

Ephesians 14-08-24b

We resume our study, our sanctified study of pornia in Ephesians chapter 5 and verse 3. And the distillation of what we covered in the first session is that the essence of the problem, the reason pornia is such a prohibition and is so negative and is made prominent as a negative command in scripture, the reason God comes out against it is not the details of what the physical act entails. It is what it represents in terms of attitude. Pornia is first, foremost, and fundamentally an attitude.

It is the expression of an attitude. And the attitude can prevail well beyond any context where the mundane action involved occurs. Remember, Jimmy Carter got famously reminded of this after he got interviewed by Playboy.

Remember when Jesus said that you can commit adultery in your heart? That's what Jesus is talking about. It is the attitude that exists. The fulfillment and expression in the mundane material world is just a consequence.

It's an afterword. It is a concomitant. The sin occurs, the problem occurs, the difficulty, the issue is the attitude of mind.

And why is it so? What's wrong with having some fun? What's wrong with being gratified? It is antithetical to love. It is what love is not. We are called to be like God.

How did this chapter begin? How does this new section in the letter begin? Therefore, be doers of what you have seen God do. This is another accusation that's made to people who want to try to mock Christianity or Christians, like to say, well, what kind of a psychopath God is it that demands glory and demands worship and wants everybody to kowtow to Him? You can hear the echoes of the satanic attitude coming out in this, that there's something wrong with God because He demands worship. God, first and foremost, is a God of love.

God is love. God so loved the world. Walk in love as one who does what we have seen God do.

And we saw God do this in the person of Christ. The essence of who God is, the fullness of deity in bodily form is Jesus Christ. So this is the usual satanic falsehood and the devil's deception to try to caricature God as a selfish, demanding, sort of cretinous God who just says, well, worship me or I'll throw you in the lake of fire.

It isn't that at all. God has bent the fabric of space and time and come as near the edge of His own essence and has come as near to violating His own righteousness as He can possibly go to effect our salvation, to rescue us and to bring us to Himself. It is the biggest thing that has ever happened.

Our salvation is a bigger miracle than the creation of the universe, than scattering the galaxies in the infinitude of the space in the universe, of the incredible complexities at the microscopic and

sub-microscopic level, the sub-atomic level, the atomic level, the molecular level, the design and beauty of everything that's done in life diminishes biological life, diminishes to insignificance next to what God did to achieve our salvation and the motivation for it and the means of it and the expression of it is love. That's what God is. That's who God is.

It isn't in God's interest to tolerate sin and evil and it's not the best thing for Him. It's a stench in His nostrils. Always has been, always will be.

But God doesn't immediately vaporize anything that violates His standards. Lucifer didn't vanish the moment He said in His heart, I will be like, oh, didn't get to finish that thought. Just vaporized, standing in the throne of God.

Lucifer has his first sinful thought. I will raise my throne above the stars of God. I will be like the Most High.

I will ascend. I will, I will. The five I wills.

And he was still standing afterward. Eve ate the fruit. In the day thou eatest thereof thou shalt surely die.

The sun went down on that day and came up the next day. And for days and days and days, for hundreds of years thereafter, didn't Adam live to be 900 odd years old? Why? God, not in His own best interest, tolerated imperfection, tolerated disobedience. Found a way to work it together for good at His own expense, by means of His own sacrifice.

That's love. Pornia, fornication, unfaithfulness is by definition not love. People say, oh, no, the reason we're fornicating is we love each other.

No. I mean, yes, that's your working understanding. But the reason Adam ate the fruit is because he loved Eve.

And what was the problem with that? Anything wrong? Husbands love your wives. Christ loved the church, gave Himself for it. Adam sort of gave Himself for Eve in the sense that, well, she failed, so He joined her in that.

So what's wrong with that? Isn't that kind of the same rationale? What's the problem? This is a human idea of how love is best expressed. If you genuinely love someone, first and foremost, if you genuinely love God, you're going to put Him first. Secondly, if you genuinely love someone else, you're not going to commit fornication with them, because that's not in their best interest, or yours.

Not to mention, and the context that Paul puts this in, it is not in the best interest of the community. You two might together have a mutual admiration society and a mutual gratification club composed of the two of you. And what you've done is merge your selfishness and you've

combined your self-interest and your self-centeredness at the expense of the community around you.

There is family involved. There are potential, when you're young, there's potential offspring involved. There is harm.

And this isn't, by the way, talking about in the abstract, two godless atheists off in the San Fernando Valley somewhere fornicating. We're not talking about that. This is believers.

This is in the household of faith. This is in the community of Christ, the body of Christ. And hasn't he spent the last four chapters talking about in Him, in Christ, you are members one of another.

We are united. We are all in this together. So guess what? If you decide to participate in fornication, by definition and inescapably, you are affecting the rest of the body of Christ.

You can't not do so, because by dint of salvation, you say, well, you know, I really like fornication. I guess what I ought to do is just not be saved. Then I can just have a free license for doing whatever I want.

You know, if that's the level at which your intellectual function operates, go be warm to be fed. You know, if in this life only you have hope of gratification, you are of all men most miserable. Go be miserable on your own time.

We're talking about people who appreciate the Lord Jesus Christ, who love God and are called according to His purpose. And here's the thing, fornication, pornia, of any type, well beyond, hey, we're having fun together behind closed doors, any unfaithfulness that puts self-interest first, self-gratification first, I want to get mine, you are by definition not thinking with the mind of Christ. The mind of Christ is not in you.

And you are harming the community. You are doing despot to the spirit of grace. You are shaming the Lord Jesus Christ, treading underfoot the blood of the covenant by which you were sanctified.

You are holy. You are showbred. And you're jumping off the tray into the dirt and still expecting to be carried into the holy place, and it's not going to happen.

And what happens to the rest of the bread on the tray? It's incomplete. It lacks. You are taking away the function of your spiritual gift.

You're taking away the blessing that God intended to give the rest of the body through you, because you're more interested in pleasing yourself than you are in looking out for the interest of others, and first and foremost in honoring God in heaven and the Lord Jesus Christ, your Savior. Oh no, I've got to get this satisfaction and gratification. I am fulfilled.

I am happy. We have a good time. We go off by ourselves.

It doesn't hurt anybody. That's the lie. It's a lie.

It's an exponential lie if you're unsaved. And it is a lie if you're in the family of God, if you're in the body of Christ, and you choose to put yourself first, you're harming. It's the opposite.

It's the antithesis. This is why verse 2 and verse 3 are juxtaposed. It's either or.

It's black and white. There's no maybe. There's no sort of.

There's no, I can blend these. I can weave it together. No, you can't.

You are either walking in love as Christ loved us, gave Himself for us as an offering and a sacrifice to please His Father in heaven. How much fun is the cross? You've heard all of these wild fantasies about Jesus and Mary Magdalene. Do you think the potential existed for the Lord Jesus to just say, hey, I'm incarnate.

Why don't I just do all the stuff incarnate people do? Let's maximize the fun. It's blasphemy. You just start getting nervous even thinking the thought, much less hearing people try to float this as allegedly actually taking place.

Oh, yeah, Jesus and Mary Magdalene had a family, you know, the Da Vinci Code or whatever. It's all this nonsense. But think about it.

Was that a potential? Was it possible? Do you think there were women who would not have willingly accommodated the Lord Jesus if He had decided to enter into some kind of physical relationship? Of course. And He did not. Why? Where would your salvation be if the Lord Jesus had done that? Do you think He was tempted in that area? I'm here to tell you from the Word of God the Lord Jesus was tested in all points like as we are.

Do you don't think there wasn't a woman or two who had kind of a goofy idea of what it meant to please the Lord? Wanted to please Him physically? Wanted to please Him, you know, oh Lord, you know. Yes, there were women who threw themselves at the Lord Jesus Christ in a misguided fashion and He did not take up the offer. Why? If He had done that for five seconds even in His heart, He's no longer qualified to be the sacrifice.

Everybody in the world is no longer saved. The Lord Jesus denied Himself temporal pleasures, heavenly pleasures of infinitely greater worth and grandeur for us. Walk in love as Christ loved us in the way that He loved us with the thinking and the understanding that guided Him in making an offering and sacrifice of Himself on behalf of us.

You think, well, what's the upside for me? Let's say I do that. I wear some kind of hair shirt and become some sort of celibate, some kind of Amish, no fun, no makeup, no parties, no movies. I

was going to walk around, you know, glum and hang dog all the time.

Seriously, if we do not understand by now, and I mentioned this on Friday night briefly, people have plumbed the depths and scaled the heights of what's available in terms of pleasure in this life, in the secular realm, in the materialist, mundane world. There's people who have got all the money and all the opportunity, all of the fame, all of the adulation, anything you could ask for in this life, they have had it all and have taken their own lives because they got to the end of it. I saw some movie one time where a guy sailed off into the ocean and was going to get away, and he hit the wall because it was all fake.

His life was a movie or something. I don't remember the details of that. I think I've seen the end of that like four or five times.

I don't know how it starts. I just thought it was kind of a cool image. This guy's, I'm free, I'm free, and somebody starts a fake storm and it doesn't stop him and he slogs on through.

I think it's Jim Carrey. Then he gets to the end and it's just a fake wall. He's like, you're kidding me.

And if that's where the movie stopped, it would really be a great illustration. It's like, ah, you know, but I think he finds a little door and goes out and then he finds the real world. Well, to me, it makes a great illustration because in this life only, you're in the fake sea with the fake storms and the fake horizon, and it is the Lord Jesus Christ who is the way, the truth, and the life into reality, into the genuine eternal opportunities for the kind of happiness that you can never grasp for yourself.

It is a gift of God. It doesn't come from works. It doesn't come from self-interest.

It is transcendent and it is eternal. Why would you constantly pursue what you can't keep when by God's grace and through the gift of God, you can have something you'll never lose? You just have to be incredibly short-sighted and again, incredibly self-centered to not be able to see the tremendous example the Lord Jesus Christ gives us here. Walk in love as Christ loved us.

Gave Himself, offering a sacrifice. What does the Bible say about that whole deal? Emptying Himself, took on the form of a servant. Why did He do it? For the glory that was set before Him, He endured the cross, despising the shame.

And where is He now? Do you think the Lord Jesus would rather be sitting under some withering olive tree somewhere saying, well, you know that Mary Magdalene, we sure had a good time back when? Or do you think He would rather be in glory at the right hand of the Father, crowned, having brought a host of us to eternal life with Him, with all of the future potentials of eternity open before Him, the head of all things to the church. He is crowned with glory and honor. The essence and the character of His Father have been made manifest.

The angels are worshiping. All of us have been given eternal life. Or would He rather be under a wilting olive tree saying, well, you know that Mary, we sure had a good time.

I mean it's absurd. And yet that's the kind of decision we in our short-sighted, self-centered, human viewpoint often make. We sell our birthright for a mess of pottage.

Stew smells good, let me have it now. Worry about the other stuff later. And Esau later on sought the blessing carefully with tears, it says in the King James, and it wasn't there.

Some of the passages I researched in looking up Zarah and so on in the Word of God mention the Moabites and the Ammonites and how they are prohibited from ever participating in the worship life of Israel. No Moabite or Ammonite is ever allowed into the assembly, ever, perpetually, and it tells why. And it has to do with a Pornia which is emblematic of them.

They were conceived in Pornia and each of them then reflected that nature in the way they treated Israel. It says they didn't give you bread when you were coming out of Egypt. And they hired Balaam to tempt you into idolatry, you know, Baal-peor, remember that? They are emblematic of that because Moab and Ammon are the products of Pornia, the actual case, with Lot and his two daughters, but then they didn't cast off that nature.

They had the opportunity to enter in like others into relationship with God, but instead they rejected it. They were a curse to Israel in their own interest. Moab hires Balaam, you know, King Balak, you remember that whole thing, curse Israel? Not going to happen.

And you remember when Israel was coming out of Egypt and the Ammonites, they asked for, they are related, you know, Lot and Abraham, and they come in and the Ammonites not only don't help them, they almost become allies of the Egyptians in being a curse. And God says, you never let a Moabite or an Ammonite in the assembly ever. They represent in their origin and in their function, Pornia.

Well I don't have time to review all of that. I could spend weeks on this concept, but look at this first set. Remember now there are three lists here.

We are trying to figure out what does it mean to walk in love. I want to do this. God is giving me an imperative and I don't want to just be, you know, playing some more Beatles songs and trying to have a happy attitude.

I want to know how to do this. Well, there is a gut check. Do I do what I do because it pleases me and I rationalize it and I dismiss any and all other arguments because I like the way it sounds in the space inside my own head? Or do I do it because I recognize that I am part of something larger than myself, something better than myself, the body of Christ.

I am a child of God and what I do inevitably affects my fellow believers. It's inevitable. It is

inescapable.

And that carries with it an opportunity, which is a responsibility. It's two sides of the same coin. Heads is opportunity.

Tails is responsibility. It's all one thing. One doesn't exist without the other.

Opportunities also entail responsibilities. You have the opportunity to have children. Children are a responsibility.

You have the opportunity to take a good job and get a big check. The job has responsibilities. Opportunity, responsibility.

The opportunities that are ours in Christ come with a responsibility and there is a qualifier. If patience is going to have its perfect work in us so that we can be perfect and complete, lacking nothing, what is patience? Patience isn't, wow, I've got everything I ever wanted. How much patience does it take to enjoy everything you ever wanted? What is patience? Patience is putting up with something that is not ideal and not necessarily gratifying.

Well, you're hungry, child, but we're not done shopping yet. Got to finish buying the groceries. Got to take them home.

Got to unload them. Then I can make your supper. Be patient.

But I'm hungry. Why can't I just rip open the bag of Cheetos here and eat them? Trust me. I know what Cheetos do to your digestion and I don't want to see that today.

So sit still. I know you're sitting in a carton full of food, but you got to wait. We'll get home.

We'll do things the right way and you'll get a nutritious, beneficial meal that hits your system at the right time. You'll digest it. You'll be strong and healthy.

You'll be fit for the future. I won't be cleaning up messes. You won't be cranky with a bellyache and gas and all the rest of it.

Trust me. I know what's best for you. And yes, you're sitting in a cart full of food, but I am telling you, don't open it and eat it.

Be patient because what happens with you affects people beyond you, child. There's a household in which you dwell and when you get cranky, when you get a bellyache, when you have digestive disquietude, it affects a lot of other people. Be patient.

Your immediate gratification is not the most important thing. Let patience have its perfect work in you that you may be perfect and complete lacking nothing. Notice when you're patient, what is the end result? You lack nothing.

Every potential is fulfilled. You don't end up on the short end of the stick if you have impatience. If you jump the gun and say, I really want a son and Sarah's not popping one out, let's get Hagar going here.

That'll fix it. Why is Ishmael, why is all of the descendants of Ishmael on the earth today? Because Sarah and Abraham got impatient and got ahead of God. That's how that happened.

If they had been patient, God told Abraham, you will have a son and he did. But he had another son first that is the son of impatience. Let patience have its... It's made so much sense.

Look at the world. The world does this. It's not harmful.

It's a good thing. Handmaids have them all the time. That old handmaid thing, look at what happened in Jacob's family.

If he had been patient, do you not think that God could have arranged to have the 12 tribes a different way than by four different mothers? How did that work out? How long did the United Kingdom last? Verse 2 and verse 3 are a set. Don't just think, oh, well, fornication. Hey, you know, follow the rules.

Don't, you know, no hanky-panky going on here. That doesn't even begin to touch what's going on. And there's a lot of us for whom, you know, that whole thing isn't a functional area of failure.

That's not something that we're likely to fall into where it's just not a... It's not like, oh, gosh, you know, if I'm not careful by the end of the day, I could have become a fornicator. That's not typically the problem. And we tend to dismiss the warning.

Well, that's not a problem for me. I'm already married to the love of my life. What's the problem? You young people, you pay attention to that verse 3. I've got that nailed.

No, you don't. And here's why. It's much bigger.

You see the concept? If you allow the attitude to creep in, well, you know, I'm basically living for number one here. And I'll rationalize it. I'll justify it.

He says, look, that's why it's first in the list. Do you seriously think fornication is the worst sin? Why isn't murder number one here? If we're talking about bad sins, why isn't, you know, some horrible thing first? Why would it be pornia? Because that principle is the symmetrical opposite of love. It is what love is not.

And love is what pornia is not. You are either operating in the humility that looks at the interests of others, God first, and then fellow believers in the body. What is the emphasis of this letter? You're in the body.

You are members one of another. You are one in Christ. You are in Him, in Him, in Him, in Him.

Guess what? In Him you can't be a fornicator without causing repercussions throughout the body. You defile the body of Christ. So pornia and all uncleanness, anything else that would defile, or covetousness.

We'll cover these other two next time. Let it not even be named among you. Circle among you.

This whole idea, I think, gets lost sometimes. People say, well, you know, we're all, you know, puritanical, straight-laced, you know, you can't even be in the same room without a chaperone. We'll make sure this fornication thing doesn't happen.

You missed the point. Let it not be named among you. Because when it is named among you, it affects that group.

It has a negative, deleterious, cursing effect on those you are among. You're not among those in splendid isolation. You're not an island.

You and your little partner in crime are not an entity unto yourselves. When you're a believer in the Lord Jesus Christ, as you ought to be, and if you're not, heaven help you, you've got way bigger problems than this. But when you're in the body of Christ, ye are not your own, you were bought with a price.

Glorify God in your body. Glorify God in your body. What you do makes a difference.

Let it not be named among you. That's the issue. It's not the details of the act.

It's the attitude that says, me first. I've got this figured out. It makes sense to me.

I like it. I justify it. That's the horror of it.

That's the sin of it. And that is the disqualification of it. Because turn with me quickly now.

It's our last passage, a couple of passages. Go over to the book of Revelation, chapter 21. If you remember, those of you who went through this long study in Revelation, chapter 20, Satan's bound for a thousand years.

You have the Millennial Kingdom, Gog Magog at the end, the great white throne judgment. You see that in the end of chapter 20, verse 11, great white throne, him who sat on it. Books are opened.

Everyone is judged according to their works. See gives up the dead. Death and Hades give up the dead.

Everyone is judged according to his works. Verse 13, verse 14, death and Hades are cast into

the lake of fire. There is no more place of temporary separation and there is no more loss of existence.

Death and Hades are cast into the lake of fire. That means that's the end of them. They are no more.

There is no potential for their return. Death isn't going to come crawling out of the lake of fire, pat out the flames and start having people die anymore. Hades, which is the sort of conceptual place of separation is gone.

There is no more separation. Anybody that continues to exist is somewhere in the presence of God. Now there is near presence and far presence, but you are somewhere in God's domain.

There is no domain that is not God's domain. Hades is a domain of separation. Death is separation.

Those things are gone. There is no such thing as that separation anymore. So anybody that is now in the future domain has to be qualified for the presence of God.

Well there are degrees. There are shades of that. And there is two basic delineations.

There is a demarcation in the eternal future. You are either in the city or you are out in the new earth. New Jerusalem descends out of heaven and lands on the new earth.

Now what's bigger? The earth or a city? Little earth, big city? Physics tells you that's not going to work. Big earth, little city. So where do you think most people are going to be? In the darkness which is outside.

Not you, not me. Why? You are a fool if you are going to be content to be in the darkness which is outside. People out there aren't saying, well gee, dodged the bullet, didn't have to go to the lake of fire, it's really okay here.

What are people doing in the darkness which is outside, figuratively speaking? How did Jesus characterize those who are in the darkness who have been cut in two and apportioned their inheritance with the hypocrites? How does Jesus characterize how much fun they are having out there? Weeping, wailing and grinding their teeth. Don't think, well you know, not so bad, still saved. Being in the darkness which is outside is not a good thing if you are weeping and screaming and grinding your teeth.

And Jesus said by comparison that's what it's like being in the darkness which is outside. You don't want that. What do you want? Chapter 21, verse 1, new heaven, new earth.

First heaven, first earth passed away. There's no more sea. That's again a place of separation.

You sail out on the sea, you are separated from those on the land, it isn't there anymore. Of

course the wicked are like the troubled sea. All of that is gone.

But what I want you to see is down in verse 4, God wipes every tear from their eyes. No more death, no more sorrow, no more crying, no more pain for the former things have passed away. Is this universally pertinent? I thought Jesus said there is weeping, wailing and gnashing of teeth in the darkness which is outside.

And yet here it says God wipes every tear from their eyes. From whose eye? Did I skip a couple of verses? Read verse 2, I John saw the holy city, New Jerusalem, coming down out of heaven from God prepared as a bride adorned for her husband. Is the whole new earth the bride adorned for the husband? No, it's the New Jerusalem.

So who's in the New Jerusalem and who's not? Those who qualify to be the bride that he might present it to himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish, that's the New Jerusalem. Loud voice says behold the tabernacle of God is with men. Is the whole new earth the tabernacle of God? No, the New Jerusalem is the tabernacle of God.

The tabernacle of God is with men and he will dwell with them the people in the city and they shall be his people, the ones in the city. God himself will be with them and be their God, those in the city, in the tabernacle, in the New Jerusalem with a citizen card to get you in the gate if you ever decide to go out and visit the poor souls outside. And God will wipe every tear from their eyes.

There will be no tears inside the New Jerusalem. There is no more death, sorrow or crying in the New Jerusalem. Context, context, context.

People say, oh well if I can just manage to hang on and get to heaven everybody will be happy over there. No more tears, no more pain, no more death. Notice death.

There is no death in the New Jerusalem. It doesn't say what happens outside. Former things have passed away.

Then he who sat on the throne said behold I make all things new. He said write for those words are faithful and true. He said to me, these words are true and faithful.

He said to me, verse 6, watch now, it is finished. Ring a bell? It is finished. It's a bracket.

It begins at the cross when it is finished. It ends at this point when salvation is fully and truly accomplished. It is finished.

It is finished. I, the Lord Jesus Christ, am the Alpha and Omega, the beginning and the end. I will give of the fountain of the water of life freely to him who thirsts.

Who has got access to the fountain of the water of life? Inside or outside the city? Inside. Inside. Who has the right to the tree of life? Inside.

Where do the overcomers of Revelation 2 and 3 dwell? Look at verse 7. He who overcomes shall inherit all things. I will be his God, he shall be my child. In the city.

Now I ask you again, do you want to be in the city or out of the city? There's very little description of what's happening outside the city until you get to verse 8. The cowardly, the faithless, the abominable murderers, the porne, the porne, those who engage in porneia. Is this important for us to understand? Is it important for us to learn to walk in love and then to do it? Yes, because if we don't, we are by definition engaged in porneia and this is the destination. Sorcerers, that's addicts, idolaters and all liars, those who didn't put away the deception, shall have their meros, their part.

This is the word that's used by the prodigal son when he says, Father, divide to me my meros, my inheritance from your goods. No inheritance. None of the things described as pertaining to those who live in the New Jerusalem.

You're outside. These are those who didn't have the courage to live the Christian life. They're not courageous.

They're cowardly. They are faithless. They are an abomination.

This is anything in the Bible that is labeled as an abomination. I think you know some of the things on that list, things that are labeled abomination. Death penalty in ancient Israel.

By the way, a daughter in Israel who played the harlot in her father's house, death penalty, to be stoned with stones. If she's the daughter of a priest, not only is it death penalty, but she is then burned with fire. Why? The picture of sanctification, the picture of what defilement takes place.

It isn't that, well, that daughter had too much fun. She's got to go. No, she defiled her father's house and that's why she has to go.

It's the effect of her action on the surroundings. The daughter of a priest, why does she get burned with fire? Because the consequence of her action not only affects people in Israel, it affects the priesthood. The sanctified function of worship in Israel has been corrupted and defiled because she was more interested in gratifying herself.

This is the essence of pornia. I put my own interest ahead of anybody else. I will not deny myself anything if it makes sense to me and if I like it because it's me first.

It's not God first. It's not believers first. It's not the Apostle Paul saying, I have the right to lead about a wife, but I don't because I know I'm a more effective apostle if I'm not encumbered with family responsibilities.

I can travel. I can stay. I can preach.

I can sustain myself with tent mending. I don't have the necessary obligations of support for a family. I would love to have a family, but in the interest of those that God has sent me to as an apostle, I don't.

That's Paul. That's the Lord Jesus Christ who for the joy that was set before him endured the cross and despised the shame and in the end doesn't come short in anything. He lacks nothing.

He's seated at the right hand of the Father. He's far above everything. He has everything.

He just had to be patient. This is the mind that ought to be in us. This is what Paul is talking about.

The alternative, you choose pornia instead, take the mess of pottage, you're going to be outside and your portion is going to be in the lake which burns with fire and brimstone, which is the second death. One of the overcomer promises back in Revelation chapter 2 is, he who overcomes will not be harmed by the second death, won't lose inheritance. If you're an overcomer, you have a sure and permanent inheritance that will never be taken from you.

But if you let pornia get in there, you can lose it all. And I see no provision for recovery. I see no recovery from this.

It doesn't say you'll be out there a while and then you'll learn your lesson and come in. It is now or never as far as the scripture presents it to us. So this is a no kidding serious portion of scripture we're looking at.

Pornia had better not even be named among us. And this is why the community of believers, the local church and assembly has a responsibility to separate from those who engage in this kind of thing. Because it is harmful.

It is a cancer that has to be cut out. And the assembly has a responsibility to separate from someone who willfully engages in a pattern that qualifies as being named pornia. That's why you don't have homosexuals in your church.

That's why you don't have people who are openly living in sin in your church. You can't. You're sacrificing on the altar of expediency and short term gratification eternal things.

The Lord Jesus didn't do that. And thank God He didn't or we wouldn't be saved. And we are to walk as He walked.

We are to love as He loved. We are to think the way He thought. And that is God first.

The benefit of the believers in our periphery first. And if that means I give up something, surprise

that's what a sacrifice and an offering is. Let's close here in a word of prayer.

Father thank You for the truth of Your Word. Thank You for how clearly You express to us the realities of this life and of the life to come. We pray that God the Holy Spirit will illuminate these truths as we look at our own path and our own circumstances.

And we can see clearly where the decision points are that are a distinction between serving ourselves, pleasing ourselves, gratifying ourselves, and walking in love as the Lord Jesus walked and left us an example. We pray these things in Jesus' name. Amen.