

“The Temple (7): Sex in the Temple”

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I Corinthians 6:9-20

- **Bookend #1 (vv 9-11)—What you _____ you no longer _____.**
 - “But you were _____.”
 - Psalm 51:7
 - Hebrews 9:14—washed by His _____ (see also I John 1:7, 9; Revelation 1:5; Titus 3:4, 5).
 - Acts 22:16—washed by your _____.
 - “But you were _____.”
 - “But you were _____.”
 - I Kings 14:8—“You have not been like my servant David, who [1] kept my commands and [2] followed me with all his heart, [3] doing _____ what was right in my eyes.”
 - “If you give yourself to [Christ], and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if _____.” (*Steps to Christ* 62)

- **The Letter**
 - Richard Hays: “Though only a few biblical texts speak of homoerotic activity, all that do mention it express unqualified disapproval. Thus, on this issue, there is no synthetic problem for New Testament ethics. In this respect, the issue of homosexuality differs significantly from matters such as slavery or the subordination of women, concerning which the Bible contains internal tensions and counterposed witnesses. The biblical witness against homosexual practice is univocal.” (*Moral Vision of the New Testament* 389)
 - I Corinthians 6:12-13
 - Your body was created by God solely for the purpose of _____ pleasure.
 - I Corinthians 16:16—the Creation precedent
 - Hays: “*Is it Christianly appropriate for Christians who experience themselves as having a homosexual orientation to continue to participate in same-sex erotic activity?* No. The only one who was entitled to cast a stone instead charged the recipient of his mercy to ‘go and sin no more.’ It is no more appropriate for homosexual Christians to persist in homosexual activity than it would be for heterosexual Christians to persist in fornication or adultery.” (401)
 - Hays: “Despite the smooth illusions perpetrated by mass culture in the United States, sexual gratification is not a sacred right, and celibacy is not a fate worse than death. . . . Surely it is a matter of some interest for Christian ethics that both Jesus and Paul lived without sexual relationships. . . . Heterosexually oriented persons are also called to abstinence from sex unless they marry (I Cor. 7:8-9). The only difference—admittedly a salient one—in the case of homosexually oriented persons is that they do not have the option of homosexual ‘marriage.’ So where does that leave them? It leaves them in precisely the same situation as the heterosexual who would like to marry but cannot find an appropriate partner (and there are many such): summoned to a difficult, costly obedience, while ‘groaning’ for the ‘redemption of our bodies’ (Rom. 8:23).” (401, 402)

- **Bookend #2 (vv 19-20)—What you _____ now, you can forever _____.**

“Your body is the holy temple of God”

were, are, washed, blood, baptism, sanctified, justified, only, you have not sinned, relational,
are, be