

## 1 Corinthians 6:12-20 – “Glorifying God With The Bod”

We’ve made it a thing these days to boast in the Dad bod. It seems a lot of Hollywood stars are not afraid to let things go and just allow gravity to take over. I would like to think I was one of the earlier proponents of the Dad bod, but it’s evident many of you here have beat me to it.

Today, we don’t need to talk anymore about the Dad bod, but we are going to talk about the God bod, and more so, glorifying God with our body.

You see as Paul continues in this chapter, he’s already told the church that sexual immorality is wrong, but now he’s going to explain why it’s wrong. Now, it would be enough just to leave it at: ‘all fornicators, adulterers, and homosexuals (as he mentions in vs. 9) do not inherit the kingdom of God.’ That’s all I need to hear to know this isn’t something I want to mess around with. But Paul is going to take us further now in this theme of sexual sins to share why these things are so wrong.

### 1. The Body Belongs to the Lord – 6:12-13

**6:12 - *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.***

Now regarding these sins, the Corinthians had a couple slogans they would use to justify their actions. The first one was: ***all things are lawful for me***. Paul would repeat that one in 1 Corinthians 10:23. Since they saw themselves free in Christ, they thought they could do whatever they pleased without penalty. *We have liberty*, they would say. But that liberty must never be a license to sin.

Though we have a wonderful liberty today in Christ, God’s law still stands. We are free ***from*** sin, but we are not free ***to*** sin.

Regarding our freedoms and liberties today as Christians, there are two people to consider:

- 1) Ourselves – we are not to be brought into bondage or slavery of sin. Though we are not under law, Paul would say, ***all things are not helpful***. You could go and follow after something that was permitted, but you could find yourself becoming entrapped by it. You will be in bondage to that which you crave. Christ died to make you free, so be sure you stay free.

2) Others – We need to be sure that the things we have liberty in do not cause other people to stumble.

**1 Corinthians 10:23–24**, *"All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. <sup>24</sup> Let no one seek his own, but each one the other's well-being."*

Someone here might have a real liberty to go eat at McDonalds whereas another person in the church might think that's the worst thing they could do for themselves. *Don't they care about their well-being? Don't they know that's the devil's food!?* But these aren't matters of sin, just stupidity.

The early church wrestled through believers eating pork. Wasn't this an offense to God? No, it was an offense to the pig! But they had freedom now in Christ to eat pork. But, if someone is struggling over this, be careful you don't flaunt your freedom in front of others that might cause them to sin.

**6:13 - *Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body.***

The second slogan the Corinthians would use is: ***foods for the stomach and the stomach for foods***. The Corinthians would reason by saying, *when I'm hungry I eat*. There's a natural drive and impulse there that's just a part of our DNA. Food goes into the stomach, and the stomach is made for this purpose. They would reason that there's really nothing bad about this, it's a natural drive and function of the body. But they would reason in this same way when it came to matters of sex. They would say: *When I desire sex, I'll just go and fulfill that*. They would say these are all just natural and temporal appetites we have. ***God will destroy both it and them***... It's all going to fade away and it will have no lasting detriment to us spiritually. This was the argument being made.

- Now true the stomach is for food, and God will one day do away with the body and its physical cravings. But the body was never intended for sexual immorality. And it was something people in Corinth were having a loose view on. They figured what was done to the body didn't impact the soul or spirit. It had no bearing on their relationship with Christ.

But Paul makes it quite clear that our bodies do matter. Not so much with what we do **to** our body, but rather what we do **with** our bodies.

Our bodies are not to be used for sexual immorality but they're to be used for the Lord!

Our bodies are to be lived for the glory of God. We're to pursue His purposes and not our own. And Paul interestingly says that the Lord is **for the body**. He desires to abide in us. The great mystery mentioned in Colossians 1:27 is that we have *Christ in us, the hope of glory!* He wants us healthy and functional that we might be able to serve Him well. We're called to *present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service* (Romans 12:1).

So let's be sure we're not abusing our bodies in a way that will hinder the work the Lord can do in and through us.

## 2. The Body is to be Joined to the Lord – 6:14-17

**6:14 - *And God both raised up the Lord and will also raise us up by His power.***

Our bodies are not our own to do with as we please. They are God's creation, and He will one day raise up our bodies, and we'll be given a glorified body.

The contrast that is being built here is that God will destroy both the stomach and food, but He raises up both the Lord and our body! Our bodies are not temporal like food for the stomach. We are created eternally. Though these bodies are wasting away, they're going to be resurrected and restored.

**6:15-16 - *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? Certainly not! <sup>16</sup> Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh."***

As the Corinthians thought the body was nothing and you could do what you wanted to satisfy it, Paul says, *hold on! Are you not aware that your bodies are members of Christ.* We are linked to Jesus.

And Paul again deals with this area of fornication. How can someone who is connected to Jesus be connected to sin.

- In Corinth there was plenty of opportunity to be engaged in sin. As mentioned previously, in Corinth stood the temple of Aphrodite – the goddess of love and beauty. As an act of worship to this false deity there were 1000 temple prostitutes that would come down into the city each night and make themselves available to people as an act of worship to Aphrodite.

If a believer went to a prostitute, they were joining Christ with this harlot.

- The act of sex is two people becoming one. That's why it's reserved for marriage. God's not trying to be a kill joy, there is something dynamic that happens in that act that is more than just sex. It is a fusing of two people in body soul and spirit. It's a tragic thing that this area of intimacy is typically the first thing to go when the marriage relationship begins to have struggles. And yet it's this act that brings people together as one.

Paul goes right back to Genesis to show that this is the purpose of God in marriage right from the beginning. That two people through marriage will **become one flesh**.

“This is the ideal that judges all the rest of Christian sexual ethics in the Scriptures. That is what is behind every prohibition in this area. Why should not men sleep with animals? Why is adultery wrong? Why are homosexual practices wrong? Why is pre-marital intercourse wrong? Simply because there is no true oneness and therefore there should be no one-flesh either. And that is precisely what Paul is arguing here. The point is not that some Corinthian Christian was sleeping with a prostitute; Paul could just as easily have said, “He who joins himself to the good-looking housewife down the street” or “She who joins herself to the good-looking athlete down the stairs”. He says “he” because in Corinth it was men who tended to have double standards; and he says “prostitute” because in Corinth that was the particular problem. But the true problem was that there was intimacy without intention, and there was communion without commitment.”<sup>4</sup>

- “There may be excitement and enjoyment in sexual experience outside of marriage, *but there is not enrichment*. Sex outside of marriage is like a man robbing a bank: he gets something, but it is not his and he will one day pay for it. Sex within marriage can be like a person putting money into a bank: there is safety, security, and he will collect dividends.”<sup>5</sup>

When you join yourself to that which you should not be joined with, you are creating a bond with that individual.

- The word **joined** in the Greek (*kollaō*) means to glue or cement together. There is a fusing together that if done with the wrong individual creates a

<sup>4</sup> Prior, D. (1985). *The message of 1 Corinthians: life in the local church* (p. 102). InterVarsity Press.

<sup>5</sup> Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 589). Victor Books.

union of polar and spiritual opposites. As a believer engaging in an immoral act you are bringing Christ into that act. It ought not to be.

**6:17 - *But he who is joined to the Lord is one spirit with Him.***

We have a higher and greater union to enjoy with the Lord. We become one with Him through our new birth. If we're joined to the Lord, we'll be one spirit with Him, and our spirit should be grieved with what grieves the Lord. We should also rejoice in what the Lord rejoices in.

3. The Body is to Glorify the Lord – 6:18-20

**6:18 - *Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.***

Because of the intimacy that sexual union brings in uniting two people together and the damage done when it is outside the confines of marriage, we need to flee sexual immorality. There comes a time when you just need to run away and don't look back.

- I think of Joseph and what he did when Potiphar's wife was hitting on him. Joseph high tailed it out of there. He didn't give himself a chance to contemplate the situation. Be like Joseph and purpose in your heart to live pure. (*"How can I do this great wickedness, and sin against God?"* – Genesis 39:9).

Notice what says, ***he who commits sexual immorality sins against his own body.***

Paul isn't implying that sexual immorality is a greater sin than other sins as far as right and wrong. But he is saying that sexual immorality has a greater destructiveness to it in that it involves the whole body, soul, spirit, and mind. As we said, this is two people infusing and intertwining their very heart, soul, mind, and strength. This is not just a sin that is done outwardly, this very much involves the whole person and is a sin that affects the body like no other.

- In a culture Biblically and presently that struggled with this, there is a damage that takes place as you share yourself with different people. You are losing a piece of yourself each time. It has a strong effect on the body; not only physically, but morally, emotionally, and spiritually too.
- Some believe that Paul may have had venereal diseases in mind here which come as a result of sexual immorality.



Either way, we see why God has put restrictions on sex. It's not to take away the pleasure of it, but to ensure the pleasure of it.

**6:19-20 - *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? <sup>20</sup> For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.***

We're the temple of the Spirit. Growing up there was certain ways we were to behave in church. It was sacred. The temple was sacred too. The priests had to go through rigid cleansing ceremonies just to enter into the temple. And only the High Priest could go into the Holy of Holies and only one day of the year. He has to be cleansed, the Holy of Holies was sprinkled with blood. It was a sacred, serious thing!

But our bodies are a temple of the Holy Spirit today! This is big!

- How many people would feel comfortable walking into church with a prostitute, or coming to church with some Jack Daniels? I've never seen that personally because I would say people know better. They're like, this is God's house, I don't want to defile this.
- But the same goes for our bodies. This is the Lord's dwelling! Earlier Paul had said in **1 Corinthians 3:16**, "*Do you not know that you are the temple of God and that the Spirit of God dwells in you?*" This is he spoke regarding the church as a whole, but now we see the personal aspect of that. Our body is the temple of the Holy Spirit. Why would we then want to defile our body in a way that grieves the Spirit?

***You are not your own.*** Our bodies are not ours to do with and treat as we like. We have been purchased with an incredible price. Jesus' very life. This being the case, let us glorify God through our bodies and with our bodies.

- If someone trusts you with something of value, chances are, you're going to be very careful and protective of it. You don't want the other person to think your irresponsible. We should be realizing the great trust the Lord has given to us with these bodies. It's a gift from Him that is not to be abused or taken lightly.

So, ***glorify God in your body and in your spirit!*** It's God's gift to you to be used for Him. And when you do, you will find the greatest pleasure and joy because you are functioning in a way you were created and redeemed for.