

8 Arguments To Not Sin In The Body With The Sin Of Fornication sermonaudio.com

Corinthians Explained

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Bible Text: 1 Corinthians 6; 1 Corinthians 6:19-20

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Congregation, this morning we have dealt with the Heidelberg Catechism that was fitting, I think, next week, we have the Passion Week beginning so tonight we have time to finish the series so far on 1 Corinthians 6, the second part of 1 Corinthians 6:13-20. Let me read 19 and 20 to you. 1 Corinthians 6:19-20,

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

So far.

Congregation, it's remarkable how often in this piece you read about the body and the theme, therefore, is "8 Arguments To Not Sin In The Body With The Sin Of Fornication." So 8 arguments to not sin in the body with the sin of fornication, and 8 points is quite something, I realize that; they're all straight from the Bible so that should make it easier. In the first place, verse 13: our body is for the Lord. Our body is for the Lord. Secondly, verse 14: our body will be raised up. In the third place: our body is meant to be a part of the body of Christ, meant to be a part of the body of Christ, that's in 15 and 16. In the fourth place: do not connect your body wrong, verse 16 and 17, think of joining with a harlot. And five: do not sin against your own body. And sixth: our body is meant to be a temple of the Holy Ghost. And seventh: the body of God's children is paid for. And eighth: our body is meant to glorify God with. So in all those eight points we see the word "body," right? So if you were writing it down at home, 8 arguments to not sin in the body, the sin of fornication. The sin of fornication is a sin against your own body and in your body. You're using your body for that, right? Our body is for the Lord. Secondly, our body will be raised up. In the third place, our body is meant to be part of the body of Christ. Fourth, do not connect your body wrong. Fifth, do not sin against your own body. Sixth, our body is meant to be a temple of the Holy Ghost. Seventh, the body of God's children is paid for. And eighth, our body is meant to glorify God with.

Congregation, what is the Apostle Paul doing? He's writing to the congregation of Corinth. That's a young congregation and all those people, almost all those people in this church are raised in the world and being raised in the world has also influenced them. It's in their system. It's in their memory. They have seen things they should not have seen, things in the past that are so normal and they got used to those things, used to sins, and they were so wrong and now they kind of know it's wrong but they easily fall back into those old patterns. It is such a blessing to be raised by Christian parents and to have that in our system, so to speak, although it's not saving. For those people in Corinth, they had those thoughts of the world, is it still in their hearts, in their minds? And one of those things that people were saying in those days was this. You have a stomach, right, so they have a stomach for to eat so you can digest your food, so when you're hungry, is it a sin? No, of course not. It's not a sin to be hungry. If you have a body, you have a stomach so you have received that. Meats are for the belly and the belly for the meats, right, verse 13. Well, that's right, we have a stomach for food and the food for the stomach, there's nothing wrong with that, having an appetite and hunger and saying, "I want it. I desire to eat. I really need to eat. I must eat." Nothing wrong with that. Well, they said, that's the same with sexuality. We have a body and that body has desires, sexual desires, so what's wrong with that? Just do it. Do as you please. You have a body for a reason so if you're hungry, is that wrong? So you have desire, is that wrong? That's how they reasoned.

"Meats for the belly, and the belly for meats: but God shall destroy both it and them." So the Apostle Paul says, "Yes, a body. Yes, a belly. Yes, a stomach. Yes, food. But that's all temporary. God shall destroy both of them." It will be over someday and now the body is not, as you say, for fornication. The body is not for fornication. The stomach is for food. The body is not for fornication but for the Lord and the Lord for the body. Do you see? So the Apostle Paul is trying to come with arguments for the church, the living church in Corinth so they can make conscious decisions so their conscience is sharpened so they can fight against that sin, and when they feel that temptation of sin, that they would not say, "Well, I have these natural desires even outside of marriage so what's wrong with that? That's my desire. I need more." To counteract, to reason that away and say, "No, that's the wrong way of reasoning. Meats for the belly, and the belly for meats. God shall destroy both of them. Now the body is not for fornication." We did not receive that body for fornication, we received that body to be pure in marriage with one husband, one wife in faithfulness. That's pleasing to God and that's what they're built for and made for, and that's what suits them the best and everything else is sin, everything else is against God's will, does not please him. We are not made for that.

"But for the Lord." The body is not for fornication, it's for the Lord, so the Lord owns it, the Lord directs it, the Lord tells the truth about it, and the Lord is for the body so that's why he had said that he should leave his parents and join to his wife and they shall be one flesh, Genesis 1, 2, 3. That's what God's will is. Nothing else. So keep in mind that the apostle is talking to God's people. He's not talking to the world. He's not talking to unconverted ones directly either. He's only talking to God's people. He wants God's people's consciences to be sharpened and he wants them to live holy lives for a reason. Not forced, not as a duty, but willingly. So he hopes that also this helps them to serve the Lord willingly and to say, "Lord, I have a hunger for food and that's thy will, but if I have

a hunger outside of marriage, that's not thy will." That's the wrong hunger. That's against nature. That's against how the Lord meant nature to be. "And the Lord for the body."

So this chapter speaks of the body quite a bit. In our circles, we are used to talking about the soul a lot and that's right, I can see the point, given a never-dying soul, right? But let's not forget the body. Let's not forget the body. The body is made for the Lord and the Lord for the body. He has created us with a body and the body belongs to him. He has made it. He is the Creator of the universe and the Creator of man. So let us also think of the body of unborn children and the body of the sick, and the body of them that are suffering dementia, and the body of them that have sexual confusion, and yet have to keep in mind that all people are made in his image and the Lord knew what he did.

So our body is for the Lord. Secondly, our body will be raised. Verse 14, "And God hath both raised up the Lord, and will also raise up us by his own power." So the Apostle Paul tucks in a piece about resurrection. The Lord Jesus, as you know, took upon himself the human flesh from the virgin Mary, he became man, really man, human nature, without sin but the rest exactly the same, and he suffered in that body and he died with that body, and then it was buried, that body. And it was not over then. It was not over with the burial. His body rose. His body ascended. His body is in heaven. His body is at the right hand of the Father. He honored his body. He took his body, in a mortal sense, up to heaven so he did not leave his body, he did not destroy his body, he did not leave his body alone but he honored his own body. His Father raised him and he rose from the dead. What power. And he also raised us up by his own power.

So the Lord Jesus was raised and he will raise also the church, so God's people are the focal point here. God's people also with their body be buried and that's not the last thing either. If that would be the last thing, we would ignore the body, deny the body, not talk about the body, not honor the body. But we do because the body of God's children will also be raised. What's so important, bear with me? Job 19:26, "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job said it. With my natural eyes, my flesh, I shall see God. Not with my spiritual eyes but my fleshly eyes. I will see God out of my body. Destroy my body yet in my flesh shall I see God. Or think of 1 Corinthians 15, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." So Christ is the firstfruits and when he comes, he brings the church along as well.

So why? Why does Paul tuck this in? Why? He's talking about fornication and sin and wants to warn against that so why is he talking about the resurrection? Well, he says, "That body of yours, that body that you may use in sin against God and sin against your own body, involve your own body, do you realize that that body, if you're a child of God, will be raised and be on the new earth, and that with that body you will see God?" Get it? If that body is so dear to the Lord and so important to the church, and that with the new bodies be populating the new earth, if it's so important, then we should be very careful with those bodies. They are the Lord's and the Lord will raise them up. They have eternal

value. We have an eternal soul, yes. A mortal body, wait a moment, yes, mortal body but that body will be raised. In eternity, in eternity, the long long eternity, the church of God will serve God with body and soul both and that body is the same body as they had on earth. It's now immortal and holy but it's the same body. You can't do that. So whenever that sin creeps up to you and you are tempted, you say, "It's the Lord who has made the body not for fornication but for the Lord, and this body will be raised. I can't go there. I can't give into that sin. My body will be raised."

So that's why we cannot sin and may not sin, and that's why we should arm ourselves with both arguments and have those arguments handy, so whenever sin comes close we say, "I have 8 arguments against you. I resist it to the core. I resist it with all my might. I resist unto blood and I say, no, against sin because that body will be raised with Christ." And what if you're not saved? And what if you will not be on that new earth? You know, your body, unconverted friends, your body although it's different, although it's not paid for, although it's not a member of Christ and all those things we will see, yet that body is meant to be a body glorifying the Lord with, to see God with. So think of the misuse of the body. Unconverted people are using their body for themselves, for their sins, and also just for their pleasure, and the Lord says, "It's for me and it's reserved. Keep it holy for the future."

3. Verse 15 and 16: our body is meant to be part of the body of Christ. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot?" Do you see? So the Apostle Paul speaks about the body of Christ. What is the body of Christ? Well, I have to go back to Genesis. The Lord had made Adam out of the dust, right, and he received a body. Then he felt lonely so the Lord made him a wife, took one of his ribs and made a woman out of it, and the Lord presented Eve to him and you remember what he said, right? "This is bone of my bones and flesh of my flesh. She is called woman." So he felt, "She's part of me." They are one body together, right? Adam and Eve, one body, and that example is used by the Apostle Paul under the influence of the Holy Spirit to refer to Christ. Christ also has a woman, also has a bride, and that bride is his church, and he is one body with them, and the Lord Jesus can say to his children, "You are bone of my bones and flesh of my flesh. I'm your husband. You're my wife."

So that's the background to this. Let me ask a question: would you like to, would you like to be bone of his bones? Would you like to be flesh of his flesh? Would you like to be so close to Jesus that he says, "You're mine. You're my bride. You're one." That's the desire of God's people time and again, more or less, up and down but that's the desire to be one with Christ and Christ telling them, "You are of my flesh. You are of my bones." Now that means that where Christ goes, his church goes, right? They are one. They are in him. But now the remarkable thing our text says but the Apostle Paul does not say you are part of the body. He doesn't say that. He doesn't say your soul is also united with Christ, he is the bridegroom and you're the bride. He doesn't say that. He says, "Know ye not that your bodies are the members of Christ?" And that's awe-inspiring. He doesn't say your souls, he does not say you, but he says your body. The body of God's people. Yes, you heard it well, the body of God's people is part of the body of Christ. They are members of Christ.

"Know ye not that your bodies are the members of Christ?" So Christ is the head, the body is his, there are hands and fingers, arms and everything, everything has a place in the church and the body of God's children is in there, not only their minds and their souls, their body is in there. So the body is lifted up here, very highly lifted up, the Lord Jesus indicating, "That body of yours is not only mine, you are not only meant for me, that body of yours will not only be resurrected, but that body of yours is a member of me, is part of me. Your body is part of me." That's something. That is such an argument when sin is getting closer to say no to sin because, "My body is a member of Christ." And do you see how poor it is to be unconverted? When your soul is not part of him? Your body is not part of him and nothing is part of him? You're outside of him. You're not in that special way loved by him, therefore your own account, so what you need is to be implanted in him, to be united with him with body and soul both. So that's why the Apostle Paul explains to the congregation of Corinth not to pollute their own bodies. A temple? No, a member, a member of Christ. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot?"

4. Do not connect your body wrong. That's verse 16 and 17 and part of 15 as well, "But he that is joined unto the Lord is one spirit." Husband and wife, one body. If there is a harlot involved, someone not your wife, someone not your husband, not married to, you may not connect, in that sense, you may not join and be one flesh with them. That's what we read here. "know ye not that he which is joined to an harlot is one body," with him, with her, "for two, saith he, shall be one flesh." That is so painful for Eve if Adam would do that, and vice versa. It's so painful for a husband and wife if that happens to them, that someone who is one flesh with you, one body with you, is unfaithful and breaks that covenant that was made and also joins with someone else. Let's not forget that you take your body along wherever you go but also you take, if you are part of Christ, you take Christ along. Where Christ goes, the church is. Where the church goes, Christ is. They are joined to be one flesh, members of Christ, and then to make those members of Christ members of an harlot, that's awkward, that's painful, that's wrong, that is sin against a holy and righteous God.

So back to verse 15, "Know ye not that your bodies," not only the souls, "your bodies are the members of Christ," that's maybe new to you, "shall I then take the members of Christ, and make them the members of an harlot?" So the members of Christ, that is the body, right? So could you take that body of yours along and go to an harlot and join with her then, knowing that your body is a member of Christ and do this to him? That is grieving him. That is sinful. That is so contrary to his will.

"What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." That's what Adam said, Adam said in paradise, "This is my bones, bone of my bones and flesh of my flesh." "But he that is joined unto the Lord is one spirit," with him. One spirit with him. Joined to the Lord. One spirit with him. So that's why we read in verse 18, "=Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Flee. Flee. What

Bible story comes to your mind? Someone who fled and said, "No way!" Think of Joseph. He was serving in the house of Potiphar and his wife had an eye on him and invited him and tempted him, and he said no to her. He said, "I'm not going to do this to God. I am not going to do this to your husband." And he left and she took him by his coat and he left his coat and he said, "I have to go. Where's the door?" He fled and that's the example here. Flee as soon as you can. When it comes too close, flee out of the door and say, "Absolutely not."

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Now when you steal, that's not a sin against your own body. When you kill yourself, that's suicide, that's, in a sense, sin against your body but your body is gone then so your body does not notice anymore. But to do harm to your body, "he that committeth fornication sinneth against his own body." So the Apostle Paul is talking to the church of God in Corinth, warns them, warns them very seriously not in legalistic way but in an evangelical way. He is talking about sanctification.

Now we talked about sanctification this morning as well, didn't we, and justification? Justification is that relationship that is restored outside of you, the guilt being taken away that's perfectly done. And sanctification is in God's people. It does not take the guilt away. It takes the pollution away not completely. So the Apostle Paul deals with sanctification, God's people fighting sin, the Holy Spirit working, but it's not perfect in their hearts. They still struggle with sin. "I'm carnal, sold unto sin. Lead us not into temptation but deliver us from evil."

But the Apostle Paul is not interested in legalism. He does not want the church at Corinth to become Pharisees. "You can't do this. You can't do that." Why not? "Just because. You have to please God. If you do your best, you have to earn some points, you have to make it well for yourself." What are people going to say? "I'd like to have my reputation be outstanding." No. No, the Apostle Paul uses different arguments, all evangelical arguments, telling the church in Corinth, "Arm yourself. Flee fornication. Every sin that a man doeth is without the body." But that body of yours is so valuable, don't neglect your body. Love your body. Love your body. That's the message in all those pieces. Love that body. Honor that body. Exalt that body. Think of that body. It's mortal but it has also eternal value and keep it clean. It's a member of Christ, after all, and it is not meant for fornication.

"But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Don't do that. Don't harm your soul. Don't harm your body. Think about your body, that body goes a long ways yet. The body is also what the Lord is giving you for a reason and sanctification is part of gratitude. So think of what the Lord has done. Think of the Lord Jesus' sufferings in the body. Think of him dying on the cross. Think of him being buried. Think of him being raised. Think of him being at the right hand of the Father. And think of your body someday also being raised from the dead. So don't do it to yourself. Don't do that to your own body.

And then in 19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" That's the sixth point: our body is meant to be a temple. Dear children, remember that, that it was first a tabernacle, later a temple, a temple you could break up as a tent and travel with through the desert, and then Solomon built a temple for the Lord. And that temple had a court in the outside court, and that temple had an inner place, the holy place with the candlestick and the shewbread table, and with the altar of incense, and then you had that veil, right, with those embroidered angels on it saying, "Forbidden. No entrance." And then behind that thick veil was the ark with those golden angels on top of it with the mercy seat covering the ark, and then above that between those wings was the glory of God. So the high priest was not allowed to go there but once a year on the Day of Atonement. He had to sacrifice for himself, for his family, and then sacrifice for the people, and sprinkle the blood in the most holy place before the ark and on the ark. And so he did atonement but, you know, that was so real, the Lord was so present there in his glory. There was not a synagogue and there was not a church building, it was a tabernacle. That was really really God's house. God's house, I mean, it was dedicated, that cloud came even down and filled the house with smoke because the Lord wanted to indicate that he was there and when people were asking the Lord for advice, they were seeking God's face and for that reason they went to the tabernacle, to see God's face. God's face was there in that most holy place. They did not see that face but they knew that is the Lord's presence.

And that example is used here for the church. No, not for the church, for the individual people of God. "Know ye not that your body is the temple of the Holy Ghost which is in you." So in the day of regeneration, that hour in which the Lord had chosen to quicken some from the dead, the Lord opened the door and he came in himself with the Holy Spirit to clean it out, to forgive and to also give a new heart that it will fight sin. And they did not become perfect but there is regeneration, there's a new heart, and the Holy Spirit says, "I am here. I am in and I will never leave." So the Holy Spirit is not in their heart, he is not in their soul, he's in their body. It's us. It's for a purpose, in their body, so when they go out for a walk and they go visiting, when they do something with the body, you always take your body along, of course, you're always in the temple. You are the temple. You are the temple of God so you have the Holy Spirit in you. So that's quite dramatic when the Lord gives new life, when the Lord gives regeneration. He makes you a temple. Think of that text, the Lord says, "I am at the door and I knock, to open, to sup with me, and I will sup with thee and you with me."

So the Lord Jesus is also exemplified as someone at a door. So it's the Holy Spirit inside the body, all the text indicating the Father is there and the Son as well, so the Triune God, actually, is in the body. Does the Lord love his church so much he wants to be inside? The Lord Jesus was born in Bethlehem in poor circumstances, maybe in a cave or a stable, but this is even more impressive, I would say, in such a place of sin the Holy Spirit comes in and wants to live there, wants to make his home there, wants to stay there and work there and comfort there and guide there in all truth. It's the Holy Spirit.

You know, I was reading up on this and someone said, "This is not locally. That's not about the place. That's not what's meant that the Holy Spirit is really locally in you." Well, I won't say that too hard. It's real, for sure. It's real. I know the Holy Spirit is everywhere. I know God is omnipresent but was he not in a very special way in the temple? Was he not more present there than anywhere else? He was there really really present, wasn't he, with that smoke? And so the Lord is really present in God's people. He's really there.

So he was concerned, Paul was concerned about the congregation in Corinth that so many thought it was normal, that sin of fornication was hardly frowned on. They were so used to it. There was that slogan, right? Meats for the belly, and the belly for the meat, so what's the problem? We all do that. My parents did it, my grandparents, that was the rule, just if you're hungry, you eat. And now this turning it around and saying, "No, your body is not for fornication. Your body will be raised. Your body is a member of Christ. Your body, flee from fornication. Don't join that body to an harlot. And that body of you is the temple, after all, the temple of the Holy Ghost." And the Holy Ghost is also the guarantee of the inheritance. The Holy Ghost seals also that inwardly and tells them that they are God's people. The Spirit testifies with their spirit that they are God's people. He will guide us all in truth and comfort us inside. He is in them. Don't try to minimize it. It might be true that it's not local but be careful, it's real.

Do you know that text, read the opposite, that God is not only in the body but that they are in him, right? Like the vine, the branches, the branches are in him but here it is the opposite, that he is in them. It might be a good reason, it might be a good thing to sit down tonight and to think about that and to go over those eight points yourself, wondering where you are at, about your body, how have you used it in the past. What were your sins of youth? How it is now. And maybe not in the body but maybe you think about it, maybe you look at things, maybe there's pornography involved. But it's all the body, right? You look at bodies. They are supposed to be members of Christ and those bodies are supposed to be the temples of the Holy Spirit, and even if they aren't, they're supposed to be like that. They're meant to be like that. All the bodies of any person, husband, wife, children, elderly, all the bodies are meant to be part of the body of Jesus and a temple of the Holy Ghost. So deal with other people the same way then, that they are also supposed to be, hopefully will become, hopefully are temples of the Holy Ghost.

And the last one, the second to the last one: the body of God's children paid for. "For ye are bought with a price." You are bought with a price. So did you also think that God's children were purchased by the Lord Jesus and for the souls, right, the souls are purchased so they would have an eternity with the Lord? Right. There's more. He paid for their bodies. He paid a high price for their bodies. He paid with his blood for the bodies of his church. He wanted their bodies. He wanted to give everything. He wanted them totally body and soul the way he has created them.

It was his purpose so he said, "You're bought with a price." Do you see he's talking to God's people and he is putting in order justification first, sanctification is next. He says, "You are bought with a price, therefore don't do that." He doesn't say, "Don't do that so

you will be paid for." It's the other way around. He's not doing it in reverse. No, ye are bought with a price. He's talking to God's church, the living church, as you see in 1 Corinthians 1, the first chapter, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Do you see? He's talking to God's people. God's people don't do those things.

They are justified completely but they are not sanctified completely. They have those temptations and in those days it was so normal, the threshold to do those things was so low, it was so easy to do that, but even God's people were in danger and he warns them, "You are bought with a price. Think about that. Think about the Lord Jesus giving his blood for you, giving his life for you, dying for you, giving everything for you, and you ignore such a salvation? He paid that high price for your body and you just are swindlers with your body, you just sell your body, you give your body away?" Christ pays the price for the body. He was bleeding from his body. He died in his body. He sacrificed his body. He gave his blood to the reconciliation of sin.

1 Peter 1:18, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." Purchased with a price. If you realize that, if that's applied to your heart, you melt. You become so cautious to the Lord. "He purchased me? I'm bought? The Lord owns me, my body? Such a high price paid for that? Oh, I have to be so cautious now." Right, in thankfulness, in tenderness. That's the purpose.

There are others, they avoid those sins too, unconverted people avoiding those sins, but their reasoning is different. They try to abstain from those fornication sins against the body, why? "I am afraid for the consequences. I'm afraid about the turmoil in my life. I don't want to go through the hassle of a divorce. I don't want to have people frowning on me. I don't like to make my parents feel sad. I don't think it has financially so much benefit. It's expensive." So things rein people in that they don't do that. Fear. Reputation. Trouble. Where is the love for God, for Christ? Where is the understanding of this chapter? Bought with a price? Members of Christ? Temples of the Holy Ghost? No idea what this is about.

So that is the difference between Christian lifestyle and legalism. In legalism people can be examples outwardly, examples. The Pharisees were examples in many ways, such examples for the people, but their hearts are far from the Lord and here you see it. The Apostle Paul is talking to God's church and he says, "You know, I want you to feel it. I want you to be motivated. I want you to fight sin for a reason. You cannot do this to yourself, and more than that, you cannot do this to the Lord." Bought with a price.

Then the eighth point: the body is meant to the glory of God. Last part of verse 20, "therefore glorify God in your body." How many times did he mention the body, children? Maybe you can count tonight, go over this chapter and count them, all the times that it talks about the body. Here again, "bought with a price: therefore," for that reason.

Do you see, he reasons, for the reason, "therefore, glorify God in your body," with and in your body, of course, also your spirit, "and in your spirit," I don't deny that but we are not talking about that now. Glorify God in your body, in your spirit, "which are God's." God owns your spirit, the soul he means, and he owns your body so don't do that to that body and with that body. Glorify God.

That's the great purpose of purposes, isn't it? The great purpose, the chief end of all things is to glorify God and you know the second part of that sentence of the Westminster Catechism, I've quoted it so often, right, the chief end of man is to glorify God and, children? You should know this. The chief end of man is to glorify God and to enjoy him forever because the real glorifying of God is really joyful. You are so small and so unworthy and God is so great and so good and so precious that you have no words to describe it. You glorify God with your whole heart, with all your joy. If he is the bridegroom, he is the one who has chosen you, the one who has given all things to you, has raised you out of the dead and to glorify him is the best work you can do with your body.

So sexual immorality is not anything else but self-love. It's selfish. It's about me. This chapter speaks about God, glorifying God with your body even when you are husband and wife, to glorify him together in a holy lifestyle pleasing to God. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." By giving yourself to your wife or husband in marriage pleases God and God is faithful and wants you to be faithful. So eight points why we should fight sin, why we should argue with self and say no to sin, fleeing from fornication. Young people, I don't know what you do on Friday evenings, Saturday evenings, I don't know what you're doing at home but you see who you meet and how you meet with people. You know what I'm talking about, don't you? That body of yours, the Lord says, "I want that body to be a temple of the Holy Ghost. I knock at the door of that person and I want that person to serve me with body and soul both, and there's no better service than that." And mothers and fathers, maybe you find some arguments in this text, in this chapter, to use in raising children when you have to let them go because they're getting older and you have to give them some freedom, right, and you have to trust them and maybe you don't yet and you pray for them and you tell them, "Your body, 1 Corinthians 6, your body, you take your body along. You know what this means? Not for fornication." Just tell them, "Not for fornication." Be open about those things. Tell them, "Meat is for the belly and the belly for the meat, just normal, your friends say it's normal, it is not. It is not for fornication but for the Lord." And go over those texts, "You cannot join that body to an harlot. It belongs to the Lord." And if you feel convinced and convicted tonight, you say, "Oh, what did I do in my young life and older?" You feel guilty, bring it before the Lord and say, "Lord, I've hurt it again. It's awful. I've even sinned against my own body." And there is forgiveness with him. There's forgiveness. He has paid a price so high that he can save the whole world and I preach in that only name given among men and he is at the door and he knocks. Amen.