

5/26/24

[Connection] Good morning, Cornerstone! It is good to be with you this morning. Thank you for joining us this morning. If this is your first time worshiping with us, I want to invite you to fill out our connection card. It just lets us get to know you a little more and be able to connect with you more. If Cornerstone is home for you, you can use our app to check in and let us know you are here. There you can also fill out a prayer request so we can be praying for you throughout the week.

[TITLE] While you are filling that out, we are going to be continuing our sermon series 'Church in Crisis' where we have been studying the book of 1 Corinthians. The church in Corinth has lost their way and they were melding the truth in the gospel with their culture and it created big problems. Both for them as a church in their relationships to each other and their system of belief in their relationship to God. Paul in this letter is attempting address their behaviors and turn them back to the gospel.

As we talked about last week Paul has been showing them the way of living that they are supposed to have through the truth and the transformation that comes from the gospel. This new way of live is a kingdom mentality. They are to live in the reality that we can live like we are in the kingdom right now and this way of living is preparation for the future fulfillment of the world that is to come. He in the last section of chapter 6 he addresses issues of homosexuality, gossip, theft, idolatry and slander. All of this address the way that we handle sex, money and power. This week, Paul continues this train of thought, with specifically addressing sexual immorality.

Today our scripture is going to be found in 1 Corinthians 6:12-20. If you have your bibles go ahead and turn there, if you would like to follow along with us. If you do not have a paper bible and would like one we have some available for you in the back. You can also follow along with us today on the app with the scripture and our sermon notes available to you there.

But before we dive in the teaching today, lets read a part of our passage this morning together which comes from the book of 1 Corinthians 6:12-13. So let us stand as you are able, out of reverence for God's word as we proclaim the truth in God's word.

[1] SCRIPTURE 1 Corinthians 6:13

"Food is meant for the stomach and the stomach for food"—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body."

This is the Word of the Lord

Thanks be to God

INTRO

[2] Like I said before Paul's goal with this letter is to separate the church from the culture in the new way of life in the reality and preparation of the kingdom of God. In the last section of this chapter, Paul points out this mentality of a kingdom mindset in their situation of disagreements in the church. He creates this bold and harsh distinction of what a believer is and what they are not (v.9-10).

He points to this handling of sex money and power as indications of if someone is a believer or not. This list in verse 9-10 are the things in someone's morality expresses in their habitual behaviors that indicate belief or unbelief. This is not a list of rules or a heavenly entrance exam. These are not things God has determined to be sin with no basis. Paul in our section today gives us the 'why' behind these lists of sins. He will focus on sexual immorality but the truth that Paul points to applies to all of the things in this list.

Paul shows the church what is wrong in v. 9-10, but in v.12-20, Paul tells us why these things are evidence or indicators that those who practice these things point to their lack of inheritance in the kingdom of God.

BODY

[3] 1 Corinthians 6:12

"All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be dominated by anything"

Paul repeats this phrase 'all things are lawful for me', not because he is quoting a passage in the bible, but more than likely this was a phrase that was reported to him to be frequently used by the church. This goes back to chapter 5 when Paul addresses their arrogance towards the sin of the sexually immoral man. This is their misunderstanding and misappropriation of grace. Paul would have taught the church the words and commands of Jesus, specifically the words of Jesus concerning the laws in the book of Moses.

[4] Matthew 5:17-18

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished."

When Jesus said that he fulfilled the law, many scholars will say that Jesus was the ultimate fulfillment of them. Meaning that he fully kept the law of Moses and that he fulfilled all the things that the prophets said about him and his coming. We know Paul's understanding of what this meant for Jesus to fulfill the law in Romans chapter 7.

[5] Romans 7:1-6

"Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? ²For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. ³Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

[6] ⁴Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. ⁵For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code."

In this passage Paul is talking about the change in perspective of the law that happened through Christ death. Previously the Jews viewed the law as a list of do's and don'ts that identify sin and its consequences. Paul says that the law would arouse our sinful passions. Meaning by knowing what was not permitted by the law made us just want to do it more. This is like if someone were to tell you don't push the red button. We had absolutely no desire to push the button before, we might have been completely unaware of that button's existence, but now someone told me that I cannot push it, and it's all we can think about.

The Law of Moses was given to the Jews for 2 reasons to separate them from the world around them so they can be clearly identified as God's people and to point out the things that are clearly from the sinful

flesh. This was the way to achieve the standard of righteousness that overflowed from God's character by not engaging in the things that the law identified as sin.

[7] This separates the law into the ceremonial laws and the moral Law. These separations are a man-made construct of how we understand the law but that's another discussion for another time. The ceremonial laws are the sacrifices, ceremonial cleansings, dietary restrictions and the appearances and clothing restrictions and male circumcision. The moral law were the ordinances of justice and judgement that are based on God's nature. Things like the 10 commandments, regulations of respect and regulations of sexual conduct. Jesus when he taught about the law in that passage in Matthew 5, he raised the bar even higher than what was understood of the moral law by stating the Jewish understanding of certain things like murder and adultery, fell short of God's standard of what is righteous.

In Jesus's sermon on the mount and Paul's letter in Romans 7 they are both speaking about morality referring to the moral law that was given in the Torah. What Paul teaches about the believer's action to the law, in the new covenant, is a new way of life that they did not have previously. This new way of life, born through the Spirit, creates Christ-like character within us by the work of the Spirit in the believer. As opposed to human will, attempting to create it on their own through following a list of dos and don'ts.

[8] Paul points out in Romans, this just stimulates desire within us to violate the law. This is evidence of the enmity that is created through the Spirit indwelling within us mentioned in the fall¹. Because of our belief in Christ and the Holy Spirit we can desire to do what is pleasing to God and have the self-control to not entertain the fulfillment of the desires of the flesh. We have the ability through the Spirit to not engage in things that do not align with God's character.

With the church in Corinth, they were given an inch and took a mile. Paul says that they are not held to the condemnation and the legal obligations of the law because they now have the Holy Spirit that creates the character within us. What they were doing is that they threw the entire law out the window. They believed that because they had the Spirit, morality was now determined by them. Morality and the character of God was whatever they desired to do, because the Spirit was in them. Remember Jesus said fulfillment is not the same as abolishment. Jesus did not come to abolish the law but to fulfill it.

As we will see in a moment the Corinthians believers were using this philosophy or perspective of the law, to do whatever they wanted. The example Paul is talking about, they were sleeping with prostitutes in the temple of pagan gods. How it played out was they desired to do it. Since they have the Spirit, that must be a desire that is to be fulfilled by believers from the Spirit, so it is lawful or permitted for them, because they are in Christ. From the perspective of Paul, this is absolutely insane. I mean the foolishness of this perspective is mind boggling.

[9] For the believer, yes, there is grace for those in Christ. We are forgiven when we stumble in sin, but because we have grace, immoral behavior it is not helpful, and grace does not justify their sinful actions². There is grace for those in Christ, but we cannot be a slave or dominated by habitual sin, because we are to be bound, bonded and in service to Christ and nothing else. Like Jesus said in Matthew 6, you cannot serve two masters³.

¹ Genesis 3:15

² Romans 6:15

³ Matthew 6:24

This phrase, 'all things are lawful to me', this misappropriation of grace, was likely used to mistreat and abuse the physical body through permission of sexual immorality. This is not just with the situation in chapter 5, but it was permitting sexual activity defined by the culture as permitted for them because of the fulfillment of the law in Christ.

A common belief in the Greco-Roman culture for those that were rich, they would often view their wealth as a blessing or provision of an opportunity for the fulfillment of all things available to them. If they had the means to achieve their desires, they should, because God blessed them with the ability to do so. Blessings to relish in the 'finer things in life' like food, luxury and sexual appetites. Paul points to this in the next verse

[10] 1 Corinthians 6:13

"Food is meant for the stomach and the stomach for food"—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body"

This is a euphemism. This is an indirect expression or a substitution of what he is addressing because it might be seen as unpleasant to talk about. This is not Paul sugar coating it or trying to dodge what the true issue is. Paul is bringing up this sexual sin in a way that they will understand and a way that addresses the issue without inappropriately pointing out in detail the specifics of their sin.

This euphemism was a common way in the ancient world to discuss sexual desire through a discussion of the desire for food. The euphemism is that just as the stomach's appetite is meant to be satisfied with food, so the body's desire for sexual gratification is satisfied through sexual activity. What the wealthy would say is that 'I desire it, I have the means to achieve it, therefore I shall have it'. The Corinthians were saying "I desire it, I have the Holy Spirit, the Spirit wants me to have it, so it is lawful for me'.

However, pointing back to an understanding of the moral law, there are limitations to this gratification, ordinances that flow out of the character of God. We are to follow them to be righteous like God is. The Corinthians believed they could disregard these limitations because of grace, and the unbelieving world does not acknowledge the limitations at all. Not just in our modern world but in the ancient world too.

In the Greco-Roman world, it was commonplace for the financial elite to hold banquets, called 'conviva', that would enlist the services of prostitutes to be available and at the disposal of the dinner guests, should they so desire. It was also common for Father's to hire prostitutes for their sons when they turned 18 in something called 'toga virillis' which was seen as a rite of passage into manhood.

In our modern world this same mentality continues, if I desire it, I should have it. What is worse is that the spectrum of human depravity is all over the place. If someone desires to have a sexual relationship with a woman, but does not desire marriage, they should fulfill it because they desire this and not that. If a man desires to have a sexual relationship with another man, they should be permitted to do so, because they desire it. The financial elites of our culture visiting places to fulfill whatever sexual gratifications they so desire including visiting third world countries and international waters to fulfill sexual gratification with minors. They fulfill the desire because they possess the means to do so.

In Paul's euphemism both the stomach and the sexual desire are finite, meaning they have an end. God will bring about this end and he will judge and destroy them both in eternity. The understanding of these desires being finite, interjects the kingdom mindset that Paul talks about in verse 1-11.

[11] If we operate as those who live in the kingdom and are preparing for the kingdom in eternity, the finite things are limited by the design and purpose.

Those who live in a kingdom mindset, can control or abstain their physical appetite for food for prolonged periods of time for the purpose of growing closer to God through the practice of Fasting. In the same way, a sexual desire can be limited to honor God through its design of one man and one woman in the sanctity of marriage. Design of marriage has the purpose of procreation and human flourishing.

Paul says, the body is not meant for sexual immorality, because the believer is designed with the purpose to be united with God. Which includes relationship with him and obedience to his commands. Paul in this section will focus on this sense of belonging that we have to God.

[12] 1 Corinthians 6:14-15

“And God raised the Lord and will also raise us up by his power. ¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never!”

The body of the believer is not meant to be misused in sexual immorality. Because of Christ, our bodies will be resurrected and we as believers should care about how we treat our bodies. I am aware of the irony, as I say this and also being 20 lbs overweight, but again this is the kingdom mindset.

There is great discussion of the resurrection of our bodies being physical or spiritual, and Paul will address this resurrection in Chapter 15. Without going into too much of a rabbit trail, sexual sin is a detriment to both. Sexual immorality is not just a sin against our physical bodies but against our spiritual ones as well. Because sexual acts create a union that mirrors the union between Christ and his church.

Which is why the union between the bodies being united with a prostitute is so appalling, because as believers our bodies belong to God. When Paul refers to the believers as being members of Christ he is saying that they are like bodily appendages to him, like being his arms or his legs⁴. We are literally apart of Christ. We belong to God. Through our unity with God, and the kingdom mindset, he will resurrect us in the new heaven and the new earth⁵. Paul continues...

[13] 1 Corinthians 6:16-17

“Or do you not know [you should know better] that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” ¹⁷ But he who is joined to the Lord becomes one spirit with him”

The bond that is formed in sexual activity forges a deep connection between the individuals participating. Paul references Genesis in the two becoming one flesh describing the bond that is created between a husband and wife⁶. Sex then is the physical manifestation of the sharing of a common life in marriage. It is a bond that is physically, mentally, emotionally and spiritually. Which is why it is reserved

⁴ Romans 12:4-5; 1 Corinthians 12-12-14

⁵ Revelation 21:1-7

⁶ Genesis 2:24; Matthew 19:5; Mark 10:8; Ephesians 5:31

to be only within the confines of marriage. Even in the psychological realm, the data supports why this union physically must be limited to married couples for the purpose of Human flourishing.

[14] In a study done by the Institute of Family Studies, showed that people with 21 or more sexual partners were almost 2 times more likely to be unhappily married as people with fewer partners⁷. Wheatly Institute did a similar study and they determined that each additional sexual partner prior to marriage reduced the likelihood of marital satisfaction by 4% with each partner⁸. Meaning that if some has 1 sexual partner prior to marriage it reduces the likelihood marital satisfaction by 4%, if they have 12 sexual partners prior to marriage it reduces the likelihood of marital satisfaction by 48%, 21 partners reduces the likelihood of satisfaction by 84%.

Additionally, that study determined that having multiple sexual partners before marriage is directly linked to lower marital stability and higher divorce rates. Almost 80% of married individuals, who were sexually inexperienced before marriage, report the highest level of emotional closeness in their marriage. More than 20% higher than individuals who have had multiple lifetime sexual partners prior to marriage.

The reason for this sanctity of the parameters of marriage and the bond that it creates between husband and wife is because it represents the bond between Christ and his church.

[15] Ephesians 5:22-33

“Wives, submit to your own husbands, as to the Lord. ²³For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. ²⁴Now as the church submits to Christ, so also wives should submit in everything to their husbands.

*²⁵Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.^[9] **[16]** ²⁸In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, ³⁰because we are members of his body. ³¹“Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” ³²This mystery is profound, and I am saying that it refers to Christ and the church. ³³However, let each one of you love his wife as himself, and let the wife see that she respects her husband.”*

Those who join together in marriage are bonded. Knitted together in a selfless, unconditional and sacrificial relationship to each other. In the same way that Christ, through his sacrifice on the cross entered into a bond with his people. A bond that is selfless, unconditional, and sacrificial. When we attempt to take any form of this union between husband and wife and practice it outside of God’s limitations for it, it is sexual immorality.

When talking about God’s design for marriage and sexual immorality C.S. Lewis says this.

⁷ <https://ifstudies.org/blog/does-sexual-history-affect-marital-happiness#:~:text=The%20data%20show%20that%20people,with%2020%20or%20fewer%20partners.>

⁸ <https://news.byu.edu/character/wheatley-institute-report-sexual-restraint-during-dating-years-linked-to-strong-marriages#:~:text=Almost%2080%25%20of%20married%20individuals,lifetime%20sexual%20partners%20before%20marriage.>

[17] “The Christian idea of marriage is based on Christ’s words that a man and wife are to be regarded as a single organism—for that is what the words “one flesh” would be in modern English. And the Christians believe that when He said this He was not expressing a sentiment but stating a fact—just as one is stating a fact when one says that a lock and its key are one mechanism, or that a violin and a bow are one musical instrument. The inventor of the human machine was telling us that its two halves, the male and the female, were made to be combined together in pairs, not simply on the sexual level, but totally combined.

The monstrosity of sexual intercourse outside marriage is that those who indulge in it are trying to isolate one kind of union (the sexual) from all the other kinds of union which was intended to go along with it and make up the total union. The Christian attitude does not mean that there is anything wrong about sexual pleasure, any more than about the pleasure of eating. It means that you must not isolate that pleasure and try to get it by itself, any more than you ought to try to get the pleasures of taste without swallowing and digesting, by chewing things and spitting them out again...”⁹

When we enter into relationship with God we are bonded to him, one life with him physically, mentally, emotionally, and spiritually. Paul says that we become one spirit with God. Paul’s heavy focus on sexual immorality is a focus on how the actions of an individual, in the act of sexual immorality, affect the whole body. Especially if it is an action endorsed by the church.

[18] The church at the time was allowing or endorsing individuals to continue the practice of sexual relations with temple prostitutes in the worship of pagan gods. A form of religious syncretism. Using the practices of other religions to worship Christ. By pointing this out Paul is creating the bigger picture that the church is missing. If an individual member of the church visits a prostitute, the person not only joins the entire self to a prostitute, but the whole body of Christ.

Paul specifically makes references to prostitutes, but he is using the specifics to prove the point of the concept. This is not something limited to prostitution, but it is a truth that applies to all sexual immorality. That means any sexual action or behavior that is outside of the design of husband and wife in holy matrimony. When a single believer engages in sexual union in any other way, other than God’s design for marriage, it attempts to bring union of the body of Christ with sexual sin or the perversion of the union’s design.

This is why Paul focuses on sexual immorality so heavily. The gravity and implication of the sin is unique and extraordinarily inappropriate for those who believe. Which is why he gives the next instruction.

[19] 1 Corinthians 6:18

“Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.”

‘Flee’ is the Greek word pheugo (fay-aag), which literally means run or escape. I think of the story of Joseph and Potiphar’s wife¹⁰. She grabbed him by the coat and told him to come to bed with her. He ditches the coat to escape the temptation of immorality. He got away by any means necessary.

⁹ <https://www.christianity.com/wiki/christian-life/what-is-sexual-immorality-meaning-and-consequences.html>

¹⁰ Genesis 39:11-13

The explains the motivation for fleeing to be best understood through the consequence of the sin. Looking at in the context of what has already been said we can understand the consequence in what it means sin being committed outside the body or inside the body.

[20] First, the believer's body is for the Lord (v.13). God possesses it. Second, the believer is one of the members of Christ (v. 15). We are a part of Christ. Third, No one should take a member of Christ and join them in a union of sexual immorality (v. 16).

[21] The sin against the believer's own body is keeping them from being available to Jesus for serving and glorifying God, and giving it to a prostitute or to sexual immorality instead.

Paul is creating an appalling depiction. With the understanding that when a believer is engaging in sexual immorality, they are involving Jesus in their immorality. The truth of a God who is so holy and pure, being depicted in such a relationship, conceptually this should be unbearable and practically unthinkable.

This is just evidence of how far the church has fallen away from what Paul taught them about Christ. They should know better than to have these things in their midst.

[22] 1 Corinthians 6:19-20

"Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ²⁰for you were bought with a price. So glorify God in your body."

The temple of the Holy Spirit is both the individual, as Paul states here, but also in 3:16, the temple is the whole church. This is the association of purity in the temple of the Holy Spirit. Just as the purity of the church is to be protected through discipline¹¹, it is equally important that we, protect our own purity as an individual through discipline. IN chapter 9 Paul paints a picture of this in verse 27

[23] 1 Corinthians 9:27

"But I discipline my body and keep it under control,^[b] lest after preaching to others I myself should be disqualified."

The discipline applies to both collective community and to the individual because both are God's temple, indwelt with the Holy Spirit. We are the temple that he possesses. We are not our own. We follow his commands because we do not belong to ourselves. We belong to God.

We have been bought with a price. In Paul's time, masters purchased slaves from other masters, which issued this change of ownership for a slave. Paul reminds the Corinthians that God purchased them from their former master, sin and death¹². He purchased them through the sacrifice of the blood of Christ. Paul tells us in 1 Thessalonians

[24] 1 Thessalonians 4:3-5

"For this is the will of God, your sanctification: that you abstain from sexual immorality; ⁴that each one of you know how to control his own body in holiness and honor, ⁵not in the passion of lust like the Gentiles who do not know God;"

¹¹ 1 Corinthians 5:6-13

¹² Galatians 2:19-20

GOSPEL

Christ came and purchased us at a cost. Romans 3:23 says that the wages that we earned through our sin was death in eternity in Hell. The price was paid by Christ's death on the cross. He came and lived a perfect life so that we can be rescued from our master. He purchased us to live in the design that God has for us which leads to life and life to its fullest¹³.

APPLICATION

[25] When we allow the master of sin and death the ability to define what is sexual gratification through our fleshly desires, nothing is off the table, and everything is lawful or permitted. We see it in our culture today, homosexuality, transgender identity, even pedophilia which are classifying themselves as 'minor attracted people'. There is no objective moral foundation to determine otherwise under our former master. We do not bear the burden of determining morality, the truth is that we never did. Despite what the world wants us to believe. Morality is not relative; we do not determine what is right and wrong.

We serve the master that redeemed us. We follow God's design. Even thinking of our carnal desires. Sexual gratification under the master of sin only leads to destruction, but with God's determined parameters, leads to procreation and human flourishing.

[26] Here are some more statistics for you. The U.S. Census determined that from 1968 to 2018, the share of adults ages 25 to 34 living with a spouse decrease from 81.5% to 40.3%, while living with an unmarried partner increased from 0.2% to 14.8%¹⁴. Gallup, a private corporation devoted to research in human behavior, found from 2009 to 2023, they asked people to rate their well-being and the anticipated well-being in the next 5 years on a scale of 1 to 10, married adults ages 25 to 50 were more likely to be thriving. That is a rating of 7 or higher for current well-being and 8 or higher in their anticipated well-being. This report of thriving exceed those adults who have never married by almost double-digit margins.

[27] In an article by city Journal they said this...

"According to statisticians Bernard Cohen and I-Sing Lee, who compiled a catalog of relative mortality risks, "being unmarried is one of the greatest risks that people voluntarily subject themselves to." Having heart disease, for example, reduces a man's life expectancy by just under six years, while being unmarried chops almost ten years off a man's life. This is not just a selection effect: even controlling for initial health status, sick people who are married live longer than their unmarried counterparts. Having a spouse, for example, lowers a cancer patient's risk of dying from the disease as much as being in an age category ten years younger. A recent study of outcomes for surgical patients found that just being married lowered a patient's risk of dying in the hospital...Scientists who have studied immune functioning in the laboratory find that happily married couples have better-functioning immune systems. Divorced people, even years after the divorce, show much lower levels of immune function."¹⁵

All of these things from secular publications point out specifically the life to the fullest that Jesus meant for us in the realm of relationships and marriage. This is only a very small percentage of studies that all

¹³ John 10:10

¹⁴ <https://www.census.gov/library/stories/2024/03/coupled-households.html#:~:text=Opposite%2Dsex%20married%20couple%20households,-While%20married%20couple&text=From%201968%20to%202018%2C%20the,compared%20to%2050.8%25%20in%202021.>

¹⁵ <https://www.city-journal.org/article/why-marriage-is-good-for-you>

say the same thing. These are only results to talk about the flourishing of individuals involved in the relationship not even addressing the major benefits to the development and raising of children. When we live in the design and purpose of our creator we thrive as his creation.

[28] This comes from the understanding of who we are and whose we are. We belong to Christ, bought and paid for by the blood of Jesus. We have been rescued back from our enslavement to sin and death. Through Christ sacrifice we have been given salvation. In God's mercy, our sins were atoned for. Our slate is wiped clean, completely forgiven of all our unrighteousness.

In his grace, we have been given blessings in his favor. We are adopted as sons and daughters, co-heirs with Christ. We are promised entrance and responsibility in God's kingdom. We are made holy as the temple of God, in which the Holy Spirit lives and works within us.

These are the results of our redemption!

We belong to God; and we are his administrators of his kingdom. Charged to be his vessel and ministers of his gospel. In service to our master, we are called to share the gospel that some might be saved and experience a master that is rich in mercy and grace.

[29] If we belong to him and we are ministers of the gospel we should have no business with sexual immorality. It should have no part in us. As Paul said in verse 11, that is who we once were. That is the ways of our old master. We cannot compromise our union with Christ by allowing sexual immorality to be a part of our lives in any sense. Flee from it as if you were escaping a threat to your life. Because you have a new master now. One that want so much better for you in this perfect design and his purpose.

PRAYER AND REFLECTION

We stumble and fall, but when we fall into temptation, God's grace is there waiting. Not that we can abuse God's grace, but that that we can have no condemnation as we grow to be more like Christ.

If you have sexual immorality in your life confess it. James 5:16 tells us, confess your sins one to another and pray for each other and you will be healed. I want to give us some time to come and lay our heavy burdens before the feet of Jesus and be washed by his grace.

Put it before him and through the work of the Holy Spirit remove that immorality from your life. Flee from it to preserve your purity and the purity of the body of Christ that is the church

COMMUNION