

I Corinthians Lesson # 13
The Church & Sexual Purity
Pentwater Bible Church
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A Discussion of Sexual Purity

The text continues with a discussion of the distinction between the Old Testament Mosaic Law and Christianity. The Mosaic Law clearly restricted the believer's behavior in many areas such as food. Certain foods were allowed while others were either restricted or forbidden. Since the New Covenant was initiated the believer could have much latitude in the choice of diet and other activities. One example is the rigid restriction on movement during the Sabbath. With the complete elimination of the entire corpus of the Mosaic Law (613 Laws) and replacement by the New Covenant, which Christ introduced at the Last Supper, the New Testament believer was free from all constraints of the Mosaic Law. Christ's Law, which is spelled out in the New Testament, becomes the operative imperatives for a Christian to follow. The Laws, which God wants us to adhere to, appears in the New Testament. Now for the Jews who were used to keeping the Mosaic Law, Christ offers them the option of doing so if they choose (Col. 2:16-17). It is no longer mandatory in the New Testament Church Age though. This is the freedom (liberty) that Paul speaks of in this book of I Corinthians. We have freedom from the specific binding tight regulations of the Mosaic Law. We will see the concept of liberty more thoroughly developed in I Corinthians chapters eight to ten. But here the concept is just introduced to refute the concept of Antinomianism. This heresy concluded that the liberty we have in Christ extended to the moral aspects of the Law as well as the ceremonial. In an incorrect syllogism it is stated in this manner:

1. The believer is saved by grace through faith in Christ (Eph 2:8-9).
2. All sins are forgiven, past, present, and future (Acts 13: 39; Titus 2:13-14; etc.).
3. When the believer sins forgiveness is available to the *repentant* sinner (1 John 1: 9; II Cor 7: 10).
4. This heresy therefore concludes the syllogism with an endorsement to go ahead and sin all you want because forgiveness has already been achieved through the grace of the Lord Jesus.

The question we must answer is: If this is not true why?

The syllogism breaks down because the truly repentant sinner *turns from* the sin. The unbeliever who may masquerade as a believer will continue to sin and appeal to grace for freedom from The Law. A second fallacy is that the moral Law did not get restated in the New Testament Law of Christ. It did! Only the ceremonial Law was not restated in the NT.

I Corinthians 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

Paul is again stating the cry of the antinomian; “ALL THINGS ARE OK (LAWFUL) FOR ME TO DO.” This had become a slogan of the Corinthians to continue sinning as if Christ permitted it under grace. The statement was *partially* true. While Christ had taken away the sins by grace all things were not good (expedient) for the Child of God to pursue. Some were still forbidden in the New Testament. Sexual sins continued to be in the forbidden classification. IT IS NEVER APPROPRIATE TO DISREGARD BASIC CHRISTIAN MORALITY AS TAUGHT IN THE NEW TESTAMENT FOR PERSONAL GRATIFICATION.

Beginning to address behaviors that were permitted under the New Covenant the text continues to demonstrate that we should not get caught up in any of them so as to damage our testimony. For those activities for which we have liberty we are not to become addicted. For those activities, which are permitted in the New Testament, we must not allow them to control us. Some examples where the Church falls down in liberty are in the areas of gossip, bitterness, an unforgiving spirit, and lust or withholding money from God’s work.

I Corinthians 6: 13-14 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power.

FOOD (MEATS) FOR THE STOMACH AND THE STOMACH FOR FOOD (MEATS), was an expression by which some Corinthians sought to justify their sexual immorality. They reasoned that “food” was both pleasurable and necessary. When they sensed hunger, they reasoned that food was eaten to satisfy the urge. So too, they argued, sex was pleasurable and necessary. When their bodies signaled sexual desire, they needed to be satisfied. But Paul drew a sharp line between the stomach and the body. The body in this context meant more than the physical frame; it referred to the whole person, composed of flesh (the material) and spirit (the immaterial). While we are on the earth the body is not separated from the spirit. Further the body will be resurrected to an immortal state at the first resurrection. The “body,” therefore, was not perishable but eternal and it was not meant for sexual immorality but for union with the Lord. The eternity of the body, the future destiny of the individual, was made certain by Christ’s resurrection. We will see this expressed fully in chapter fifteen. So an urge that comes to us is no justification to satisfy it! The homosexuals do this to justify their behavior. They reason that since they have an urge to do these abominations it is therefore normal and who they are. When a believer dies today prior to the resurrection he/she is separated from the body. The body goes into the ground awaiting the Rapture and Resurrection. The spirit goes to be with the Lord. So stomachs and food will pass away as the bodies die. Until the Rapture and Resurrection we are separated from our bodies and there have no need of food or a stomach. Later when the Rapture and Resurrection takes place we will be reunited with our bodies. It is possible at that point that we will once again be eating food since Christ ate after He was resurrected from the dead.

I Corinthians 6: 15-16 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

So too the work of the Spirit has affected Christians' present destiny and joined them to Christ. Could a Christian practice immorality without grieving Christ? Never!

The Two Harmful Categories to Us of Sinful Sex

The union of two people involves more than physical contact. It is also a union of personalities which, however transient, alters both of them Paul quoted Genesis 2:24 (The two will become one flesh) not to affirm that a man and a prostitute are married but to indicate the gravity of the sin.

Biochemical Bonding (Physical)

Some have studied the chemical nature of sexual intercourse. As a result there appears to be a point at which man and woman enter into a new relationship that is biochemically oriented toward *staying together*, geared toward their unity as a couple. Chemicals released during intercourse, such as oxytocin and vasopressin, which are called neuropeptides, introduce a unique effect that promotes a series of pair-bonding behaviors.¹ Furthermore, this primary exposure of the system to these chemicals seems to trigger a response that permanently alters body chemistry, and consequently behavior tendencies, making the pair more receptive towards their partner.² One could also say that

¹ Insel TR, Winslow JT, Wang ZX, Young L, and Hulihan TJ. "Oxytocin and the Molecular Basis for Monogamy". *Advanced Experiments in Medical Biology*. Vol. 395 (1995), pp. 227-34.

² Carter CS. "Neuroendocrine Perspectives on Social Attachment and Love". *Psychoneuroendocrinology*. Vol. 23, no. 8 (Nov 1998), pp. 779-818

the couple becomes bonded closer to each other. Once the bonds are established, the disruption of these bonds causes great distress.³ It is clear that the body favors the maintenance of these bonds and reacts unfavorably when they are broken. In displaying such responses, it appears that the biochemistry of the body associated with sexual union is optimally designed to be experienced within the context of an *intimate and permanent* relationship.

THE RESULTS OF THESE STUDIES ARE THAT WE TRULY BECOME *ONE FLESH!*

God designed us to be permanently bonded to one another or in secular terms monogamous.

A Secondary Aspect of the Chemical Bonding

Scientific findings suggest that tenderness expressed in physical, non-sexual affectionate touching is a bio-chemical condition for optimal sexual experience. The segment of our brains, which produce the feeling of euphoria such as having sexual intercourse, is also prone to building up tolerance to these effects. Such an effect triggers some individuals to spice up their sex lives by trying new or multiple partners, or other alterations that shift the focus of sex from love to pleasure in hope of attaining that same high again. However, females who readily have oxytocin available in their system (released by frequent positive person-to-person touching) are actually able to counter this tolerance mechanism naturally.³ Research indicates that the body is designed to be affectionately touched on a regular basis. Under the conditions of loving, regular touch – whether it is through holding hands, hugging, or cuddling – the body responds optimally to more intimate sexual expressions. Sex on a physical level is ordained toward tenderness, which is an important aspect of authentic love that contributes to closeness between a couple, as well as the continuation of *exclusive permanency*. Therefore it is important to refrain from frequent close touching of members of the opposite sex unless within a marriage or between family members in a wholesome expression of care.

Married couples who express tender physical contact will have a more loving sexual relationship and less of a purely and limited physical desire for a sexual high. They will also demonstrate to their children the importance of wholesome physical contact and pass on to them proper loving sexual expressions as an example for them when they are eventually married.

I Corinthians 6: 17 But he that is joined unto the Lord is one spirit.

The Spiritual Bonding Aspect of Sexual Sin

A Christian's union with Christ *likewise* affects both him and the Savior, and one cannot act without affecting the other.

³ Ibid

⁴ McLean Hospital, Harvard Medical School. "Role of Oxytocin in the Neuroadaptation to Drugs of Abuse". *Psychoneuroendocrinology*. Vol. 19, no. 1, (1994), pp. 85-117.

I Corinthians 6: 18-20 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The only appropriate response when faced with sexual immorality is to FLEE. Take the example of Joseph when Potiphar's wife aggressively advanced upon him. He fled and got out (Gen 39:12).

Clearly the Lord's design for our bodies and spirits as well is to be with one spouse in union and not to divert from that. The term body in the Greek construct refers to both soul and body. So in addition to adding conflict within our biochemistry and causing great emotional harm to our spouse the Holy Spirit is greatly grieved. We know that the Spirit enters us at the point of belief and stays with us for evermore thereafter. We have to remember the price that Christ paid for us to provide for our salvation and therefore eternal life and never marginalize it by sinning against him. All sins are against God (II Sam 12:13). Sexual sins are the worst in the eyes of the Lord and received the greatest punishment in Old Testament.

II Corinthians 6: 14-18 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The unification of our bodies with a harlot produces a close relationship with the Devil called Belial here. Belial is a Hebrew word to describe one of the most maleficent characters of the underworld, Lucifer who became Satan.

IT THEREFORE CAUSES POLLUTION OF OUR SPIRIT WITH THE DEVIL.

When we engage in a relationship with unsaved people especially a sexual relationship outside of a committed heterosexual marriage we put the Holy Spirit in immediate proximity with the Devil and the two do not mix. God will withdraw from us and the chemical factors inherent in sexual unions will cause us to want to continue the bonding with the one we had the sexual relationship with. Therefore, God withdraws from us and we move closer to Satan. This is a *powerful* recipe for spiritual corruption that leads to death.

Therefore because affectionate touching is so powerful it is reserved for family members, which will enhance the bonding and pass proper *loving* sexual expression to the next generation. Sexual union is reserved for married couples only.

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