **27 I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.** He says, "My body is not in charge. I'm not going to do everything that it tells me to do because if I did, by the cravings of my flesh, I would disqualify myself. So I don't just do what my body says. My God is not my appetite".

And this is one of the enormous benefits of fasting. Fasting is going without what your body is craving, and it can curb your sin struggles, and Jesus assumes we'll do it. I want to say parenthetically here, a-pastoral, I know that there are people who hear this who struggle with eating disorders who are triggered by the call to fast. And for you, like you need to bring other people into that and go through that slowly, and listen. And for you, fasting may look like forfeiting control of what you eat, right? But for most of us, we don't do this. We're like, the thought of fasting, it's just like, no that's uncomfortable, right? I don't want to. So we don't. I mean, I know that there are some of you that have been in church for a really long time and you've never done it.

I think this highlights my point. The Corinthians struggled in how they viewed food. I think we do too. He says, "**You say,**" verse 13, "**Food for the stomach and the stomach for food, and God will destroy them both.**" What Paul is doing is he's taking quotes of that day and he's teaching from them. He's using their ideologies as a starting point to instruct them the right way to go. He says, this is what is common, that you all say, "Food for the stomach and the stomach for food, and God will destroy them both." It is believed, in commentaries, that this is half the quote, that the other half is a little bit more R-rated, that he starts talking about the physical body, but he stops himself and he goes, **13 The body, however, is not meant for sexual immorality,**

**but for the Lord, and the Lord for the body.** He says “your body is an instrument of worship and it belongs to Jesus.” **14 By his power God raised the Lord from the dead, and he will raise us also.** It’s not that it will be—they think, hey, this is the second half of that quote: because my body’s just going to be thrown in the dirt, I can do whatever I want to with it. He says, no, no, no, you don’t understand. The Lord is going to resurrect your physical body and He is going to perfect it at glorification and that’s the body that you’re going to have for the rest of the rest of the rest, and for some of us (mind blow noise), it’s the first time, like we thought angel wings and, you know, floating spirits. Like no, you’re going to have a body. **15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Exclamation point. 16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh.”** He’s saying, ‘hey, that’s not what it’s for’. **17 But whoever is united with the Lord is one with him in spirit.** Then he says, **18 Flee sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually sins against their own body.**

And the world wants to tell you that sex is just an act. And let me tell you why Satan loves that message: because if it’s just an act, there’s no sexual abuse. It’s just an act. And for some of you, that is a delicate, fragile, part of your story. And we as a church should be insulted by a message that belittles sexual abuse by saying it’s just an act. It’s just what dogs do. Look at the animal kingdom. Anybody that has experienced any kind of abuse in that realm can tell you it’s not just an act because it impacts us in a really unique way. In a really unique way.

In the dating world, there’s something right now called soul ties. Which is really just...to simplify this modern idea, it’s really hard to get over someone that you’ve been intimate with. By God’s design. By God’s design. It impacts us in a different way than other sins do. A naturalistic worldview says that it’s just an act. Christianity, I don’t know if you know this, Christianity is often credited as the genesis of human rights. Tom Holland says human rights are a Christian idea. This is the historian, not Spiderman. Some of you are like, ‘oh he does, huh, who knew? Tom Holland, so thoughtful’.

I know that in context this passage, and I want to be clear, this passage is talking about sexual immorality. But if you zoom out on the greater letter of Corinthians, Paul’s letter to the Corinthians, he’s really talking about stewarding your body, and in fact he, just before this, was talking about what you eat, and how you eat and what goes into your body. And so he’s just saying hey, be careful what you do with your body. Honor God with your body. And in fact, in chapter 10 he says, **23 “I have the right to do anything,” you say.** That sounds familiar. He goes back there. Hey, you guys keep saying this, **but not everything is beneficial. “I have the right to do anything”—but not everything is constructive. 24 No one should seek their own good but the good of others.** And then in verse 31, he says, **31 So whether you eat or drink or whatever you do, do it all for the glory of God.** He’s saying honor God with your body. Honor God with what you put in your body. Honor God with what you do with your body. And so my second point is to live the good life, keep your body free from sin.

2. *Keep your body free from sin.*

In the same way that I shouldn't treat that car recklessly, I want to honor the owner in the way I treat the vehicle he lent me, you want to honor the owner in the way that you treat the vehicle he lent you. You are the operator, not the owner. There's a commercial, I think I've shown it here before, but sometimes I struggle to remember. And it's a commercial where this woman, it's been Father's Day, and they're in the kitchen, her and her dad are in the kitchen, and she's at the sink and she's having a conversation with her dad, who's chopping up vegetables behind her, and she just says, "Hey Dad, what did you think about the iPad that I got you for Father's Day?" And as he cuts up vegetables, he goes, "I really like it, it works quite nicely." And she's like, "Oh, that's great." And then you kind of zoom out and you realize that he's cutting up vegetables on the iPad. He's using it as a cutting board. And then he takes it and he scrapes the vegetable off with the knife, and then he runs it under the sink, and then he places it in the dishwasher, and she sees him do this, and she's just like, kind of like, what!?! And the whole time, the cry of your heart is 'that's not what that's for!' You're using it in the wrong way. And I think the angels in Heaven see us use this instrument, this vehicle, and they say, "No, that's not what that's for! That's not what that's for."

I had a friend, another thing I will say quite often. It is a friend in college, her email signature, now this was a friend who loved to pursue the temporary pleasures life offers. And she was really good at squeezing all the momentary pleasures out of a moment for herself. And her email signature was this, "Life is not a journey to the grave with the intention of arriving safely in a well-preserved body, but rather to skid in sideways, thoroughly used up, totally worn out, and screaming loudly, 'What a ride!'" And she lived that. And I would just tell you, her "what" is correct. It's her "why" that's off. Life *is* a journey of being poured out like a drink offering, making much of Christ, considering my life worth nothing to me, that my only aim would be to finish the race, complete the task the Lord Jesus has given me, the task of testifying to the good news of God's grace. That *is* life. That *is* life. But I think for some of us, we think, no I've got to chase the next party, the next moment, the next pleasure. I've got to, in this little time here, get everything that I can out of it. In pastoral ministry, you get asked lots of questions, and they are often, you know, 'is it biblical or is it sin?' 'Is it sin to...?' 'Is it sin to...?' 'Is masturbation a sin?' And the way that I've started to answer questions like that it: 'can you do it as an act of worship?' Whatever you do, do it to the glory of God. Can you do it to the glory of God? Because if you can't, don't. And listen, let me answer the question so that you don't get stuck in your head, kind of arguing: no. No, it's not an act of worship. It's not to the glory of God. It is something that we confess and repent from and move forward, pursuing a life of holiness.

If we're doing anything that we would be embarrassed of if Jesus walked in the room, then we shouldn't do it. Because he's saying Jesus is already in the room. Don't you understand that your appendages are of Christ himself? That you are the physical representation of the incarnate Christ, his hands and feet of which he is the head? If you would be embarrassed if he walked in the room, that mindset is a lack of faith, because He's already in the room! He's already there with you if you have trusted in Him. He is the head of the body, his Church. Now think about how this works—this is my head. If my head says to raise my hand, my head sends neuro-signals through my nerves, to my muscles, held by my skeletal system, so that my hand raises. And if it doesn't, then there's some breakdown between here and here. And it's malfunctioning, or it's a

disability. And some of us, Christ is our head, but we've gone rogue. We're not doing what the head says to do. Right?

One day, in the same way that a broken body will be fully restored in the Kingdom that I celebrate this morning—one day we will see, one day we will move in glorification to do all the right things that Christ has asked us to do. But you can start right now. Listening to the head, doing all that He asked you to do, presenting your body as a living sacrifice. Jesus is our head. We are his appendage. I want you to know that the head, Christ our Lord, He's never going to ask you to cut yourself, He's never going to ask you to starve yourself, to gorge yourself in gluttony. To engage in immoral sexual acts. Your body is His temple.

Like, I think how often we leave the restaurant, "Oh, I ate too much, oh, I'm going to be sick. Haha! Chips and queso!" We don't think, "Oh, I need to confess this in life group." When I show up Wednesday, I need to ask them for prayer. This is a pattern in my life, I feel this a lot. I need to ask them to pray for me, I don't have restraint. I'm not having the mentality that my body is a temple of Jesus Christ himself. He says, **19 Do you not know**, verse 19, **Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?**

Because of my own journey, I counsel a lot of people. I have hundreds of people in terms of sexual addiction, and finding freedom from that. I was talking with one young man. He was talking about watching an adult film, and the setting was a church. And he talked about how even then he knew the Holy Spirit was convicting him, like, that even in his lostness, that this is not right. There's something really unholy about this. Even as I say it, you're uncomfortable. I get it, I feel that. I feel that in the room. You're uncomfortable. I don't think we understand. That's a building. This is a building. (Points to body), *this* is the temple of Christ. That is the temple of Christ (points to the audience members). This brick and mortar, man, I-beams, electrical components, like plumbing. Like this will be destroyed, it will fall over, wrecking balls will take this out. That is immortal (points to audience). It will live forever somewhere. This, had you trusted in Christ, his death and resurrection for the forgiveness of your sins, this is his temple (points to body).

**19 You are not your own; 20 you were bought with a price. Therefore honor God with your bodies.** Jesus didn't just pay for your sins, He purchased your body. It's His body. It belongs to God. You were purchased. So to live the good life, understand your body is not yours.

3. *Understand your body is not yours.*

You were bought at a price. Who determines the value of something? What determines the true value of something? What would you say? What somebody is willing to pay for it. Interesting fact, I learned in preparing for this message, did you know that if you harvest all of your organs and all of the chemicals inside your body, that any human could be sold for forty-five million dollars? Like whoa. Had no idea. Forty-five million dollars. And that the average price of a cadaver is five-hundred fifty thousand dollars. Those are real purchase prices. But your body—the purchaser of your body, gave His body. An eternal God, broken and bled out for you. That means you have infinite value because you've been purchased by the life of an eternal God. You



have infinite value, you are quite literally priceless. 1 Peter 1 verse 18 says, **For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect.** You are priceless. The homeless person on the corner—priceless. The baby in your womb—priceless. There's no value that can be placed on a life. You have your body on loan, in the same way that I have a vehicle on loan right now. And I'm going to honor the owner in the way that I operate it. You have a body on loan, and you want to honor the owner in how you operate it.

And so what is the application? Discuss with your life group. Do you work out too much or too little? Do you eat too much or too little? Do you have something that owns you that you're addicted to? Talk about that. Ask for prayer. James 5:16 says there's a healing that comes through prayer. I just don't think we think about it enough. Listen, I want to invite you into something. The elders are, in the month of October, we're fasting from Thursday 7 pm to Friday 7 pm. And I want to invite you into that. We're fasting as we pray for wisdom regarding the land next door, and regarding what to do about the hundreds of people that are in the lobby right now, and asking God for wisdom to direct us. Like, we've heard your ideas, we've explored all the ideas, and I would say the path forward is not crystal clear. It's going to be one of faith. And we don't want to take that in front of God. And so we're fasting. We are going without food for a twenty-four hour period. And I want to invite you into that as a body. If you would like to do that or you feel called to do that—I mean, I don't really like to do it, but I do it as an act of worship. And I'll just tell you, it's really uncomfortable. I get hangry, I'm ornery. But none of that means it's the wrong thing. Now as I've already addressed, the eating disorder, I want to be delicate with that if that's part of your story, don't do that in isolation. Like you need to bring a lot of people into that, counselors into that and such. But for most of us, that's not our issue. It may be something that we should consider.

In summary, keep your body free from addiction. To find the good life, keep your body free from sin. And the good life is understanding that your body is not yours. It's not your body. I want you to think about someone. A person. Maybe someone you don't like. Someone that gets on your nerves. You probably have that. Maybe it's a relative, or a neighbor, or a pastor. Somebody you work with. Think about it, just think about a person. Lock 'em in. I want to show you something. This is Monet's Haystacks. Sotheby's auctioned that off. It brought a record 110 million dollars. You know why? It's a masterpiece. It's a masterpiece. It has value because of who made it. There's only one. It's rare. It's unique. There are lots of paintings. Lots of paintings. I mean, more paintings than people in the world. But that one, that's Monet's, Claude Monet's Haystacks. Just one. Go back to that person. That person is handmade by the Creator of the heavens and the earth. He formed them in their mother's womb. He numbered the hairs on their head, knitted them together in the secret place, Psalm 139 says. If they are a believer, and you don't know if they are or not, the Lord Jesus Christ has made a home inside of them. The same power that raised Jesus from the dead is inside of them. I know it is a sin, it is wrong to worship a person. But if you had a right theological understanding of who they are, you would be tempted to. You would be tempted to fall on your face and worship them if you understood what was

going on in there. To marginalize, to hurt, to bring pain to, to cause suffering on such as these, is a heinous theological error.

C.S. Lewis says, “It is a serious thing to live in a society of possible gods and goddesses and to remember that the dullest, most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations, these are mortal and their life is to ours as the life of a gnat. But it is mortals whom we joke with, work with, marry, snub, and exploit. Immortal horrors or everlasting splendors.”

God, would you help us to see people as you see them? Would you help us to understand the intrinsic value that we have because of what you've paid for us? And prior to that, because you made us in the *imago dei*, the image of yourself. You created us. Would you give us a biblical view of humankind? Father, we thank you for who you are and for what you've done. In Jesus' name. Amen.