

1Corinthians 18-05-06a

Well, good morning, this is Sunday, the 6th of May, 2018, and we're going to continue our study in the book of 1 Corinthians. We'll be doing a quick review of the middle of Chapter 6 and then moving into Chapter 7. Let's take a moment as we begin to ask God's blessing on our fellowship and our study to cultivate the ministry of God's Holy Spirit, ensure that we are susceptible to His ministry of the Word to our hearts. Father, what a blessing it is to gather with believers who share an enthusiasm and an appreciation for Your Word and for the relationship that we have with You through the Lord Jesus, to share appreciation for Him and recognize the tremendous sacrifice that He made on our behalf and the ongoing benefits that we receive in Him and through Him from You.

We thank You for the challenges and tests that You have put in our path. We thank You for Your mercy and grace in our times of failure and falling short. You lift us up and set us on our feet.

You place us on solid ground and give us the opportunity to resume our walk and pursue that calling that takes us ever higher, forgetting those things which are behind and pressing toward that high calling in our Lord Jesus Christ. We thank You that You not only call us to that and point us in that direction, but You equip us and give us the resources and the provision necessary to make it happen. We know that a part of that is Your Word and as we look at this portion of it this morning we ask that You will bless it to our hearts, that each one will be encouraged and motivated and that all of us will have a clearer view of our situation, our opportunities, our challenges and that we can make use of all of these wonderful grace provisions to be those who move toward maturity, who reflect Your glory and bring credit to the work of the Lord Jesus on our behalf.

We pray these things in His name, Amen. Well, as I said, we're going to take a quick summary of this part of 1 Corinthians and one of the reasons we need to do it is it is easy to dismiss. It's easy to say, well, these were the Corinthians.

They had this body-to-body contact problem where there was promiscuity, there was adultery, there was fornication, there was idolatry involving temple prostitution and that's not my problem so I can kind of sit back and let this part pass by. And what I want to point out is that this is applicable for us because it is just an example. Abraham was called to sacrifice Isaac.

Well, I'm not called to sacrifice my child so I don't have to look at the example of Abraham climbing Mount Moriah and raising the knife. We understand that his challenge and his test was emblematic. It was something that we can see and substitute many other things for in our own lives and our mountain to climb and our test of faith in seemingly risking everything to be faithful may take a completely different form but those principles and those doctrines are the same.

Well, think of that when you look at all of this pornia in Corinth. Pornia was the problem in

Corinth and specific kinds of pornia and they are detailed here. So we saw, and let's just begin in the middle of the chapter at verse 12, in chapter 6 verse 12, all things are lawful for me.

And that really ought to have quotes around it. This is what they are saying in Corinth. Well, you know when Paul was here he said we are not under the law but grace and the rules don't apply anymore.

So then this grace was essentially being abused and they were separating and saying the spiritual life is what counts and what I do with my body doesn't really matter. So it's okay to commit fornication. It's okay to commit adultery.

It's okay to go down and visit the temple prostitutes. It's okay to engage in these lawsuits and try to gain material advantage because that's all stuff in the mundane physical world and my spiritual life transcends that. It's above that.

And so Paul's essential argument is and this applies to us even though we don't typically have challenges in these areas, these areas of promiscuity and so on. But the principle is and what Paul argues here in a nutshell is we are an integrated whole. We are body, soul and spirit.

We are what happens in the flesh and in the daily life impinges on and is inextricably connected to the spiritual and our spiritual life impinges on and is inextricably connected to our circumstantial life, the decisions we make, the way we spend our time, the activities that we pursue, the goals and values and all of our daily life can't be divorced. This would particularly apply if you were kind of a Sunday morning Christian where you dress up and go down to church and sing songs and everything's sanctified and holy and you open your Bible and there's prayer and you do the whole God thing on Sunday. But then all of that kind of goes back in the closet and on the shelf and well, Monday morning I'm back at work and back at work, it's a Donnybrook.

It's the Civil War. We're fighting battles here and there's people out to get me and undermine me and I'm out to get them and undermine them because they started it and everything in terms of I represent the Lord Jesus Christ on this earth, I am part of his body gets lost in the maelstrom and the onrush of circumstance and Paul says not so. So he quotes their phrase, well all things are lawful.

Why are you telling me I can't play around and have these different expressions of promiscuity? Well, because you're governed not by rules, that's true. All things are lawful in the sense that you're not bound by restrictions in many areas of life. This isn't something you can take to the bank and say murder is okay, adultery is okay, all things are lawful.

What he's talking about is in the realm of doubtful things. I saw a book title one time, Doubtful Things in Corinth. That was a Bob theme book years ago.

Things where there's debate about whether it's right or whether it's wrong. Nobody debates that murder is a crime, not to mention a sin. Nobody debates that breaching faith is a crime,

not to mention a sin.

Nobody debates that something that's debatable. People say well I know I made you a promise but something happened I couldn't keep it. And there's debate about whether or not you need to keep a commitment.

You say I'll be with you till death do us part and then you change your mind. Well, there's debate. Is that ever right? Is it sometimes right? Is it never right? What is it? Well, there's debate.

There's uncertainty. And so in those areas people say well there's There's no regulation that forbids this. I don't see any scripture that says I can't play video games for 72 hours straight.

There's no law against that. There's no law that says I can't buy the most expensive car that the loan company will lend me money on. There's no law that says, and then we have all of these indeterminate things.

And Paul says, sure, there's a great swath of life for which there is no rule. And therefore, you argue, well, if there's no rule against it, this is like, you know, kids try to use this argument. Well, you didn't tell me I couldn't.

You know, you said don't leave the house. You didn't say I couldn't sit on the roof. I didn't leave the house.

You know, you said don't play with matches. You didn't say I couldn't use the propane match, the butane match. You said don't play with matches.

You didn't say I couldn't start a fire. And, you know, this rule-based approach. So by way of review, let me just give you four quick points.

First of all, as Paul argues here, all things are lawful, but not all things are helpful. Remember, sum ferro, to bear with, to put a shoulder under somebody else's load is the idea, to support and encourage others. And so it's actually a higher requirement because it's one thing to go look up the rules and say, well, I don't see a rule that says I can't, you know, put tinfoil in the microwave.

That's not in the manual. It doesn't say put in tinfoil, so I think I'll do it. It doesn't say I can't put the cat in the microwave.

You know, it says don't put in certain kinds of plastic, but it doesn't say I can't put, you know, this strange thing. So it's lawful because it's not prohibited, but it's not helpful. It isn't up-building.

So we are bound not by law, but by discerning in two areas, and he gives those two areas. Is it helpful and does it bring me under the control of something other than God's power? We are supposed to be not controlled or filled or drunken with alcohol. That should not be a

dominating influence.

It shouldn't be the obvious thing that defines me at this moment. Oh, look, he's drunk. You know, there are obvious signs that you are being, whatever you want to say, controlled by, influenced by, hampered by, debilitated by, led astray by alcohol.

The signs of drunkenness have been known for millennia. Be not drunk with wine wherein is excess, but be filled with the spirit. Drunkenness is a debilitation.

It is a loss of function. It is a diminishment. You lose inhibitions.

You lose judgment. You lose coordination. You lose consciousness.

Drunkenness, being filled with the spirit, moves in the opposite direction. You gain ability. You gain insight.

You gain clarity. You gain wisdom. You gain fruitfulness and usefulness and the opportunity to be a blessing to others.

They move in opposite directions. Don't be pushed down. Be lifted up.

Don't be suppressed and inhibited. Be enabled and empowered in the true and lasting sense. So we are to be bound not by law, but by the discernment that sees what is beneficial to others and what does not take us over.

And anything that takes us over as believers, to the extent that it takes us over, it elbows out God's word and God's spirit. How does the power of God come into the life of the believer? It is the spirit of God and the word of God, right? Dozens of times we've reviewed that. Well, what elbows that aside? What occupies my thought space to the exclusion of the Holy Spirit and the word of God so that I am insensitive to others? I am not doing what I should or I'm doing something I shouldn't.

I'm not taking them into consideration. I am being a stumbling block. I am not available.

Sometimes it's just making ourselves unavailable. Well, sorry, I'm busy. And so we have to examine ourselves in that light and not just say, well, there's nothing that says I have to do this or nothing that says I can't do that.

We are constantly refreshing and reprocessing our environment to see if my current thinking and behavior conforming to this discernment? Am I a blessing? Am I in a position to be blessed? Am I part of a healthy and fruitful situation or am I subtracting and detracting from it? So that's number one. All things are lawful, but all things are not helpful. All things are not such that they won't take me over and subsume what belongs to God's word and God's spirit in my life.

Secondly, this idea of being an integrated whole. The Corinthians had the idea that, well, what I do in the body doesn't matter. This is the early signs of Gnosticism where they would divorce

the spiritual life.

I'm a spiritual person. In my mind, I'm holy. In my mind, I'm at peace.

In my mind, I'm happy. And the fact that my body is doing these things here, that doesn't really impinge. It doesn't matter.

And Paul says there is an inevitable connection. We can't disconnect our physical life from the spiritual, nor can we disconnect the spiritual from the physical. What we do matters.

We reflect what we think and who we are in what we do. Thirdly, again, the issue in Corinth was this promiscuity and its expression in several different ways. And it was, they used to say there was a real good word that kind of changed meaning and then lost its original.

You've heard the word voluptuous. And now it's usually in terms of a physical description, but being voluptuous used to be kind of a bad thing. It meant to be hedonistic, to be a pleasure seeker.

And you can see how its meaning evolved over time to apply to other things. But originally, someone who pursued a voluptuous life was a pleasure seeker, a stimulation hound after certain things that engage the lust of the flesh and the lust of the eye and the pride of life. And this is where you get the greed and the lawsuits and the envy and the coveting, the thievery.

All of these things that are mentioned in this context come from what used to be subsumed under this idea of the voluptuous life, just sensual. And in Corinth, that issue prominently expressed itself in the realm of fornication, adultery, temple idolatry, and these interpersonal relationships, whether across genders or in the same gender. And how do you universalize that? You can say, well, let's not do all of those bad things in that area of life.

But what does the voluptuous life do? Again, it is out of keeping with blessing others. It is out of keeping with being in subjection to the word of God and the spirit of God and being available for God to use for his purposes. Because if you're busy pursuing your own agenda, you're not available to be of service to accomplish God's agenda.

And we're an all-volunteer army. And we can walk away and be AWOL just like they can in the service. And I may go back in one of these days and watch, I've forgotten a lot of the details of my favorite movie example of that, which is the Donald Sutherland, Telly Savalas, Clint Eastwood, I think, Kelly's Heroes, where you've got all of the equipment, you've got the uniform, you've got the means, motive, and opportunity to prosecute a war and help win it.

But instead, you find out there's gold in a bank in this war-torn town, let's go get that. And so we're supposed to root for these guys as they try to get this gold out of the bank instead of what can we do to save lives and help win this important war? Well, it's a very good figure for being distracted. In Corinth, they were distracted by sex.

We can be distracted by that or any one of a number of other things that soak resources, take time, draw attention, end up putting us under the control of something because you start thinking, well, when's the next time I can do X? Or how can I make sure I've got enough resources to do that? Or get myself into that environment or on that side of things and pursue it and engage in it and enjoy it. And it's almost to the point where you say, well, maybe we just shouldn't do that at all. If I'm watching too much television, maybe I should just throw the TV out.

Setting a bad example for the kids, I'll just yank the TV out by the cord and the antenna and put it in the alley to be picked up and we just won't have TV. Well, that's where we go this morning. That's what our passage is going to address.

So our final point of review here is, okay, I get it, I'm not bound by rules and I can't excuse myself by an appeal to, well, there's no law against that or I'm observing the spirit of it, just not the letter. I get that. I need to weigh what I do and how I invest my resources of time and energy and whatever else I've got under these two general concepts of I shouldn't be controlled by anything to where it is taking bites out of what I should be and do as a believer.

And secondly, am I being a benefit and a blessing and available to God to be of help to others or not? And that ought to be the defining criteria. And you say, well, be a blessing to others. Well, let's break that down.

What is it to be a blessing to others? Am I a blessing to my child if I take them and spank them? It depends. If it's for the right reasons and done in the right way, that is a blessing. Train up a child in a way that they should go and when they're old, they won't depart from it.

Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him. And there is a time where that is a blessing. There's other times where it's abuse.

And so again, there's no rule. If, you know, spare the rods, spoil the child, that's the law. Well, you can't measure by that.

Is it a blessing and what kind of blessing? And the picture that Paul gives here when he's talking about joining your members with a prostitute and do you not know that you're members of the body of Christ, you remember all that from last time? What is our fourth point of review here is that the kind of blessing has to do with continuity. We are a connection. We are a conduit between other people and God, specifically the Lord Jesus Christ.

We are connected. When he makes this argument about how can you take the body of Christ and join it with the prostitute? We are connected to the Lord Jesus Christ. We are connected to God himself.

And so what we touch and what we impinge on and what we spend our time on brings the opportunity for speaking the truth in love, contact with the divine. We should be God's representative. We should be the body of Christ on this earth.

Jesus Christ went about preaching and doing good, healing, being a benefit, steering people in the direction of the light. And that's what we are here to do because he's not here to do it. We are here in his place.

And so when we view ourselves in that light, why would you dead end that opportunity with somebody who is committed to the opposite? And when you go to a harlot of any kind, whether it's a harlot wife and it's adultery, whether it's a harlot girl and it's fornication, whether it's a harlot temple prostitute and it's a part of that, you are taking the opportunity to bring Jesus Christ and the light of God into a situation and you're dead ending it into a solid brick wall. You're not going to convert the prostitute. You're not going to shed the light of Christ in that situation.

You can't say, well, let me go in among the sinners and I'll try to shine the light as I join them in their sins. It makes no sense. And that's essentially Paul's argument.

We are a conduit for light and blessing. We are the representatives. We are angelic in that sense.

We are God's messengers of truth and light and life. And to waste time and divert resources and opportunities into these self-serving dead end things destroys that continuity. You cannot be that wire that connects the current to where it needs to go.

So in that area of discernment, when we're trying to figure out, well, is there anything I should stop doing or anything I should start doing since I'm not bound by law, but I'm in the grace mode here and I'm in discernment mode. There's continuity from what we do to Christ. And so what we do reflects on him.

And is my identity here, is my activity here, is the impression I make and leave with others, is this reflecting Jesus Christ? Is it consistent with what Jesus Christ represents, who he is, the salvation that he offers, the connection to God that he has made as the one mediator between God and men? Am I a fit representative? Would you like the United States to send an ambassador, say to North Korea, who's an incorrigible drunk and playboy, and he's going to compromise himself in all kinds of situations when he goes to North Korea. And they're looking at him saying, so this is the United States? Look at our impression we leave in the Middle East. They see our movies.

They see how our girls at the mall dress. They listen to the music. They hear the filth that's in a lot of the lyrics of songs and the obsession with sex and everything related to it that's in our entertainment.

And is that a fit representation of what we like to think America was founded on and what it ought to represent as a godly nation? Well, that's a good parallel as we look at ourselves and say, am I a fit representative? Am I a good ambassador for Christ? Do I represent what God wants to portray and communicate and make available to those who are looking for the light

and want to be drawn to God through the Lord Jesus? Am I, is what I'm doing and what I'm choosing consistent with that? So that's really the gist of this whole section. We don't have to say, well, boy, sure glad I dodged that bullet and I don't go to the temple prostitute and I'm not promiscuous and I'm not committing fornication or adultery. I'm off the hook here.

Not at all. That's just the specific example in Corinth. Our mode of thinking has to be this criteria of measuring what we do, judging ourselves so that we are not judged.

And it has to do with discernment. Who am I and why am I here? And is that goal of the cross? You remember the cross points upward to God and across to our fellow man, both believer and unbeliever. And we think about the cross when we discern.

Am I being a blessing? Am I creating opportunities for people to grow, to come to Christ, to be impressed with what God can do in a life? And am I representing the power of God or am I representing the power of something else, controlling me? Well, boy, you get that internet in your house, look what it does to you. You get that TV in your house, look what it does to you. You join that hobby, you go into that club, you start embarking in that direction or exhibiting that behavior.

And that just soaks up all your time. Yeah, that's a full-time job. That's like being a dairy farmer right there.

You're just constantly messing with the cows. It's all you can ever think about. Well, that has to be our spiritual life, not something else.

So to flesh this out in the little bit of time we have left here in our first session, you look at what he says and gives as examples. You remember up in verse nine, he said, do you not know that the unrighteous will not inherit the kingdom of God? This is 1 Corinthians 6, 9. Do not be deceived, neither the pornia types, fornicators is how they translate it, but pornia is really sort of the heading for all of these things. Idolaters, adulterers, homosexuals, sodomites, thieves, covetous, drunkards, revilers, extortioners, none of them are going to inherit the kingdom.

And such were some of you. You can almost translate this, and some of these things you were. Not everybody had them all, but some of you were some things and some of you were others.

But you as a group used to be under the control of one or more of these things, but you were washed, you were sanctified, you were justified in the name of the Lord Jesus and by the spirit of our God. Verse 15, skip down. 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 harlot? Thinking about that continuity, am I going to associate my Christian faith with this particular activity in this immoral and deleterious way? And am I going to drag that into my spiritual life and those who are believers in my periphery? Am I gonna drag them into that? You know, it can make it extremely difficult for fellow believers if somebody goes down one of these roads and now people are having to say, well, when do I go and be reconciled? How long do I try to maintain

fellowship and try to, you know, hate the garment spotted by the flesh, but, you know, try to save, you know, save some by pulling them out of the fire.

At what point do I say you're a heathen and attack the collector and push you away? You create all kinds of problems for others when you go down one of these roads and get in this situation. Do you not know that he that is joined to a harlot, verse 16, is one body with her. The two, he says, shall become one flesh.

You're supposed to be body of Christ and instead, and that's in the spiritual sense, instead in the physical sense, you're joining your body to evil. And it's just like the being drunk with wine. That's a physical debilitation instead of a spiritual enablement.

And Paul says, you know, in another place, be not drunk with wine wherein is excess. This is the same thought expressed in really sexual terms. And so to see a parallel and to flesh this out a little bit, flip over to Colossians chapter three.

Galatians, Ephesians, Philippians, Colossians. If then, this is verse one, Colossians 3.1, if you were raised with Christ, seek those things which are above where Christ is sitting at the right hand of God. This is another way of saying, use your discernment.

Don't rely on skating around the rules. Set your mind on things above, not on things on the earth. Not the downward connection to the harlot, but the upward connection to the body of Christ.

For you died and your life is hidden with Christ in God. This deleterious and downward dragging connection to the earth has been severed. We died with Christ in this spiritual sense.

We've been freed from that slavery. We've been disconnected from that. Not disconnected so much that what you do in the body doesn't matter.

That was the abuse of this teaching in Corinth. But we are free to pursue higher calling. When Christ who is our life appears, you also will appear with him in glory.

Therefore put to death your members which are on the earth. So what is Paul doing here? This is a balancing of the doctrine that he taught in Corinth. That they said, well, if I put to death the body, then what the body does doesn't matter.

He says, no, you need to disconnect your body from these evil things. But that doesn't mean what you do with your body doesn't count. It still does.

So put to death your members which are on the earth. You have already died and your life is hidden with Christ in God. That's what they used to call experiential truth.

That's positional truth. Our position is in heaven, citizenship, united with Christ in eternity. That's positional truth.

But the reality right now, experiential truth, is that we have to make that real in experience. And that means to put to death. You know, it's odd.

If I already died, why have I got to put something to death? That's the difference between filling with the spirit and drunk with wine. If I am filled with the spirit, then I need to cut off the drunken overexposure to alcohol. And notice the list here, fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

How many of these did we see in the list in Corinth? Pornia is the same. And the planexia, the greed, the idolatry, covetousness is the same. The uncleanness is the same.

Because of these things, the wrath of God is coming upon the sons of disobedience. The wrath of God is coming because of these things. You yourself once walked in these when you lived in them, but now you are to put off all of these.

And in Colossae, they had some different problems. It wasn't, you know, there's a large promiscuity problem in Corinth. They had a lot more mental attitudes and issues among the Colossians.

So put away anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another since you've put off the old man with his deeds and have put on the new man. He calls them to put this off a few verses earlier.

And he says, and once you have done that, this is what you will no longer do. Because you have put off the old man, you're going to put off all of these mental attitude and sin of the tongue expressions of it. Verse nine, do not lie to one another since you have put off the old man with his deeds and have put on the new man who is renewed in knowledge according to the image of him who created him.

This is why there's such an emphasis in a Bible church on the Bible. Because we are renewed, our new man is fed, is energized by daily contact with God's truth. How do we keep our physical body energized? We stick food in there, food that's nutritious, food that's upbuilding and helpful, food that provides the vitamins and minerals and proteins and all of the other things that we need.

The new man is renewed in knowledge, God's knowledge, spiritual truth, speaking spiritual things among spiritual people, the righteousness of God revealed from faith to faith. It almost literally is food for the new man. And the new man is gonna be weak and anemic without that food.

So if we feel like we're, like our physical passions are strong and our spiritual resistance to them is weak, you need to stop feeding one and start feeding the other. And this, it's been a huge problem. I've mentioned this before, they talked to us about it in seminary, in ministry among pastors and ministry professionals, quote unquote, with pornography.

You feed the old man that stuff and you sacrifice what you need to be feeding the new man. And you can't just give this guy a snack and give this guy a six course dinner. If you feed the old man, he is gonna overwhelm the new man every time.

You gotta cut off what feeds the old nature and concentrate on what sustains and strengthens the new. It's very clear. And remember when Paul in our chapter is saying, food for the stomach and the stomach for food, but God's gonna cause them both to perish.

This is part of the thought. The physical man with his passions and his needs, well, you know, it's natural. I have needs.

Well, those needs are just gonna increase if you keep feeding them. Have you ever looked at somebody that's got a serious obesity issue, that there's some sort of a real problem there? It's one thing to be heavy. It's something else to be morbidly obese.

And when you look at them and they sit down to a meal and it's six of what any normal person would eat. And it's sort of a circular problem. The more you eat, the bigger your stomach gets and the hunger you get and the bigger you get.

And it's just a vicious cycle. And to break the cycle, you have to break that feeding pattern. And this is why there is a time to separate and a time to treat not just people, but places and things like a heathen and a tax collector and keep it over there.

Touch not the unclean thing. If you're gonna work with somebody who has a problem with that, you can try to save them, but don't get soiled by their garments, by what they've clothed themselves with, hating the garments spotted by the flesh. Some save with fear.

You've got to be extremely careful because that stuff spreads. I love this bleach cloth they have at the door to the store. When you get your shopping cart, I will almost not go into a store if they haven't got that or if they're out or I'll go ask the greeter lady, you're out of Clorox wipes and they'll drag out another box because that stuff spreads.

And now with the exotic, strange, bizarre, mutant, drug-resistant bugs that are around, you don't know that somebody with some weird thing that they got coming over on a plane from some godforsaken place hasn't sneezed on that cart or their kid didn't or they put some leaky diaper child on there. You don't know what's been on that thing. And I hate the cart spotted by the flesh and I will wipe those things down every time.

And I'm pretty insanely healthy these days. So, put on the new man, verse 10 here in Colossians 3, renewed in knowledge according to the image of him who created him. If your eyes are on Christ, you're gonna know whether your image is conforming or not.

Love that is sacrificial towards self and beneficial toward others. Love suffers long. Love is patient.

Love is kind. Read what's coming up in our 1 Corinthians 13. This is where Paul is heading, by the way, in what he's saying now.

Love is not physical. Love is how you treat others, not activities you engage in with their bodies. So, that's chapter three.

As the chosen of God, verse 12, holy and beloved put on tender mercies, kindness, humility, meekness, long-suffering, bearing with one another, forgiving one another. If anyone has a complaint against another, remember the lawsuits in Corinth, even as Christ forgave you, so you also must do. Remember, Paul said, why not let yourself be wronged? Forgive them, forget them, move on.

Tangle yourself up before unbelievers. Above all these things, put on love, which is the bond of perfection. Let the peace of God rule in your hearts, to which also you are called in one body.

There's your formal connection to Corinthians. You are called in one body. You wanna talk about bodies and what bodies ought to be doing with and for each other? This is the body you concentrate on.

It is the new man, it's the spiritual man. It is the fellowship of the body of Christ. That's the body to focus on.

Let the word of Christ dwell in you richly in all wisdom. This is an expansion of what we saw earlier that the new man is nourished by. Teaching and admonishing one another in psalms and hymns and spiritual songs.

Singing with grace in your hearts to the Lord. Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him. And what you end up with here is the upshot in verse 24.

Knowing that from the Lord you will receive the reward of the inheritance. What did Paul talk about in Corinthians 6? Do you not know that those who practice these things will not inherit? But verse 23, whatever you do, do it heartily as to the Lord and not to men, knowing that from the Lord you will receive the reward, the inheritance. For you serve the Lord Christ, but he who does wrong will be repaid for what he has done.

Wrath of God coming on the sons of disobedience, and there is no partiality. Well, keep in mind that peace of God ruling in your hearts. That's gonna show up when we come back from the break in our next chapter, because when we come back, we're gonna start 1 Corinthians 7. But you can see the connection.

It is one piece, it's one fabric, this set of doctrinal truths expressed in 1 Corinthians 6 and moving into 7, and what you have in Colossians 3. We don't have time to look at it, but I would encourage you when you reflect back on this as I know you are going to, so that you feed the new man this coming week. Recommended reading, Romans chapter 6. Write it in the margin,

Romans chapter 6. Recommended reading, Romans chapter 8. Recommended reading, Ephesians chapter 4, verses 17 through 32, pretty much the last half of that chapter, and then the first half of Ephesians chapter 5. Think about what's in 1 Corinthians 6, think about what we've just seen in Colossians chapter 3, then read Romans chapter 6, read Romans chapter 8, read Ephesians, the last half of chapter 4, and the first half of chapter 5. And you will see this idea in three-dimensional beauty. In all of its variegated splendor, detailed, easy to see application, easy to understand and make use of.

Don't miss these chapters. If you don't do anything else between now and next Sunday, please check out these other passages. I would love to cover them, but I'm on a mission to get through 1 Corinthians in my lifetime, so you need to read them.

Please read them, please look at them, and put them side by side with what we've seen in just these two. I give you Colossians 3 as an example. You know how to go through it and see those connections.

Watch for the vocabulary words. You're gonna see the same uses of *porneia*. You're gonna see the same ideas of covetousness.

You're gonna see the same idea of body connection and of continuity between the connection that we should be reflecting is the one with Christ that shines light on the world, not the one to the world that bleeds darkness into the body of Christ. That's the idea. Let's pause here and take our break.

When we come back, we will start our next chapter in 1 Corinthians.