

Let's open to 1 Cor. 6 at V. 14. We're going to look tonight at the body. Man is tri-partite(1) he is Spirit; he is Soul and he is Body. Theologically, it is incorrect to say that a man has a body; he IS a body. He is just as much a body as he is a Spirit and a Soul. This physical body, which God has given us is just as sacred and is to be kept for the Lord just as much as the Soul or the mind or the Spirit. There was a teaching that crept into the early church that the body is evil.

That it doesn't matter what we do with the body. That is, if you want to sin in the body, that's alright; that it's only the Spirit that counts! This is not the teaching of Xtnity at all. This is the teaching of pagan Greek philosophy. It was being taught in Corinth, at the time Paul wrote Corinthians. So in the passage before us tonight, he gives four reasons that the body is sacred and is to be kept pure - absolutely. Look at

V. 14 (read) he says it's to be kept pure and it's sacred because one day FIRST: it's gonna be raised from the dead, even as the body of Jes. was raised. Do you realize that this body that we're living in is going to be raised from the dead. Now it's going to be transformed but there is a direct connection between this present body and the resurrection body and we are to keep it pure because it's gonna be raised, from the dead. That is orthodox Xtn doctrine. But in the second place, in

V. 15(read) SECOND: body is sacred and is to be ~~kept~~ kept Holy because our bodies - our individual bodies are members of the Body of Christ. 'Your bodies are the members of Christ' - now how did our bodies become the members of Christ? All right, turn to 1 Cor. 12: 13 and I'll tell you how they became the members of Christ. (read) now here's the true baptism of the H. S. When one is truly born again; at the same time of the new birth, the H. S. places him into the living 'body of Christ. Now this is really the real baptism of the H. S.

Many people call the baptism the infilling. The infilling is when we're filled with power.

The baptism is our position in Christ. When we truly trust the Lord, through Spirit baptism, we are placed in the Body of J. C.; made a part of His living body. IF you're a Xtn tonight, not only do you have the new birth and the Spirit, but you are a part of Jes.! MY, what a teaching this is! You are a part of the living Body of Christ - that's the Spirit Baptism.

Now notice he says 'know ye not that your bodies are the members of Christ? 'Shall I then take the members of Christ' but the Greek says 'take away the members of Christ and make them the members of an harlot (or prostitutes?)'. It is unthinkable that a believer in Christ would commit immorality. Paul has already said, in V. 9 & 10, that the adulterer~~er~~ will not enter the Kingdom of God. But he says that if a believer were to commit immorality with a prostitute, that that would be joining the Body of Jes. to a filthy prostitute in the worst kind of sin!

Can you conceive of a Xtn doing that? It's unthinkable. He says 'God forbid or (let it never be is the prayer in Greek) 'let it never be' he says. He goes on to say in

V. 16 (read) 'joined' and that is in sexual union (now I want to be plain but I also want to be dignified. I do not want to engage in gutter language and I do not want to destroy the sanctity of that of which I speak). It isn't easy for a pastor to deal with these things. I want to be clear but I also want to be Holy in what I say. I want you to know that I'm not dealing in intimate language here glibly, but I'm just trying to share what the Scrip. says.

Paul is quoting Script. there in V. 16. He's quoting the words of Gen. 2: 24(read) that was a reference to sexual union and sexual intimacy. This is what consummates or is the mark of marriage. Modern law recognizes it. A couple could get married but until there has been sexual union, the law would say there's been no marriage. Paul says that if a believer joins his body to a prostitute, that he's joined to the prostitute and, in fact, is married. That's how serious this thing is.

You go out here and join your body to anybody, doesn't matter who it is, and you're married.

This is the reason of _____ caused in Scrip. that if a person is married; say, a man's married to a woman and he goes out here and commits immorality with another woman, he has joined himself to that woman and he has ~~vo~~oked the relationship with that woman and this is grounds for divorce and the only grounds that I fully see in the Bible. Not, listen, to us it just may be - you know - a little physical act but to God, this is the most significant act that any human being can ever do. It is at the center of the mystery of God and of all of life, that we're talking about tonight.

Our world looks at it as being just a biological exercise, you see. Just like abortion. Well, abortion is nothing but just the removal of a little tissue from a woman. When it is the murder of a living person and ~~will~~ stand in the judgment, my friends. Every fetus ~~will~~ that's ever been removed will stand in the judgment against those who murdered them. My, we better BELIEVE the Bible! So he is saying that the person is joined to a harlot is one body where two saith he, shall be one flesh. Then in

V. 17 (read) 'joined' that is, by faith, 'unto the Lord' is one Spirit. Now because of this - and here would be a good place to put a 'therefore', but the apostle did not do it, but that would give you the sense of it - 'therefore' (in the light of what we've said) 'flee fornication' You know what this imperative word 'flee' means? It's the word 'pheugete' - Bro. Wayne, you knew that word, didn't you? You were a Greek scholar.. How do you pronounce that? Paguget - how did they teach you to pronounce that at Ouchati - it's an imperative. Second person, plural. All right. Well, it means to run like mad!

It means to just flee - I mean to really run like mad - from what? From fornication. Now what is fornication? He's been talking about immorality; it means sexual intimacy with someone other than your wife. Now he says to flee from it. To run from it with all your soul. This is the answer to it, often, is to run from it! Now how do we run from immorality? How do we run from it? Well, I can tell you. How many young people - how many people under thirty out there tonight? Just raise your hand. O.K. How many men out there tonight, raise your hand. How many women out there - raise your hand. How many of you are alive tonight, raise

your hand. This applies to everybody. Flee fornication. But I want to speak especially to your young people. Suppose you are in a parked automobile and you are tempted to commit an act of fornication or immorality. The Bible says 'flee'. What should you do? You should start the engine and go home. You should not STAY in that situation. Suppose you are reading filthy literature, which is arousing your desire for immorality, what should you do? Get rid of it! You shouldn't be reading it in the first place.

But if you run across it, just get rid of it. Suppose you're looking at a television show that is stimulating you physically -you ought to cut it off absolutely. Suppose you're dating someone and you have a relationship with someone who is encouraging you toward immorality; you ought to drop it - you ought to cut it off. It's just that radical. You simply cannot tolerate this or compromise with it . Paul says 'to run from it'. I want you to know that in my life, I have literally RUN at times. When certain things were said to me and I saw myself in a compromising situation, I have literally RUN. Brother, that's not being a coward; that's just good sense.

~~XXXXXXXX~~ Paul says 'to run'. To run and that word is to everyone of us tonight. Is to literally RUN from immorality - to run from it madly and get away from it! No matter what the cost is - get away from immorality. Flee fornication. Then he goes on to say in latter part of V. 18 (last 2 parts) that is one of the most unusual statements that I have ever read in the Bible. I don't know of a statement that I've ever pondered more than that statement.

He says there is something peculiar to immorality that we find with no other sin. Now he is not saying there are not other sins that are very serious. He mentions ten that will keep you out of the Kingdom of God. In V. 9 & 10. He doesn't only mention fornication, but idolatry, the effeminate or the soft or the homosexual, the thieves, drunkards, revilers, extortioners - he says they shall not inherit the Kingdom. But he single immorality and says it has a peculiar devastating effect upon human personalities that no other sin does.

He says that other sins come without whereas immorality springs from the lust that is within

and I think we can see this. Say it's drunkenness that basically comes without. Gluttony, basically without. Idolatry and all like that. But he says that immorality is the sin that wells up on the inside of us and it has a devastating effect upon our personality, greater than any other sin.

Derrick Bailey has written a book on 'The Mystery of Love and Marriage' and he says it in kind, intellectual terms, but he says what I want to say tonight. He says

'sexual union involves the whole being and affects personalities at its deepest level'. Are you listening? We can all understand this. 'It is a union of the entire man and entire woman.' You see, it's not just a biological act. It's a union of the total man and the total woman. 'Sexual intimacy is without meaning unless it consummates a true love. In coming together a man and a woman, either affirm or deny everything sexual union means. In the first place, they either become knit together in a mysterious and significant union and fulfill their love as husband and wife or they enact a hollow, efimerol (?) diabolical (notice--and that means devilish, hellish) or they enact a hollow, efimerol diabolical mockery of marriage, which works disintergration in the personalities and a deep sense of frustration and dissatisfaction'.

In a word, he is saying that sexual immorality devastates us' psychologically, physically, and emotionally and creates problems greater than we can handle. It is significant that the greatest suicide rate today is among college students and many of them are involved in sexual immorality. The Bible told us of this a long time ago. In Prov. - I want you to turn to Prov. 6: 32 (read) have you ever seen it? I have as a pastor. You take a young person that gets involved in immorality, they destroy their soul. You will notice it up and down the line, they'll do well even to come to church; much less be what God has called them to do.

Often a couple will come together and they will have a beautiful relationship. I was just reading this, just before I came into my study, of a couple who had a beautiful relationship. They were counselling with the pastor and they began to fuss and fight and began to have problems. The pastor detected something and he said 'I want to ask you a question - are you engaged in immorality? Are you having sexual relations with each other?' And they said 'yes'. It devastated that relationship and practically destroyed the girl.

Paul is warning us of one of the most serious sins in all the world, young people. Your peers might say 'well, you know, everybody does and ~~it's~~ it's just a biological act' -- don't you believe a word of it! It involves your total being and will leave scars upon your soul forever and can destroy your life. There's many a young person and many an adult who ~~has~~^{is} destroyed and devastated by this. You say 'but isn't God forgiving?' Indeed, He is. And many who have gone this path have come to the Savior in repentance and they have been cleansed, PTL!

There's healing of the mind and there's healing of a defiled spirit and of a defiled body. There is! But there's some people who did it and they still wrestle with great problems. If I'm speaking to someone tonight, as a youth or an adult, who in your life out yonder, you got into this, I, of course, hold out the cleansing of Christ's blood and the forgiveness of the Lord tonight and this is in the lives of many and we should not live under guilt. But oh, I appeal to you who are young and unmarried, never defile yourself.

Please FLEE from immorality with all your soul. No one is as important as your purity. NO ONE! And if someone is engaged in a relationship - cut it off and cut it off NOW! Flee from immorality, Paul would say. It destroys the soul. Now he goes on in

V. 19 (read) here he speaks of another reason that the body is so sacred and he is bold to say that this body is the home of the H. S. 'Temple'- that is the Holy of Holies. The same word that was used to describe the Holy of Holies in the O. T. The 'naos'. Now under the Old Cov. only the High priests could go into the Holy of Holies but under the N. C., something

unique has happened. This is the Pentecostal difference: under the O. C. the H. S. came UPON believers, but would leave them. Under the N. C., every believer has become a Temple of the H. S. Do you know Jes. tonight? If so, the H. S. indwells your body. Paul says in Rom. 8: 9 (read) 'H. S. in his body (that is, dwelling IN his body) he is none of His'. We're the very dwelling place; we're the home of God. That's the Pentecostal difference! That's what happened at Pentecost - God transferred His place of abode from Heaven to the hearts of men, in the person of the H. Ghost! God is IN His people - He's in YOU tonight, if you're a Xtn.!

'Our mortal bodies are the very home, or the growing place, of the H. Ghost, which is in you, which you have of God' and then he says 'ye are not your own' (latter part of V. 19). Why?

V. 20 (read) the word 'bought' there is a verb that is based upon market place. The 'augurah' the 'auguratso' - you are auguratso with a 'tema' (?) - you are bought out of the market place of sin. Jes. went into the market place of sin and bought us with a 'time' and that means 'a precious price He paid' and what was it? The coin of His own blood. What did I cost Jes.? EVERYTHING! What did you cost Jes.? EVERYTHING! He bought us with the most precious price - God gave all He could. He gave the blood of His only Son to redeem us, to buy our bodies, that we might be sanctified and Holy - a people peculiar unto His Name!

We don't belong to ourselves. Because He created us in the first place. But here's the

SECOND REASON: He Bought Us. He purchased us. And as V. 19 says

THIRD REASON: He possesses us. And indwells us with the H. S.

V. 20 (read)

And we have a 'therefore' at the end of the text; therefore - what? 'Glorify God in your body' and if you're reading a revision, you'll find 'in your Spirit' is not there. Why? Because it's not in the oldest manuscript. Paul's not talking about the Spirit in this context. He's talking about glorifying God in the Body. Did you ever hear anyone say 'well, you know

I love God in my heart and I love God in my Spirit, but I don't really serve Him in my body. I keep my Spirit clean and my heart clean but my body - I just let it go!' That's balony and marlarky! If you don't keep your body clean, your Spirit is certainly not clean. Where do we live the Xtn life? In this body. You do not find that taught in the Scrip.: 'in my body, I sin and in my Spirit, I live for the Lord'. That's Greek paganism - it's not Xtnity. If I live for Jes. Ch., I live in this body. There's no other place for me to live.

This is my home, in this body. This is the home of the H. S. If my body is not clean, I'm not clean. If my body is defiled, I'm defiled all over. Unless I glorify God in my Body, I'm not glorifying God - I'm just kidding myself. Glorify God in your body.

Look at your body tonight. Let's look at our bodies tonight and ask the question 'are we glorifying ourselves?' We're to glorify God with what we see with our eyes. Job said 'I've made a covenant with my eyes'. Have you made a covenant with your eyes? I tell you, if you glorify God with your eyes, you can't look at everything. We're to glorify God with what we eat. We are! We're to glorify God. In 1 Cor. 10: 31 (read) even what we eat is to glorify God. We're to glorify God in what we hear. Listen, what do you ~~XXXXXX~~ listen to? Can people come to you with anything - any bit of gossip about another church member? If so, that's a terrible indictment of you!

It's just as much sin to hear gossip and to listen to it as to tell it. I tell you, real Xtn people don't come to him with all the garbage that goes on in the world. When your ears are open to everything, they're closed! Our ears ought to be sanctified until people say 'well, you can't tell that sort of thing to this person'. What are we listening to? Then

How about our hands? What are they handling? Where are our feet going? How about our _____, our hearts? Are they glorifying God in our body? That's what we're to do with our bodies. We are to glorify Jes. Are you doing that?

Let's bow our heads in prayer.