

1Corinthians 18-04-22a

Good morning, welcome to the Sunday morning services at Graves & Truth Bible Church. Our sanctuary has changed by 90 degrees, so if you find me slowly circling to the left, you'll know why. We're going to continue our study this morning in 1 Corinthians, picking up in chapter 6. And we began looking last time at the concept of the kingdom and what it means to inherit it, what prevents us from inheriting it, and so forth.

And there's an interesting relationship between the kingdom and our body that isn't immediately intuitive or apparent, but Paul does a very wonderful job of relating the current earthly life and operation of the Corinthian congregation to the future expressed and manifested in God's kingdom. So let's take a moment, as we usually do, to go before the Lord in prayer and ensure that we're prepared for the teaching ministry of God's Holy Spirit. Hopefully He will superintend the delivery as well, so that we can reap the fruit from this wonderful portion of God's Word.

Shall we pray? Father, we are ever thankful for Your manifold grace, the wonderful provision You make for us, the probably largely unseen to us actions that You take to shape the course of our lives, to interdict in our circumstances, to measure out challenge and blessing in the proportions that are best for our growth, and to draw us closer to Yourself through the Lord Jesus. We thank You for our Savior and for His incomparable work on our behalf, His ongoing ministry of intercession at Your right hand, His imminent return to take us to Himself and present us before Your throne. We pray that in this time that remains to us, that Your Holy Spirit will be present and active in our midst as we seek a better understanding of Your Word and hope to find it more pertinent and active in our thinking and in our actions.

We pray that we can both be blessed and be a blessing in our fellowship this morning, and that each one will be encouraged and strengthened through the truth of Your Word and the power of Your Spirit. We pray these things in Jesus' name. Amen.

Let's just quickly review our context here. It's been a couple of weeks since we were in Corinthians. You will remember that having laid a foundation of his apostolic authority and the contrast that has developed since he left.

He founded the church, he left, other teachers have come in. People got dazzled by Apollos and his wonderful oratory and his scintillating personality. And other teachers have come in and they have begun to emphasize things that Paul may have mentioned, but now they're out of balance.

And one of the things that Paul seems to have emphasized is the freedom that we have in Christ, that we're not under the law but under grace. And there was a similar problem in Galatia as a region. You know, Galatia is not a town, it's an area.

But in the book of Galatians, you remember there's a strong case made for not going back

under the law. And there Paul says, you know, these Judaizers that are telling you, you can't be spiritual unless you follow the regulations in the law, are on the wrong track. And you're cut off from Christ, you've fallen from grace, if you think that your righteousness comes by works of the law.

So Paul was preaching against this legalistic attitude that, well, if I do the right things, God will be pleased. It is what we think that counts. Well, on the other side of the coin, you go to Corinth and you've got these cosmopolitan people in this wonderful, bustling metropolis with ports on both sides and a Greek heritage of flagrant appetite satisfaction in all different forms.

And so when Paul says there's freedom in Christ and you're not under the law, they said, great, I can go do whatever I want. I can eat as much as I want, I can drink as much as I want, I can fight with other people as much as I want, because nothing is more enjoyable than a good contest. And if there's something I want, I'll sue for it.

If there's somebody I think has done me wrong, I'll take them to court. And when I have a physical appetite of any kind, I'll satisfy it because we're all free in Christ. And so they went the opposite way.

So you'll remember in the last chapter, he said, look, you're glorying in all of this freedom that you can just do whatever you want. You've got a man in your midst who's living with his father's wife. That's not right.

You're taking each other to court and trying to win these battles. And it's over greed. It's over feeling wronged.

And he said, you know, why don't you allow yourself to be wrong? Are you so invested in this life and in satisfaction? I would say if there's a single theme that runs through chapter five and six, it is personal satisfaction, satisfaction of appetite, satisfaction of one sense of personal dignity and what's right and what's wrong. And have I been wronged? Have I been denied a thing? And so I think if you keep that in mind as you read this, because Paul does jump around a little bit and he really does it in chapter six that you go, I read half a dozen different commentaries just to see what people thought after I did my translation and my usual trench work. And it made me smile because everybody hits this jumping, you know, changing horses in midstream or stepping off one log onto another.

And it seems sort of disconnected. And they said, well, we don't really understand why Paul went from this to that. And maybe it's this, maybe it's that, maybe it's the other.

But to me, my suggestion is if you go back to the social context in Corinth, which is much like we have today and the theme of personal satisfaction. And according to my standard of me feeling satisfied, what I think is important to me is either happening or it's not. That explains court cases.

It explains going to the temple prostitutes. It explains feeling free in the realm of pornography of all

different flavors and sorts. It explains these, you know, a lot of people enjoy a good fight.

There's people that enjoy trouble because it gives them something to talk about. You know, you sit down for a cup of coffee and, well, let me tell you the latest, you know, and then they have the floor and they go on to tell you on and on about all of their woes. And not that there's anything intrinsically wrong with discussing your problems or letting people know what's going on.

It is this trying to satiate an appetite for it. It is just like there's nothing wrong with eating, but there's something wrong with gluttony. There's nothing wrong with drinking, but there's something wrong with drunkenness.

There's nothing wrong with sharing circumstance and problem. But when it becomes a need and when you begin to live for that, and the theme is found in our passage here in chapter six. So having covered the court case deal, we talked about that taking each other to court.

And he says, why aren't you looking ahead? You're so invested in this life and in getting satisfaction and justice and your personal feeling that things are now okay, that you're taking each other to court and that before unbelievers. And he said, you need to be solving these things yourself. You're going to be judging angels.

And we figured out which angels those are. There's only one group of angels who remain to be judged. Satan and his angels have been judged in the lake of fire.

They've not only been judged, they've been sentenced. And the lake of fire has already been lit. It has been prepared in the past for the devil and his angels.

So there's no judging for them. So who's left? And it's the angels that kept not their first estate, those that were assigned supervisory responsibility, much as we will have. And my understanding and that of many others, if you read, for example, Jody Dillow, I think on the book it says Joseph Dillow, reign of the servant Kings.

He goes into elaborate and extensive detail about the reign of the servant Kings and our role in the kingdom. And I think he's done a wonderful job. And I concur with quite a lot of what he says in there.

Same thing with going for the gold by a guy whose name I probably won't remember at the moment. He's the same guy that wrote a book about Bob themes, teaching on Christian living or whatever. And I didn't like that book, but his going for the gold was, was good.

Either that, maybe I've got him confused with the guy that came and spoke in Arkansas. I'll think of it in a minute. Going for the gold is a shorter version.

It's, it's like a brief history of time versus the emperor's new mind. Penrose in an emperor's new mind takes about 350 pages to say what Stephen Hawking basically says in, in his little brief

history of time book. Same thing going for the gold is a, is a summary of what is in the reign of the servant Kings.

But I, if you haven't read those books or seen them and you have an interest in the detailed biblical support for what we're looking at this morning in terms of anticipating the kingdom, those two books going for the gold by the guy who can't remember and Jody Dillow's reign of the servant Kings and reign of the servant Kings has several sub studies in it that are also really good that you almost wouldn't expect to be in there. But here's the point in their search for personal satisfaction. It extends itself like octopus arms in several different directions.

Some of it is fleshly lust satisfaction. Some of it is sort of personal moral high ground satisfaction. You have wronged me and I'm going to make you pay by taking you to court.

Some of it is a feeling that there is, I'm saved and my salvation is in the realm of the spirit. What I do with my body is, and this gets into the Greek dualism that was already prevalent where there was such a separation between what I think and what I feel, what, what's going on in the realm of the heart and the soul that's completely separate from the body. And that was a justification to be profligate and promiscuous and hedonistic in the physical realm and still claim, well, but when it comes to spiritual things, I'm as godly as you can be.

And I love the Lord Jesus and I'm looking forward to all of the things that God has promised. So Paul is addressing all of these in sort of a merry-go-round fashion. So he started by talking about the man who had his father's wife.

Then he went to court cases. Now in chapter six, right at the center of, this might be the hub around which this merry-go-round is turning in verse nine, he says, do you not know that the unrighteous will not inherit the kingdom of God? Not inherit the kingdom. So what does he mean by inherit? Well, if you look at what the Bible has to say about the kingdom of God, you find essentially those three concepts we looked at week before last.

One of them is to see the kingdom. This is Jesus talking to Nicodemus in John chapter three. Except a man be born again, he will not see the kingdom of God.

John 3.3. And in that context, we know he's talking about being born again, which is regeneration, which is salvation. So the Lord Jesus himself helps us understand that to be around, to see the kingdom from whatever perspective, you might see it from the inside, you might see it from the outside, but if you're not born again, if you're not saved, you will not see the kingdom. Now this to me is another sort of oblique argument for my firm belief, heretic though it may make me, that there is not eternal conscious torment in the lake of fire.

Because if you go back to Luke 16 and the rich man and Lazarus motif on which that is largely based, the rich man can see across the gulf. He sees Lazarus sitting in Abraham's lap and he says, father Abraham, send Lazarus to dip his finger, his beggarly dog licked finger, dip it in water to cool my tongue. He doesn't seem to care about all the things that were so off putting

about Lazarus when he laid at his gate with sores that the dogs were licking.

But in that scenario, the kingdom, so to speak, Abraham is visible. Well, Jesus says, if you're not born again, you cannot even see the kingdom. So you wouldn't see Abraham.

You wouldn't see Lazarus. You wouldn't see the great gulf. You wouldn't be aware of anything.

And I'll take the Lord Jesus word for it. If you're not born again, you can't see the kingdom. I doubt you're seeing anything because you're not around.

Anyway, that's not the final nail in the coffin of other views, but to me, it's one of many nails. So to see the kingdom means to be alive post death, post great white throne judgment. And unless you are born again, you won't be there.

That is seeing the kingdom. The second term we talked about, and that of course is John 3.3. Then in John 3.5, Jesus says to Nicodemus, verily, verily, truly, truly. Amen.

Amen. I say to you, unless one is born of water and the spirit, he cannot enter into the kingdom of God. And he's talking to Nicodemus who is in fact a believer.

So first of all, there is seeing it. Secondly, there is entering it to enter the kingdom and they are not synonymous. One of the persuasive arguments for this is the statement of the Lord Jesus in Mark 10.15, truly, verily, I say to you, whoever does not receive the kingdom of God like a child will not enter it at all.

And you say, well, if salvation is synonymous with entering the kingdom, then it's not enough to believe on the Lord Jesus Christ and be saved. I've got to receive the kingdom to be saved, which is not the case. We could spend the next hour and a half going through all of the scriptures that establish the basis for salvation.

It is trust. It is belief in the Lord Jesus Christ. If you confess with your mouth the Lord Jesus and believe in your heart that God has raised him from the dead, you will be saved.

And so there is the core of the gospel. That was one of the interesting questions they ask us at seminary is what is the minimum information necessary that you must believe to be saved? And you say, well, Jesus died for my sins. It's not enough.

You have to believe in a living Lord to be saved. Believe in your heart that God has raised him from the dead. You're saved.

If you believe in a dead Jesus that never came back, you're not saved. But Jesus says not only in Mark 10.15, but the same statement is quoted in Luke 18.17. Whoever does not receive the kingdom of God like a child will not enter it at all. To receive it like a child, what does that mean? Well, first of all, if you're going to receive a thing, you have to know what it is.

It's not a present that is so buried in wrapping paper that you don't know what it is. But to

receive as a child, what does a child represent? When Jesus puts the child on his knee, suffer the little ones to come unto me and forbid them not, for of such is the kingdom. What does a little child have that a lot of us as adults have trouble maintaining? Humility.

God resists the proud. God gives grace to the humble. To receive the kingdom as a child is to recognize that it is a privilege to enter the kingdom and it is all of grace.

It is based on the work of the Lord Jesus Christ. And in the same way that we receive our salvation, the merit of the Lord Jesus Christ and his work on the cross in paying for our sins, in making us reconciled before God, this is your three R's. If you need to summarize the work of Christ on the cross, it doesn't exhaust it, but it summarizes it.

The main points are the three R's, redemption, reconciliation, and propitiation. It's like reading, writing, and arithmetic. You fudge a little bit to get the three R's.

Well, you fudge a little bit to get the three R's of the it's redemption, reconciliation, and propitiation. And each of them has a direction. Propitiation is toward God.

God's justice is satisfied. Redemption is toward sin. And the price of sin, the penalty of sin, is paid.

And reconciliation is toward us. We are brought before God as qualified and as justified. So to receive the kingdom of God like a child qualifies us to enter.

So you can be saved and you will see the kingdom. All of us here are saved. We will see the kingdom.

But the next step, will we enter the kingdom? Depends on whether we are looking at the work of Jesus Christ and its future implications and have the humility to live our lives in that light. This is Paul's argument, isn't it? Do you not know that we will judge angels? Do you not know that if you engage in these practices, you will not inherit the kingdom? That constant future beacon of light shining from the kingdom should engender in us the humility to live our lives in preparation. It takes humility.

You can't be self-satisfying. You can't be self-centered. You can't be the center of a pre-Copernican solar system where everything revolves around us.

We have to be Christ-minded. We have to be kingdom-minded in the true sense of that term. So Jesus tells us twice, and if it's repeated in these gospels, there's a reason for it to be repeated.

To enter the kingdom. Paul tells us later on in this very book, in 1 Corinthians 15, verse 50, Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Same thing he's talking about here.

That's the third level, to inherit the kingdom. To see it, you could be anywhere. To enter it, you have to be qualified to pass through the gate.

To inherit it, to possess it, you've got ownership inside. You can enter and visit all kinds of things. I gave you the example before of going to these mansions and places that you can tour, but you don't live there.

When they start looking at their watches, you've got to leave. Inheriting means you're there. I thought of that many times when I was at the downtown office building in Dallas, two or three of them, where you have a special card that operates the elevators.

If you have office space in there, you can go in anytime, nights, weekends, which I often did for computer work. Visitors during the day, they pass the security desk and they can come in and visit, but then they leave. You have much more possession when you've got your stuff and your office and you can go in as you please.

Those three levels, each one, of course, assumes that the previous exists. You can't inherit unless you're able to enter. You can't enter unless you can see it.

When he says here, do you not know that the unrighteous will not inherit the kingdom of God, he's talking to believers and these patterns of life. This goes back to this self-satisfaction. The things that he lists, we can usually clear ourselves of.

Fornicators, we're not fornicators. We're not idolaters. I haven't seen anybody with a little statue of Ashdod or Baal or Chemosh or anything like that.

Adulterers, homosexuals, sodomites, thieves, covetous, typically not. You can always say, wow, nice car. Somebody at Kong's Corner has got a Jaguar parked out there for sale.

I'm thinking, who in these parts ever had a Jaguar to begin with, much less maybe they took it out on time and now they're having to sell it. I don't know. But there's a Jaguar at Kong's Corner.

I thought that is the most incongruous thing. It'd be like going to Highland Park in Dallas and finding somebody selling a 24-foot travel trailer with the window shades falling off or something. I mean, it just doesn't belong.

So covet, we're usually able to avoid that. Thieves, we're not breaking and entering. Drunkards, it's possible to overindulge in almost anything.

But this is talking about habitual practice. This is, you are known as this thing. It's one thing that somebody got drunk and got sick and rude the day and said, I'll never do that again.

If you're a drunkard, you are known for this. It's a pattern. It is a label that attaches to you.

All of these are this way. Revilers, this might be closer. I've often thought that some of the talk radio people, as conservative as they may be, are revilers.

They just always find the worst and talk about it to where you can't, you got to turn your radio

off or you turn their program off or whatever. It's just, I get so tired. So this person literally can do nothing right.

They kick their dog, they beat their wife. I mean, you would think listening to some of the, I just can't listen to them. Ever since the long ago days, Rush Limbaugh was interesting to me when he first began.

But this constant teardown, teardown, teardown is grinding. And I think for a believer, if we were to do that in our personal converse, it would be being a reviler. It doesn't say that what you're reviling doesn't need reviling.

It just says you're a reviler. That's all you talk about. Extortioners will not inherit the kingdom of God.

And such were some of you. And then three things happened. You were washed.

You were washed. Some people have tried to attach this to baptism, but it really doesn't work. This is not, you know, Peter says, baptism is not the washing away of filth from the body.

It is the answer of a conscience toward God. And this is baptism of the Holy Spirit. But he says, you were washed, you were sanctified, you were justified in the name of the Lord Jesus and by the spirit of God.

These are products of that salvation decision that allows us to see the kingdom. You were washed. You were freed from the bondage of sin.

We are no longer slaves to sin. You have been freed. Doesn't mean you can't walk back and act like a slave.

After the civil war, you know, they freed the slaves, but a lot of them had nowhere to go. And they, I'm free, I'm free. And they'd run off and then realize there's nowhere to go.

There's nothing to do. We've got no land, no property. Everybody is against us.

Many times they would go back and say, can I come back? Because I've really got no other option. Paul says, you have been given this option in the name of the Lord Jesus Christ and by the power of the Holy Spirit, there is no good reason to go back and serve sin and be a slave to it. You were washed, meaning you were cleansed from the filth that it attached to you.

You were sanctified, which is you were set apart. The chain is broken. The bond has been dissolved and you're apart from it now.

You've been washed. You've been absolved of all its effects and its power. You have been separated from it, sanctified, and you were justified.

Not only, remember the direction of the three R's at the cross? That is toward you and toward

sin. And then toward God, you are justified. Justification is in the eyes of God.

You are now heirs to a new relationship, a new service, a new opportunity. In the name of the Lord Jesus and by the Spirit of our God. So now we come to our passage for this morning.

Verse 12. All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

This is the center of the merry-go-round. This is the head of the octopus. Paul has talked about the man with his father's wife.

He's talked about taking people to court. He's talked about fornication and adultery and thievery and covetousness and all of these other things that formerly characterized their life. And what is the theme? What is the common binding element in all of those? They gratify self.

They are products of the self-centered life. Paul says, look, it isn't that any of the satisfactions of life, now he's not saying that wrong things are lawful. He's not saying that list that he just gave, being a drunkard is okay, or being a thief is okay, or being any of these other things is okay.

Not at all. He says, and the word lawful is interesting because the word in Greek for law is *nomos*, and there's no variation of *nomos* here. This is *ex esten*, and it literally means that it's okay.

There are things that are okay, especially in moderation. The pleasures of life, being happy and enjoying things is okay. One of the better translations of the New Testament is by Kenneth Wuest.

He's got word studies in the Greek New Testament, and it's a set of volumes, and then he's got an expanded translation. He hasn't ever treated 1 Corinthians, I don't think, in detail like he has some of the other books. But in his expanded translation, he has in brackets, all good things are allowed.

Allowed is really the best translation for this word. It doesn't mean lawful in the sense of the law of Moses so much as a more universal moral law. And so a good translation of this word in Greek is allowed.

All things are allowed. As an example, sometimes it is used for the law, and that's why they translate it lawful. In Matthew and other places in the Gospels, when Jesus would do something on the Sabbath, they would say, is it lawful to heal on the Sabbath? That's in Matthew 12, verse 10 and verse 12.

And Jesus says, of how much more value is a man than a sheep? You know, you would pull a sheep out and protect it from harm on the Sabbath. Therefore, it is *ex esten*, it is allowed, it is lawful to do good on the Sabbath. You're allowed to do something good on God's day of rest.

The cases where it's not specifically referring to the law, John 18, 31, where Pilate is talking to

the crowd about the Lord Jesus. And Pilate says, you take him and judge him according to your law, the law of Moses. And they reply, the Jews said to him, it is not lawful for us to put anyone to death.

Well, that's not the law of Moses. That's the Roman law. It's not allowed.

We are not allowed under Roman law, *ex esten*, which by the way is E-X-E-S-T-I-N. So sometimes it's translated not seemly, not appropriate, not right. In 2 Corinthians, Paul is talking about how he knew a man upwards of 14 years ago who was caught up to the third heaven, caught up into paradise, and heard inexpressible words, which it is not lawful for a man to utter.

Well, there's nothing in the law that says, if God ever catches you up to heaven and you hear people talking, you're not allowed to say what they said. It's not allowed. He was told, just as John in Revelation, when he hears the seven thunders, he says, do not write.

He was not allowed to write that down. So that's what it means here. So when it says all things are allowed for me, what is he saying? He's not saying sin is allowed for me, evil is allowed for me.

But he's saying among those things that are allowed, and the shading of this comes across better in Greek than it does in English. It's difficult to get a good English translation. But one way you could say this is, of all of the allowable things, while they are allowed, they're not all good to do.

He's talking in the realm of allowed things. He's not saying everything heinous is allowed. He's talking about all things that are lawful.

Not all of them are helpful. Not all of them are up building. And the word helpful here is with.

So to bear with, we have that phrase even in English. Well, bear with me. Maybe I'm doing something that's not easily tolerated, but if you will bear with me.

And he's saying all things shouldn't be borne with. Even if it's allowed, it's not going to be helpful. Then he repeats himself.

All things are *ex esten*. All things are lawful for me. All things are allowed for me, but I will not be brought under the power of any.

So this is really helpful. And this is at the core of the argument. He's going to talk some more after this, just like he did before this, about things that there is a way that seemeth right to a man.

I will gain pleasure. I will gain justification. I think this is something I should do, something I should be a part of, something I should spend my time or my effort or my assets, my resources on.

And it may not be a prohibited thing. There's nothing that says you can't do this. There's nothing to say I can't be a model railroad builder.

My folks got me a little model railroad when I was a kid. I thought it was fascinating. Electric little engine going around, varied the speed, little barns and houses, and a whole little scenario.

My dad built a table and had this whole thing with a tunnel, and the thing went around in a kind of a double eight, and it was great. And there's nothing that says you can't have model railroads. I have a lot of model railroads, but there are two restrictions.

And the restriction is not, is there a law against it? And Paul has already taught the Corinthians like he taught the Galatians, you are free from the law. They said, well, great. Down to the temple prostitute I go.

Down to the table of gluttony and drunkenness I go. Down to my same gendered friend I go. Or down to rob the local ne'er-do-well merchant.

I'm going to break in and steal his stuff because he charges too high prices. They justified all kinds of things saying, well, if we're not under law, we can do what we want. He says, look, there are things that are allowed, but the way you judge them is not, can I find a rule against it or not? Here are the criteria.

Is it sum pharaoh? Is it something that my fellow believers are going to be burdened with? Are they going to have to carry a load because I do this? This leads in the direction of making a stumbling block, but it's less than a stumbling block. If it burdens others, it may be allowed, but some things create a burden. Not all things are burden-free to others.

All things that are permissible, but I will not be brought under the power of any. If I find myself sort of compelled, I'm starting to get a little addicted, I have to buy, you know, every gauge of model railroad and set it up. I have to use resources and time that ought to be devoted to my wife or my family or my job or my spiritual life, but I'm just obsessed with this thing and I'm under its power.

It has sort of taken over my life. If anything takes over our life and throws it out of balance, when judged from a spiritual perspective, Paul says you can't do that. You can't be brought under the power, even if it's an allowable thing.

I'll never forget, and mom will remember this, but we were in a church in Tulsa years ago and a man stood up and was sort of giving his testimony, a really fine man, tall, athletic, and he was a tennis player. And he was talking about this concept and he said, you know, I enjoyed playing tennis so much and I realized one day that tennis had taken over my life. I just, all I could do was think about tennis, play tennis.

It was John Martin. And he, what's wrong with tennis? It's a great game. But he just, he found himself imbalanced in it.

That's what Paul is talking about here. All things are allowed, but if they are not helpful, if they throw us out of balance, your justification and your rationalization isn't going to work. One such rationalization is in the next verse.

You can say, well, why can't I be a gourmet cook and cook for myself and just be obsessed with food all the time? The next recipe, the next variation on a theme, oh, couscous and oregano and all of these other things, grapeseed oil. Now we have the foods of the world that are available to us. And every time you go to the vegetable section, I remember they had some kind of a, it was the ancestor of the grapefruit.

I like grapefruit. But there was some kind of a thing that had a real thick grind. And they said, oh, buy this.

It's called like a poupon or a pom-pom or something. A what? Pomelo. Yeah.

And they said, this is the ancestor of the grapefruit. And I thought, well, you know, let's go back to the source. It'll be great.

It was terrible. And they only had them for a couple of weeks and nobody liked them, I guess. But, you know, food for the stomach and the stomach for food.

This is a rationalization. He's quoting the Corinthians. Well, if I'm not supposed to be promiscuous, why did God give me a body that's capable of promiscuity? If I'm not supposed to eat food, why did God give me a stomach? Food was made for the stomach and my stomach was made for food.

And it's allowed. It's okay. It's natural.

This is the common argument now. Well, it's natural. You know, birds do it.

Bees do it. Monkeys in the trees do it or whatever. And they justify all kinds of things.

They justify the sodomite and homosexual deal on the notion that it's observable in nature. Well, it's natural. It's a part of our, you know, we can't help it.

And there are justifications for this. Just because you can do a thing, just because you are equipped for a thing, doesn't make it helpful. Doesn't make it something that isn't going to overpower you and take control of you.

So that's his criteria, food for the stomach, the stomach for foods. God will destroy both it and them. And again, this is a variation on the theme.

How has Paul been putting a stop to these previous self-indulgent arguments? What has he been saying? Do you not know about the future? Do you not know about the kingdom? Are you not looking ahead? Are you just myopic and short term and so localized in your thinking and in your viewpoint that you're not looking ahead? I saw where they have a new feature on the Uber

cars that are supposed to drive themselves. And one of them ran over a lady and she was a pedestrian crossing the car, just flattened her and killed her. And they said, hmm, how did that happen? And so now they've gone back and they've added thermal imaging to the computer program so that if something is warm, it's more likely to be something it shouldn't run into.

And so they're teaching the car to look ahead and avoid making mistakes at short range, like running over human beings. And if it had the thermal imaging, that would have prevented this accident. So Paul is saying your argument about it being natural, food is for the stomach and the stomach is for food, which stands in for all of these things, doesn't look ahead to the fact that the food and the stomach are going to be gone.

When the kingdom comes, there's going to be an upgrade. There's a new body and we'll be like the angels. And evidently there's a whole different system and you don't have food for the body and the body for food.

God will destroy both it and them. It is the stomach and them are the foods. Now the body is not for sexual immorality, but for the Lord and the Lord for the body.

They're saying, look at my short term justification. Paul is saying, look at my long-term justification because the body has been purchased by God. It's an interesting concept.

We think, well, Jesus redeemed our souls. The Lord Jesus redeemed our bodies as well. And it's going to be Paul's argument here and his argument about care for the body, sanctification of the body, purity in bodily things is a salvation argument.

Because you were saved, your body is not yours to do with what you like. And in the same way, marriage. Once you are married, the man's body belongs to the wife.

The wife's body belongs to the husband and the wife is not free to do what she wants with her body in the promiscuity realm. And the husband is not free to do what he wants with his body in the promiscuity realm because there is a covenant and there is possession. Well, Paul's argument here is you're not free to engage in polluting activities with your body because your body has been purchased by the Lord.

It's not something we think of. We're ready to admit and glory in the fact that we're redeemed in our soul and our spirit. But this body argument kind of comes at us sideways.

So we're going to pause here and take our break. And when we come back, we're going to move through the remainder of chapter 6 here and see how he draws a big circle around the octopus. And he says at the center, do you not know that inheritance in the kingdom is what is at stake? And that's his heavenly argument.

That's his future argument. His present argument is you cannot do in the present what you have been doing for these two reasons. First of all, there is a future where things are going to be different.

And secondly, there is a present reality in terms of God's possession of us. So we'll see that when we come back from the break.