

# Depravity: Glorify God in your bodies

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[ 0 : 0 0 ] All right, we're 1 Corinthians 6, 12 through 20, and it's just the very next section, and we'll read it first, but before we do, I just want to comment and say that, you know, when you take and you go through the Bible verse by verse, paragraph by paragraph, you just don't skip things.

And you talk about subject matters that, you know, for some people may be uncomfortable, and you get into things that might be a little uncomfortable that we wouldn't ordinarily want to deal with, and sometimes this is a particular section that some people, they know a couple of verses out of here, but typically it's not a passage that people want to deal with, and as we get into chapter 7, there's going to be even more things that people are going to be like, wow, why aren't we talking about this?

It's like, well, because it's in the Bible. So we want to talk about what the Bible talks about. It gives us the truth that we need. It gives us the equipping that we need for life. We need to think biblically about all things.

And so I think you'll understand what I'm talking about as we go through this. I'm going to read it, and then we'll sort of introduce where we're going with this, and then dive in. Verse 12 says this, 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. Well, 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.

[ 1 : 3 7 ] And God raised the Lord, and will also raise us up by His power. 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. Or do you not know that he who is joined to a prostitute becomes one body with her? For as it is written, the two will become one flesh. But he who is joined to the Lord becomes one spirit with Him.

Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. 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, for you were bought with a price. So glorify God in your body. I inherited a Mercury Tracer car whenever I married Michelle, because she brought this Mercury Tracer to our marriage.

And if you don't know what a Mercury Tracer is, it's kind of a snobby Ford Escort, right? And we had been married for a few years. We were living in Lufkin, and I was invited to go to a friend's church to do some speaking.

[ 2 : 5 8 ] And we were headed out Friday evening, and we got out of Lufkin, south of town, probably about five miles, and the car dies. And we pull over, and I'm not sure what's going on.

And so we get somebody to tow us back in, and we take it to the mechanic. A mechanic calls me and says, sir, when's the last time you changed the oil in this car?

And I'm like, what do you mean? He says, it's dry. It doesn't have any oil in it at all. I love all your faces.

You all know. Well, I had no idea. But I will tell you that from that moment on, I have been given many a lecture about the importance of car maintenance.

And some people will give me the big spill. Like, well, you need to rotate your tires, and you need to change out your wipers, and you need to just on and on the things that would go on.

[ 3 : 59 ] But a lot of people will just talk about the oil change and be like, well, you've got to change that oil. That oil is for this and this and this. Those two conversations are a little different.

One is sort of this big umbrella, big picture idea. These are the important things to know. And here's the specific application, change in the oil.

This passage is a lot like that. It has some big picture ideas that get applied to a very specific region.

And it's the big picture of our bodies are important to God. And it's the specific application of sexual sin. And I don't want us to get lost in the big picture by focusing on the small portion, right?

Because, yes, it's important to talk about sexual sin and talk about our sexuality as Christians. But that is a specific application of the big principle. The big principle has application for all kinds of things, not just this one area.

[ 5 : 08 ] So while Paul is dealing with this one area, he also gives us the big picture. And that's what I want us to really focus in on. We'll talk about the specifics, but we'll talk about them as it kind of plays out with what he's doing here.

And in my estimation, he really breaks this passage down into two parts. One where he sort of confronts some bad theology, verses 12 and 13.

And then the other part where he gives some big truths that they need to live on, verses 14 through 20. And so that's the way I want to sort of break this down for us.

Let's take a look at the bad theology that's there. Now, in my ESV translation, they've helped me out because they've put quotation marks around the bad theology that the Corinthians were believing.

So they have slogans that they were using, right? One of the slogans was, all things are lawful for me. Okay, now that is not, that is scripture but not scripture.

[ 6 : 14 ] Okay, and what do I mean by that? Well, you remember when Satan tempted Jesus and he says, throw yourself off of here and he will send his angels concerning you, lest you dash your foot upon the stone?

Well, Satan is not telling the truth there, but yet the recording of that is scripture, right? This phrase is recorded for us and it's scripture, but this is not true.

All things are not lawful for me as a Christian. But that's what those Corinthians were believing. They were believing all things were lawful for me. And they were believing this.

And Paul records it twice here because it was their big mantra. And the reason that they were believing this is because they believed that because they were not Old Testament Christians, that they were not Jews, that the law of God was not applicable to them and they could do what they wanted.

Because they had arrived at this state of super spirituality that they thought that they had because of their favorite speaker, right? That they didn't need anyone to tell them how to act and how to live.

[ 7 : 22 ] All things are lawful for me, they said. Well, then they have another phrase that they use. It's in verse 13. And it says, food is meant for the stomach and the stomach for food.

[ 8 : 26 ]

[ 9 : 45 ]

[11:24]

When I preached on Colossians, when I preached on Galatians, I talked over and over again about Gnosticism and how it's impacting the Christians that were there. Well, the same thing's happening in Corinth.

Gnosticism is impacting them because the Gnostic belief is this. Spirit is good. Matter is evil.

[ 12 : 38 ] Spirit is good. Matter is evil. So you are not your body. You are a spirit trapped in a body.

And what we want is we want to eventually remove the husk of our physical body so that we can find the inside that's really you.

This is just your physical body. It's your hair, your teeth, your eyes, your looks, your DNA, your organs. We just got to get past all of that because this is nobody wants this.

Does anybody eat the husk? It's trash. We want to get down to the real you. Right. That's Gnosticism.

Gnosticism says this is evil. This is good. So what what's going to happen to the husk? What happens to husk? You trash it.

[ 13 : 40 ] You throw it away. God destroys both one and the other. Whatever you do with this doesn't matter. Do you see the problem? That belief, that belief then forms up all kinds of things.

In Colossae, in Colossae, as they believe something like this, they thought to themselves, well, I am not going to let this evil body impact my spirit.

So I'm going to beat it into submission. I'm going to fast and starve it. I'm going to discipline it so much that it's never going to impact my spirit.

But in Corinth, they're going like, doesn't matter what I do with my body. I'm going to be set free from it one day. So there's some prostitutes.

Let's go. They indulge. They indulge the body. So that's what's behind these slogans and these ideas is that this is the way the world thinks at that time.

[ 14 : 46 ] And therefore, the Christians are thinking this way. And they're just trying to wrap it up in some sort of gospel Christian garb that says, well, the body's going to be laid to rest, but I'm going to be set free.

I mean, you can kind of see how that kind of goes, but it doesn't. Right. Well, Paul, as he's dealing with them, he answers them. And I want you to look at the way he answers them.

A couple of things that he says. Number one, after the first thing, he says, all things are lawful for me, but not all things are helpful. OK, then he says, all things are lawful for me, but I will not be dominated by anything.

Now, the basic idea of what Paul is saying here is that it's not helpful and I won't be dominated by anything. In other words, I'm not going to have anything that's going to rule my life.

You think you can just do whatever you want to because there's no law, but I won't be dominated by anything. Why? Because I'm going to be dominated by the Lord, which is another way of saying you shall have no other gods before me.

[ 15 : 55 ] That's the law of God. So Paul's answer is to use the basic concepts of the law of God that I will have no other God before me as an answer to the first problem.

Right. All things are lawful for me. It's like, well, within reason. And here is the law of God as an answer to that. The second thing, the food is meant for the stomach and the stomach for food and God will destroy both one and the other.

The answer to that is for him to tell them the body is not meant for sexual immorality, but for the Lord. So now he's getting after the ownership of God over all things, that God owns my body.

My body belongs to the Lord and the Lord is for my body. It's not about these appetites and things. It's about what God wants to do with my body.

The purpose of my body is not to indulge. The purpose of my body is not that that asceticism. But the purpose of my body is for God to be able to use my body, which means that I am not just a corn.

[ 17 : 09 ] It means that I am an embodied soul. You are both your body and your soul together. If we were to separate your soul from your body, neither one would be you.

We'd have to have both to be you. And I just want to kind of apply this in a big principle and say that the way that Paul answers them is that he basically leans upon the truth of God to answer the truth of the world.

And I would say that one of the things we need to do is we need to be able to grasp what the word of God says. We need to know the truth of Scripture so that when we hear something come at us that we've never heard before, we can immediately tell that it's wrong because it violates other truths of Scripture.

That's one of the things is sometimes I will listen to different sermons of people that are preaching and I will hear things that I go like, whoa, that doesn't sound right. And I have to examine that based upon the truth of Scripture.

How much more as we encounter people who are not Christians and people who are after the idea of tearing down our faith. And so that first part then is that's him destroying that and he uses Scripture and he uses Scripture truth to do that, which makes it really important for us to be sure that we know the word of God.

[ 18 : 35 ] We know the truths of God's word. And the only way that happens is through reading it, studying it, listening to the preaching of the word, attending Bible studies, doing Bible studies on my own.

I mean, there's all kinds of tools and resources and I just encourage you to take advantage of all the tools and resources. Okay. Yeah. Yeah.

Mm-hmm. That is a very common thing that people do. They say, well, you know, the Bible, the Bible says this or the Bible teaches this. And it's like the best question asked is where?

Where? Where? Where? Mm-hmm. That's right. Okay. So that's the first part. Let's talk about the second part then.

And this is where he's going to put forward some positive truths. And from my recollection, what this is going to do is it'll take us longer to get through this first truth than it will the second to, because this is sort of the main crux here.

[ 19 : 50 ] And the first truth is that our bodies are clearly part of our salvation. Our bodies are clearly part of our salvation. And I want you to notice verse 14.

Verse 14 pulls out of verse 13, where he has just said, for the Lord, the body is not meant for sexual immorality, but for the Lord and the Lord for the body.

And God raised the Lord and will also raise us up by his power. What he's doing is he's putting an analogy here that as Christ was raised, so we will be raised.

Right? And there's other places in Scripture that say that same kind of a thing. But his point is to say God is not going to destroy the body, but God raised the body of the Lord, and he's going to raise our body as well.

So as Christ was raised, so also we will be raised. And that shows that our body is a part of our salvation, because just think about the body of the Lord.

[ 20 : 54 ] How was the body of the Lord raised? Think of the difference between resuscitation and resurrection.

What would be the difference between resuscitation and resurrection? It's restoring life, right?

But it's the same life that's there. Think about Lazarus, right? Lazarus was in the tomb four days. Did Jesus raise him or resuscitate him?

He did raise him. It does say that. But the effect is a resuscitation because he can still die. Right? As a matter of fact, he does die again.

I would have been so mad being resuscitated back to life. He's like, Jesus, I was with the Father. What are you doing? I don't want to be back here, you know? But he gets resuscitated.

[ 22 : 04 ] Now, he's raised, and there is something about that that does resemble resurrection. But when Jesus is raised from the dead, he has a glorified body, right?

It's no longer subject to the weariness of our bodies. It's no longer subject to the sin that destroys and decays the body.

But there was somebody that didn't believe that Jesus rose. Who was it? One of the disciples. Thomas.

Doubting Thomas. What did Thomas say that he wanted to do to believe? Touch the scars. And when Jesus saw Thomas, what did Jesus offer him?

To touch the scars. I want you to think about that. This glorified body had the scars. So what that means is that the body that was laid in that tomb didn't fundamentally change, or it did fundamentally change, but it wasn't a completely different body, right?

[ 23 : 15 ] It was a glorified body, no longer subject to the sin of this world. Not that Jesus sinned, but just the sin of the decay and stuff of the human body. But it was the same body because it had the scars.

As we become resurrected one day, then our bodies are going to fundamentally be us and who we are. They're not going to be some different body, but it'll be changed.

It'll be glorified. It'll be made different. Then verse 15, he says this. He says, Do you not know that your bodies are members of Christ?

Your bodies are members of Christ. Now he's going to tell us what he means in full here in just a second, but I just want you to think about that for a second.

Most of the time when we think about our salvation, and we know that we've trusted Christ, we've put our faith in him, we become united with him in that moment, right? And we know that that's speaking of spiritual realities that can't be touched.

[ 24 : 25 ] But here, it's your body becomes a member of Christ. That ought to surprise us just a little bit, right?

That just as much as when he died on the cross, I died. When he was raised, I was raised. As he is seated, I am seated. I have this union with him in this, so that all the benefits that he has won by his strength and power and the cross are my benefits because I'm in him.

Yet also, my body is a member of Christ as well. I'm so united with him that even my body is united with him. And here's what he says.

He says, Shall I then take the members of Christ and make the members of a prostitute? My body is a member of Christ. And if I go visit a prostitute as a Corinthian, then I'm taking Christ to be bound to that prostitute.

We're members of the body of Christ, and even our bodies are members of the body of Christ. And as being members of that body of Christ, if I go off and go commit sin, I'm joining Christ to that sin.

[ 25 : 41 ] Not that it makes Christ guilty, but I'm defaming his name, and I'm taking him in there. That's one of the things why when I was a kid, my parents used to tell me that no matter where you go, God is always watching you and can see what you're doing.

You can't sin in secret, even if you're by yourself. Because I'm so united with him. Right? I can't turn my page.

So Paul, in putting forth these thoughts, is really helping us understand that our bodies are clearly part of our salvation. We'll visit that again when we come back for some application of that.

But that's an important truth, to recognize that our bodies do matter. Right? They do matter. He goes on from there, then, to bring this second truth about, and it flows out of this first one, and that is that the sexual union is for marriage between a man and a woman.

And that's it. Because as he talks about, you know, or do you not know that he who is joined to a prostitute becomes one body with her? This is verse 16. Right? For as it is written, the two will become one flesh.

[ 26 : 57 ] How is it that we become one with a prostitute if we go visit her? Because that is the purpose of sex. The purpose of sex is to bring the two together into one.

Sex is not the only thing that makes us one as a husband and wife, but it is the tip of the spear. It is what brings us together initially in that oneness.

So what he is basically saying is that going to a prostitute is joining one with her, and that is wrong because you are already married because the purpose in marriage that God had in this one fleshness was for just marriage to have that, not for anything else.

Therefore, committing adultery is trying to be one with more than just your spouse. That is why all of these other sexual sins are so wrong because of that sort of spiritual nature of this connection we have with our spouse and with Christ.

Right? Any kind of sexual sin for a married person is going to be doubly wrong because of what the relationship and the oneness I have with my spouse, also the oneness that I have in my body with Christ himself.

[ 28 : 08 ] But you go look at that, our world is so rampant with sexual sin. Right? It is just rampant with it. And the idea of being one, they just can't even fathom.

But it is part of what is going on with all of this. So the first truth, right? Our bodies are part of our salvation. Second truth, sexual union is for marriage between a man and a woman.

And the third truth is that Christ's death sets us free from sin and makes us the dwelling of the Holy Spirit. He ends with this big concept.

This is probably what we're most familiar with out of this passage. It says, Flee sexual immorality. Every other sin a person commits is outside the body. But the sexually immoral person sins against his own body.

And how does he sin against his own body? Because his body is one with his wife and his body is one with Christ. Right? Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?

[ 29 : 14 ] You are not your own. For you were bought with a price. So glorify God in your body. So if you put this in chronological order, the first thing that happens is that you're bought with a price.

Upon the cross of Christ, when he died, he paid for my sin, he purchased the promises of the new covenant, but his death also purchased my body.

He bought me with a price. My body is his. And because of that, because he bought my body, he then pours out the Holy Spirit in me so that the Holy Spirit is now living in me and I'm like a temple on this planet.

Think about what the temple was. The temple was the place of God's presence with his people. Now back in chapter three, I think it is, he talks about the church as a whole is the temple of Christ and his presence with the world is there with the church gathered.

So that's one truth about being the temple of the Holy Spirit, but this is a different truth. This is that you as an individual are the temple of the Holy Spirit as well because he's living in you.

- [ 30 : 28 ] It's the presence of God here on earth. I mean, think about this. If the tabernacle could walk around, right, the tabernacle where the Ark of the Covenant is and you've got all these sacrifices and you've got God's Shekinah glory shining out from the Holy of Holies and you've got the cherubim that are there in statue form guarding the way into the Ark of the Covenant where the blood is to be poured.

And if that were personified, walking around, shining out Shekinah glory everywhere, that's who you are because the Holy Spirit lives within you.

You are the presence of God upon earth here. So when we get together, it's even more so, right? Well, this is why, another reason why our bodies are so important and the thing that he says out of this is so glorify God in your body.

Glorify God in your body. And yes, the Corinthians, they've got a sexual problem. But what other applications could we make of this if our bodies are to be used to glorify God?

It goes beyond just thinking about sexual sin. It goes into how we treat our bodies in terms of our health, the food we eat, the ways that we take care of our bodies.

- [ 31 : 58 ] It's really important what we do with our bodies. Not having overindulgence and not having so little that we can't care for ourselves.

God cares what we do with our bodies so much so that Christ paid the price for them.

But now, here's the thing. These bodies aren't going to stay because these bodies are mortal. These bodies are perishable.

And so these bodies need to have some sort of fundamental change in them. And they're going to get it. Right? This is good news now, right?

This is the good part. I want you to write a few scriptures down. I want you to write 1 Corinthians 15, 50 through 58. You should go read that.

- [ 32 : 55 ] I'm not going to read the whole thing to you, but I'm going to read a couple of phrases out of it just so we can kind of talk about it. He says, We shall not all sleep.

We shall not all sleep. What does Paul mean when he says sleep? They're talking about Christians dying. Okay? So he's saying that some Christians will die and some Christians will not.

There's coming a time where Christians, there'll be a bunch of Christians, that they're dead, they're sleeping, and there's Christians that'll be alive. But we shall all be changed. So whether you're sleeping or whether you're alive, you're going to be changed.

And then he says in verse 52, In a moment, in the twinkling of an eye, my old pastor, after my dad stepped down being a pastor, we went to First Baptist, and he was teaching through these truths, and he said, You know how long the twinkling of an eye is?

He says, It's the time between the light turning green and the person behind you honking the horn. Anyway, I think it's probably a little faster than that, but my point is that I think that's funny.

- [ 34 : 06 ] That's what my point is. Anyway, so in the twinkling of an eye, at the last trumpet, so this is the second coming of Christ, okay? The trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

This body doesn't all of a sudden decay, go away, and therefore it's never to be seen again. This body gets raised.



It's no longer under the curse of sin. It no longer suffers from pain and sickness. If we resuscitate our loved ones, and they come back to life, and they died because of a disease, they will be brought back to life with that disease.

But if they're resurrected, they will never be impacted by that disease ever again. They will never grow old. They will never have another tear shed.

They will never feel another joint pain in their life. Because why? Because that which is mortal is raised immortal.

[ 35 : 16 ] That which is perishable is raised imperishable. What a glory. What a glory. He says in Philippians chapter 3, verse 20 and 21.

It's another good one to write down. Philippians 3, 20 and 21. He says, Our citizenship is in heaven, and from it we wait a Savior, the Lord Jesus Christ, and then verse 21 he describes the Savior.

Describes Jesus with this phrase, who will transform our lowly body to be like his glorious body.

He will transform. Now think about that. We talked about it a little bit. Jesus was a real person. They could touch him.

There's a corporeal existence. A real physical body. Not impacted by sin. He ate food in front of his disciples.

[ 36 : 25 ] They're out on the boat. He gets some fish. Probably just made them appear because Jesus. He cooks the fish and cooks the fish and eats the fish on the beach next to them. It's a corporeal existence.

He's going to take this lowly body, transform it like the glorious body of Christ. So that means in heaven, in heaven, when at the final state, right? So right now, right now, all of our belief, all of our beloved people that have gone on before us, they are just souls right now.

They're just souls. Their bodies are in the ground. So they're disembodied souls right now. They're waiting. They're longing for the day for Jesus to come back. So they're reunited with their bodies, but the glorified body.

That day is coming. We're waiting for that day too. And if you die before Jesus comes back, you're going to be up there, disembodied soul, waiting for this day, going like, Jesus, let's go.

Let's do this thing. And when that happens, and we're in the final state, you're going to be able to run. You're going to be able to walk. You're going to be able to pick up a lamb and maybe walk up to a lion and pet it because I think there's going to be animals there.

[ 37 : 38 ] They just won't be attacking us anymore because that's because of the curse. It says that the wolf will lay down with the lamb, right? There's going to be peace there. We're going to be able to give one another a hug, shake one another's hands.

Look at one another. I'm going to know you. You're going to know me. The Bible says that, that we will know as we have been known. I'm going to look and there's my wife who's no longer my wife because in heaven, we're neither married nor given in marriage any longer.

So like this idea of her submitting to me, one day she's set free from that. Well, yeah, absolutely.

Those relationships, I think we will know that that's my son, but no longer will I have authority over him, but he will be my brother in Christ and we will be, the authority now will be gone because there will be no need for it because we will be with the Lord forever.

I mean, what a glorious picture this is. And if that's the picture of where we're headed and our bodies are to be, then what we do with our bodies here and now is important.

[ 38 : 55 ] He says in 1 Thessalonians 5.23, and I think this is the last one that I'll give you. I don't know, maybe one more. We'll see. See how I feel.

Paul says in 1 Thessalonians 5.23, Now may the God of peace himself sanctify you completely. What does it mean to be sanctified? Be made holy. Be made righteous.

Right? May he sanctify you completely and may your whole spirit, soul, and body be kept blameless. Be kept blameless.

He wants, he wants your inner man to be kept blameless. He wants your outer man to be kept blameless. He wants it sanctified, your whole self sanctified, soul, body, and spirit.

So it's not just, so I like to teach about how a lot of our sin that we commit starts in our hearts and our minds and that, you know, murder can be committed in the mind and not have to be committed outside.

[ 40 : 01 ] And so sometimes I accentuate that so much that I forget to accentuate that we sin with our bodies and our bodies are to be sanctified. And so I just say all that to say that our bodies are so vital and important in this life and the life to come.

And so what we do with our bodies, the command he says, glorify God in your body. Corinthians couldn't do that because they were believing other truths. But if you know these truths about the body, then not only is sexual sin something that you know you got to avoid, but there's other things that as we come to them that maybe we haven't even had the imagination of, we can look at these things and say, I'm not so sure that that's glorifying God with my body.

I think, I think I need to go a different direction. So I pray that this will be our truth, right? This will be the truth we hang on to, to glorify.