

I Am A Temple of the Living God

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[0 : 00] Please take your Bibles and turn to 1 Corinthians chapter 6. 1 Corinthians chapter 6, and we're going to read verses 9 through 20.

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Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never.

Do you not know that he who unites himself with a prostitute is one with her in body? For it is said the two will become one flesh, but he who unites himself with the Lord is one with him in spirit.

[1 : 56] Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God? You are not your own. You were bought at a price.

Therefore, honor God with your body. In 1 Corinthians chapter 6 and verse 19, the Apostle Paul tells the Corinthian believers, Your body is a temple of the Holy Spirit who is in you, whom you have received from God.

And if you are trusting in Christ and his righteousness and blood alone to save you, then you too can say with me that I am a temple of the living God.

Say that with me. I am a temple of the living God. And with that, we jump right into another chapter on our identity in Christ.

[3 : 11] Who am I? What am I? And the Bible answers, a temple of the living God. And this too makes up an important part of our new identity in Christ.

And thinking of yourself in this way is to shape the way that you live from day to day. Nothing is more practical than this matter of your identity, who you are as a Christian.

We simply don't live right when we fail to call to mind what we are. Living temples of the living God. And that's why Paul asked these Corinthian believers, Do you not know that your body is a temple of the Holy Spirit who is in you, whom you've received from God?

Don't you know you're living as if you don't know? You're living as if it were not so. So wake up. This is true. Get in touch with this important truth about who you are as a temple of the living God.

Remember what you are and whose you are and live like it. So here were these Corinthian believers.

[4 : 29] And according to Paul, their identity as temples of God was a critical truth in maintaining sexual purity in a sexually impure atmosphere.

Corinth was sin city, notorious for their sexual immorality. All around the world. They were known for it. And many in the church of Jesus Christ at Corinth had been saved out of this pagan, immoral lifestyle.

They were washed. They were sanctified. They were justified. In the name of the Lord Jesus Christ and by the Spirit of God. And yet, some of them now were under the influence of false teachers using their so-called freedom in Christ to indulge the flesh.

Seems that even in the church they were being swayed by what later became known as the Gnostic error. That taught that what you do with your body really doesn't matter to God.

After all, that's just your body. That's the material part of you. That's the husk, the outward shell.

What really matters to God is your soul. So their motto, everything with regard to the body is permissible for me.

[6 : 02] Food for the body, the body for food. Sex for the body, the body for sex. Doesn't really matter. And that was the mantra sung to these believers in Corinth, seeking to pull them back into

their old ways.

They were in serious danger of fulfilling those Proverbs. A dog has returned to its vomit. And a sow that is washed has returned to her wallowing in the mud.

And so Paul writes this missile, this letter to them, and he warns them, don't be deceived. There are people deceiving you on this very point.

Don't be deceived. The sexually immoral will not inherit the kingdom of God. You'll be turned away. But then he goes on to correct them.

He tells them, first of all, you will not inherit the kingdom if you continue in sexual immorality. You must vomit out your sin and then not return to it.

[7 : 10] But then he goes on to give them several important truths to help them. You're muttering the mantra, everything is permissible to me. But God says not everything is beneficial.

Not everything really is good for you. And you say everything is permissible for me. But not if it masters you. God does not want us to be mastered by anyone or any other thing than Christ, our new master.

You cry the body for food and food for the body. The body for sex and sex for the body. But your body was not meant for sexual immorality. But for the Lord and the Lord for the body.

That's what the body is made for. And your body, which you denigrate, is so important to God that he's going to raise it from the dead. Just as he did Jesus' body.

He doesn't just save your soul. But your body too. It's all part of who you are as a human being made in the image of God. So your body does matter to him.

[8 : 18] And it matters to him, therefore, what you do in that body. And don't you know that your bodies are members of Christ himself? That when you were united to Christ, your physical members became Christ's members.

Will you really take the members of Christ and unite them to a prostitute? Are you going to drag Jesus Christ into your bed of immorality?

Think again. And he says, don't toy with temptation, but flee it. Just like Joseph did in Potiphar's house. Flee sexual immorality, he says.

Yes. Because he who sins sexually sins against his own body. But your body was not meant for sexual immorality, but for the Lord.

And indeed, it is a temple of the Holy Spirit who is in you. That's his big gun. That's his final argument to blow out of the water any and all temptation to sexual immorality.

[9 : 27] Or for many other sins, for that matter. Just remember your identity as a temple. Do you not know that your body is a temple of the Holy Spirit who is in you?

Who you have received from God. You are not your own. You were bought at a price. Therefore, honor God with your body. Now, let's meditate on this identity of the Christian.

You are a temple of the living God. What's a temple then? Four things this morning. What is a temple? Number one, a temple is a place where God has chosen to dwell.

Now, it's true that God is everywhere present. As the scriptures tell us, he fills the heaven and the earth. There's no place where he is not. And yet, the scriptures are equally clear in teaching us that he has chosen to place his name, his character, his presence in certain places.

And to manifest his presence in special ways there. And that's what he did in that movable tabernacle in the desert.

[10 : 36] A tent-like structure that could be torn down and set up and moved along. God revealed his presence there. God dwelt there. And then again, once they got into the promised land in that more permanent structure of the temple in Jerusalem, God was pleased to dwell there.

And so God told Moses, have them make a sanctuary for me and I will dwell among them. God even calls this tabernacle my dwelling place.

Leviticus 26, 11. I will put my dwelling place among you. Haggai 1, 9. God refers to the temple as my house. Kids, just as your house is where you live, so God's house is where he lives.

What is God's temple? It is the place where God has chosen to live. So in Exodus chapter 40, after all of those detailed instructions on building this tabernacle temple.

After making all the curtains and the stands and the beautiful furnishings. The temple tent was set up.

[11 : 54] The outer perimeter courtyard set up. All the furniture brought into this house. And last of all is the record of God coming into his new house built as a dwelling place for him among them.

Then the cloud covered the tent of meeting. And the glory of the Lord filled the tabernacle. Now you remember in that tabernacle that there was an innermost part closed off by a thick curtain. And inside of that most holy place was a box called the Ark of the Covenant. And the lid was the mercy seat. The atonement cover where the blood was sprinkled. And over that atonement cover on top of the Ark of the Covenant were these two cherubim. Made of gold. And there the Lord Almighty was enthroned between the cherubim. [13:07] He came to dwell there. To have his throne there. To rule and reign there. And God's presence there inside that most holy place was the central focus.

It was the main feature, the most important element of the whole temple. So what is the tabernacle in the desert if God is not dwelling in it?

Well, it's just another tent. And what is the temple at Jerusalem if God is not dwelling in it? It's just another fancy building.

But the glory of the temple was the presence of the glorious God who lived there. And when he eventually removed his presence, that very place became Ihabod. The glory has departed. Sure, it was the same building with all its adorned carvings and its gold and silver and bronze and upholstery or intricate design in the curtains.

[14:11] But the glory was gone. God was gone. God was gone. God was gone. God was gone. So the temple of God is special then because of the God who dwells there. Now hear this, Christian.

Your body is the temple of the living God. Your body is the temple of the Holy Spirit who is in you. This is your glory too.

That in Jesus Christ you have become a temple of the Holy Spirit. And that's what makes you to differ from everyone else that's not a true Christian. You have God dwelling in you as his temple. This is your glory. This is your honor. Think what spirit dwells within you. The spirit of the living God. Infinite, eternal, unchangeable God the Holy Spirit.

One of the Trinity forever without beginning forever in fellowship with the Father and his Son in that triune three in one Godhead who took counsel together and created all things and created you in his image.

[15:24] The same Holy Spirit who dwelt in the humanity of Jesus Christ and strengthened his humanity, his humanness and upheld him in all of his trials on this earth.

The same Holy Spirit who is the divine author of the scripture, inspiring every word, indeed, every jot and tittle. The Holy Spirit dwelling in you as the comforter, as the teacher, as the sanctifier, as the life-giving spirit, as the empowerer, as the transformer.

He's the one who is stooped to take up his residence in you. Not as a visitor, but as a permanent resident.

What did he find when he first came to you? Oh, the darkness. The ignorance. It did not understand the things of the Spirit of God.

The deadness. As dead to God as if he didn't exist. The folly, the deceit, the hardness of heart, the rebellion, the stubbornness, the arrogance, the hatred for God and holiness and the love of sin.

[16:53] That's what he found when he came to our hearts. But he wasn't put off by all of this. But rather pressed in with new life and gave you new life and took out that heart of stone and put in a heart of pliable flesh and wrote on that heart his laws.

And moves upon your heart to be careful to keep his commands. He breathed spiritual life into your dead heart. He convicted you of sin.

He drew you to faith in Jesus that you are quite content to live without. But not now. I must have him. The work of the Spirit of God. He took out that enmity in your heart against God and he put in a love for God and his ways.

He applied the blood of Christ to your heart. Cleansing you from sin. And he now reveals the Father's love for you and the Savior's glory.

Making you more and more like him. This is that heavenly dove that took up your heart as his nesting place.

[18:06] To dwell in you. And he's come to stay. You're a highly privileged one. You who are temples of the Holy Spirit.

That's your glory. That's what he's come to do. To make you his temple. So God's temple is a place where God dwells.

But secondly, God's temple is a place where God dwells with men. And I want to make that point clear. So I've made it its own point. It's not just that God dwells in his temple.

But a temple of God is a place where God dwells with men. Have them make a sanctuary for me and I will dwell among them. Exodus 25.8 Now this tabernacle was called the tent of meeting.

And kids, there's no guessing game as to why it was called the tent of meeting. It was because that God met with men there. He says to Moses, I will meet you and speak to you there.

[19 : 11] And there I will also meet with the Israelites. And they will know that I am the Lord their God who brought them out of Egypt so that I might dwell among them. I am the Lord their God.

So you see, God's temple is not a dwelling place in some isolated corner of the universe where God lives all by himself. But rather, God's temple is a place where God dwells with men.

And perhaps we've become so familiar with that idea that we're no longer amazed at it as we ought to be. In the beginning, God created the heavens and the earth and mankind in his own image.

And we were made by God and for God. And so we enjoyed fellowship with God, dwelling with God in the garden. The garden itself was the place where God's special presence was on the earth.

It was like a garden temple, if you will. And Adam and Eve enjoying God's presence there. But you remember when Adam rebelled and sinned. And as the representative of all of his people, he plunged us all into sin and condemnation.

[20 : 30] And so sin separated us from God. Not only in this life, but for all eternity. That was the punishment for sin. So now we're separated from God.

We come into the world separated from God. This is our greatest problem in life. And so our first parents were cast out of the garden temple of God's special presence.

And that all happens within the first three chapters of the Bible. And the rest of the Bible is given over to answering this question. How can sinful men dwell together with a holy God?

And beginning in that same chapter three of Genesis, God announces his plan. To save a people. To restore his relationship with them. So that they might live together again.

And of course, it's only through the blood sacrifice. Of the seed of the woman. God's own son dying in the place of sinners. For Christ died for sin once for all.

[21 : 37] The righteous for the unrighteous. To bring us to God. You see, that was his plan. To bring sinful man and a holy God. Back together.

To live together. The offense against a holy God was so great by our sin. That nothing short of the blood of his own eternal son.

Made man. Could remove the offense. Could remove the barrier that stood between us. The sin barrier. And by removing that. Remove the obstacle that stood between us.

And would reconcile us to God. That we might indeed live together once again. So the temple. Of God is a place where God dwells with men.

And those Old Testament temples. The tabernacle and the temple. One of the prominent features of God's temple. Was the sacrificial system. That's not by accident. You see. Because it is only on the basis of a sacrifice.

[22 : 38] Indeed, the sacrifice of Jesus Christ. Once for all. That man and God. Would be brought together. To dwell together. It's on the basis of that.

That God and man. God can take up his dwelling. Among men. Well, you remember the Jews rejected their Messiah. God finally withdrew his presence from the temple.

And that temple was destroyed in 70 AD. At the hands of the Romans. For the body of Jesus was now the temple. The body of Jesus was now the temple of God.

Remember that day when Jesus went in. And saw them buying and selling. And making a market out of the temple. And he made some. A whip out of cords.

And he drove them out of the temple. With great zeal for his father's house. And the rulers of the Jews.

[23 : 40] Demanded. An answer. They said. What miraculous sign can you show us. To prove your authority to do all this. We're in charge of the temple.

What sign do you have to show us. That you have authority to do this. We didn't give it to you. And Jesus answered these leaders. Destroy this temple.

And I will raise it again in three days. They thought he was talking about. The temple of Jerusalem. But John's footnote. Tells us.

The temple he spoke of. Was his body. And that will be the sign. To show you by what authority. When you see my body. The new temple. Raised from the dead. You will know I have authority. To do what I just did. You see the body of Jesus. Is now the place of God's dwelling place with man. That's what he's saying. For the word was made flesh. [24 : 40] And dwelt among us. This is Jesus. The temple. Dwelling among men. The one who is God himself. Now dwelling with man.

And only through him. The only mediator. Will God and man. Be brought together. Through his sacrificial death. And that's precisely what happened. Wasn't it? The moment that Jesus died. What happened at the temple? The curtain dividing. God's presence from the people. Was torn in two. Showing that. All sinners are welcomed. Into God's presence. By faith in Jesus Christ. The new and living way. Into his presence. So now every believer. Everyone joined to Christ. By faith. Becomes themselves. A temple. Of God. In which his spirit. Lives. So the situation is. Better by far.

[25 : 35] Than God merely living. In a tent. In the midst of our camp. Or living in a stone building. In the city of Jerusalem. No this is God himself. Actually taking up residence. In our hearts.

Turning our bodies. Into his temples. Where he dwells. By his spirit. Now that. Was pictured in God's purpose. For redeeming. Israel out of Egypt. Was so that. I might dwell among you. And that is the same purpose. In redeeming you. Brothers and sisters. From your sins. By his blood. So that he might dwell. In you. By his spirit. So we see something of this. This historical. Unfolding. Of this temple idea. Of God dwelling.

With men. And. The last chapter. Is found at the end of the book. In. Revelation 21. John sees the new Jerusalem. Coming down out of heaven.

[26 : 30] From God. God. And there were many things. About that new Jerusalem. In that vision. That. Caught his eye. And he tells us about. But I suppose.

The most shocking thing. About that vision. Was what he didn't see. And he tells us. That what he didn't see. I did not see a temple. In the city. Didn't see a temple. In the city. Well that may not be significant for us. But forever almost. It seemed like. To the Israelites. The significance of Jerusalem.

Was that that's where the temple. Was. That's where God. Dwelt on earth. He was pleased to put his name there. And now here's the new Jerusalem. And I did not see. A temple. In the city. Why not John? Because the Lord God almighty. And the lamb. Are its temple. And a loud voice from the throne.

[27 : 27] Says. Now the dwelling of God. Is with men. And he will live with them. They will be his people. God himself. Will be with them. And be their God. Together.

In a new heavens. In a new earth. Purged from. All sin. The home of righteousness. Forever will dwell. In God. Who fills the whole universe.

With his glory. What is God's temple? It's a place where God dwells. But it's a place where God dwells. With men. And even now. Christian. Your body.

Is such a temple. Of the Holy Spirit. Who lives in you. Thirdly. God's temple is a holy place. It's a holy place. What. What made it holy.

Of course. Was the holiness of the God. Who dwelt there. Right? And that's portrayed. In the very layout. Of the temple. There was an increasing holiness. The closer you got. To that point.

[28 : 22] Where God was pleased. To display his presence. So. So you had the outward court. Of the Gentiles. And they could come up. Just this far. And then there was a barrier.

They could not press through. If they were Gentiles. And then there was. The court of the Jews. And they could come in further. But then there was. The holy place. And only the priests. Could come. Into the holy place.

To do service. To the Lord. And then there was an inner sanctum. The Hebrew. Perhaps. Is most literally translated.

The holy of holies. The NIV says. The most holy place. Out of all. This temple complex. There's this increasing holiness.

And. And here's the most holy place. And why is that. The most holy. Because the holy God. The holy. Holy. Holy God. Has filled that room.

[29 : 17] With his glory. His presence. Manifested. There. There were increasing restrictions. At each barrier. But the greatest restrictions. Were for getting into the most holy place. No one allowed in there. Except one man. The high priest. And on no day. Of the year. Except one. The day of atonement. And never without. Blood. That had been offered. And sacrificed to God. And to venture in. At any other time. In any other way. Was to run the risk. Of losing your life. The temple. The temple was holy. It was set apart. That's the idea of holiness. It was set apart. To God. And for God.

[30 : 17] It's for special use. And as such. It was to be kept. For special use. It wasn't a gymnasium. It wasn't a theater. It was. It had a special use. For the worship of God. That's what this temple. Was. So nothing unclean. Was to be allowed in. To defile. Or to desecrate. This holy. Temple. And the priests. Were like the guardians. Of this temple. And. They were to guard. The holiness of it. And. And not to let anything. Defiled. Come in. They had. Detailed instructions. As to. What they were to do. To keep it holy. With all the sacrifices. Sacrifices. That had to be made. And all the different. Things that had to be done. The people needed to be taught. The regulations. That were binding upon them. With regard to the temple. The various sacrifices. And then that. That whole legislation.

[31 : 13] In the book of Leviticus. That makes such hard reading. In your devotional reading. When you get to. That book of Leviticus. What. What is that? God. Is. Is telling them. This is. This is what makes you. Unfit. For temple worship. If you. Eat. An unclean animal. Or if you even. Touch. An unclean animal. Or you touch. A dead body. Or you do this. Or you wear that. All these restrictions. About. What would make you. Unclean. Which means. Ceremonially. Unfit. To come into the temple. And then there's all the legislation. In there. About what you must do. The washings. The sacrifice. The staying in quarantine. For so many days. Until you can. Finally come back. Into the temple. What. What is all this legislation. Saying. The one recurring theme. Of Leviticus. Is. Be. Holy. Because. I. Am holy.

[32 : 06] That's what God's teaching. You see. I made my dwelling place. Here with you. I will be. Approached. By those. Who are holy. They're welcome. To draw near. But only through. The appointed way. Which was pointing. To the savior. Who makes us. Fit. By his blood. Well. You are now. The temple. Of the living God. You are now. The holy place. Can we say it? The most holy place. That. That sanctuary. Where God dwells. In the temple. What. What. What. Is the merit. Of Jesus. Blood and righteousness. To make a sinner. Like you and me. A fit dwelling place. For the holy. Holy. Holy God. What. What. Blood. Of Jesus. That. That. It cleanses us. From every sin. And makes us. Like that holy place. Where. God dwelt. In the temple.

[33 : 04] He now dwells. In you. Amazing. That he could make us. A fit dwelling place. And temple for God. By his cleansing blood. But this is now. Where the challenge. Of first Corinthians. Six. Meets us. Your body is a temple. Of the Holy Spirit. Who is in you. That means several things. Consider it. First of all. It means you're not your own. You were bought at a price. The temple was God's. He called it that. Over and over. In the Old Testament. He refers to it. As my sanctuary. As my dwelling place. As my house. And since you are. God's temple. The obvious. Corollary of that. Is that you're not your own. You're his. That means your body's not yours. So. Not yours to do with. As you please. No. It's not even yours.

[33 : 58] It's his. To do what he. Wants you to do with it. And it is. As a temple. To be set aside. For special. For special. Use. For holy purposes. For God. For his pleasure. You're not your own. For you were bought at a price. Isn't it something. Paul doesn't need to mention the price. By which they were bought. They knew. He had taught them. It was not. With.

Silver or gold. That they were redeemed. From their empty way of life. Received by tradition. From their forefathers. But with the precious. Blood of Christ. As of a lamb. Without blemish. Or spot. And no other price. Could set them free. From sin's penalty. And slavery. The bloody death. Of God's own son.

[34 : 55] God crushing his son. On Calvary. Remember. The son said to his father. In Gethsemane. Father. If it be possible. Take this. This cup.

This. This horrendous. Ordeal. Of me. Bearing your wrath. Take this cup. From me. If there had been. Any other way.

The father would have. Spared his son. But from all eternity. There was no other way. There was no other. Lamb. That could take away.

Our sin. There was no other blood. That would do. So God says. No son. There is no other way. You must drink the cup.

You're not your own. You were bought at a price. God did not spare his own son. But gave him up. To this cross. Of damnation. In your place.

[35 : 52] What a sacrifice. That's what it cost. To make you a temple. Of the living God. Amazing. Price. For what? To purchase us for God.

And to make us a fit dwelling place. For his Holy Spirit. And having paid this ultimate price. For you. You're not your own. Therefore. Honor God. With your body.

And that brings us to the last. The fourth point. What is God's temple? God's temple. Is a place where God. Is to be honored. God is to be honored. Even the pagans.

Knew this much. Remember the Philistines. Worship their God. Dagon. And they build a temple. To honor him. And when they went against Israel.

In battle. And defeated the Israelites. They captured. The ark of the covenant. Of Jehovah. Their God. And what did they do. With that ark of Jehovah.

[36 : 47] Well they brought it. Into. The temple. Of Dagon. Why? Because they're going to honor. Their God. In their temple. For his great exploits.

He is greater than Israel's God. Jehovah. And they brought this. Emblem. Of the God. Of. Of Israel. Jehovah. And they put it.

In the temple. Of Dagon. At the feet. Of their idol. Of Dagon. Praise be to Dagon. He's stronger. Than Jehovah. Israel's God.

If only they knew. That the reason. The Israelites lost. Was not because Dagon. Is stronger than Jehovah. But because Jehovah. Was fighting.

Against. Israel. Jehovah. Fought. Against them. Was not. On their side. Gave the victory. To the Philistines.

[37 : 44] So God. Took it upon himself. To do something. For the greatness. Of his name's sake. In the morning. They found Dagon. Face down. On the ground.

Face plant. In front of the ark. Of the covenant. Of Jehovah. And they. They dust him off. And brush him off. Tip him back up. And get him all settled.

In place. And the next morning. The same thing. Dagon. Their God. Flat down. On his face. And now. His head broke off. And his hands broke off. Before Jehovah.

Jehovah. Well. They were trying. To honor their God. In the temple. Of their God. They had that much right. Didn't they? They were having trouble. But they had that much right.

Temples. Are reared. For the honor. Of the gods. That are supposedly. Indwelling them. That was only true. In Dagon's case. In their imagination. There is no God.

[38 : 39] Named Dagon. That's. He's just an imagined God. Only Israel had the one. Living and true God. And you. Are his temple. And you.

Have been reared. For his honor. And his glory. So. Honor God. With your body. It's been set apart. For this special. Purpose.

To honor God. To please God. That he might take pleasure. In it. And be honored. So guard God's temple.

Against anything. That might defile it. That might dishonor God. That might grieve the spirit. Who dwells in it. Ephesians 4.30. Do not grieve the Holy Spirit.

Of God. With whom you were sealed. For the day of redemption. You're. You're a temple. And he lives in you. Now be very careful. Not to grieve him. Consider what he desires.

[39 : 34] And seek to please him. Even as you do. When guests. Are staying in your house. What do you do. With guests. That come to your house. Will you seek to.

To put them at ease. And to. To please them. Can I get you some water. Is. What would you like for breakfast. I want something that.

That you enjoy. No jarring sounds. No family arguments. Being brought up at the dinner. To. We. We want our guests. To be pleased.

You seek their pleasure. And even so. Remember. You have not a passing house guest. But you have a permanent resident within. Be ever conscious of his presence.

Carefully avoid anything that grieves him. Seek to do what pleases him. So to please the spirit. So Paul says in Galatians 6. 7 and 8. So. To please the spirit.

[40 : 32] Is that the kind of garden you've got where you're. The seeds you're sowing is. Are to please the spirit. The spirit who dwells in you. Guard your heart as the most holy place. Out of deference for the spirit of God.

The holy spirit. Who lives there. Don't allow anything defiling. Or unclean. Can you even imagine Aaron.

Bringing. Aaron the high priest that is. Bringing into the most holy place. An idol. And setting it up there. An abomination. To the spirit of God.

No we can't. Well then. Then neither should we bring. The idols of our own heart. And set them up there. Or where the spirit is. And where the spirit is very sensitive.

As to what we are loving. And serving. And fearing. And trusting. And drawing our strength. And comfort from. He knows. He can see. That's where he's at.

[41 : 32] And would we rear an idol? No. No. The dearest idol I have known. Whatever that idol be. Help me to tear it from. Thy throne. And worship only thee. Be careful what you allow.

Into your temple. Unclean thoughts of greed. Selfishness. Lust. Pleasures of sin. Ill thoughts of God. Lies of Satan.

Sinful attitudes of bitterness. Rage and anger. Every form of malice. And revenge. Things that grieve the spirit of God. The Holy Spirit.

Within you. You see. How Paul uses their identity. So don't use your body. For sexual immorality. Or for any other sins.

Don't offer the parts of your body. To sin. As instruments of wickedness. Here. Here sin. Take. Take my mouth. And let it be your instrument. To speak unkind words.

[42 : 30] To speak slander and gossip. Go ahead. Take it. We don't. Don't offer the parts of your body. Don't offer your ears. To the counsel of this world.

Don't offer your ears. To the lies of the devil. Give them. To the law of the Lord. To listen. To the voice of your shepherd. Don't offer your eyes. To gaze on what's unclean.

Your hands. To do what God forbids. Your feet. To go in paths of sin. But rather. As Paul says. Offer the parts of your body. As instruments. Of righteousness. To honor.

The guest within. The Holy Spirit within. To please him. So let your temple. Be full of worship. And praise to God. Let it be set apart. That whatever you do.

You do for his glory. Full of reverence. And all. Of the Holy One. Who dwells within you. The disciples were impressed.

[43 : 28] With the temple. In Jerusalem. Remember. As they left it. That one day. And were going over. To the Mount of Olives. They said. Jesus. Look at those stones. They were decorated.

With all the gifts. Of the people. Jesus says. Not one stone. Will be left upon another. This. This. This temple. Is forsaken. They forsaken me. It's forsaken.

Judgment's coming. Should they. Decorate a building. And your temple. Not be ornamented. And beautified.

And adorned. With the ninefold fruit. Of the spirit. Oh. Have your temple. Adorned with love. And joy. And peace. And patience. Kindness. Goodness.

Faithfulness. Gentleness. Self-control. Adorning. Your. Temple. When we sin. With our bodies. We're acting. As if God's.

[44 : 24] Not there. We're acting. As if God. That's not God's temple. It's not. For that special use. Of. Honoring him. But the fact is. We are that temple.

And the message is. Now live like it. Honor. Honor the spirit. Whose temple. You are. May. The identity.

That we have. As temples. Of the Holy Spirit. Influence us. This week. As we wake. To a new day. Remembering. The spirit.

Of the living God. Dwells. In me. I've been bought. With the blood. Of Christ. To become. God's temple. I'm not my own.

I've been bought. At a price. Therefore. Honor him. With your body. Lost person. Do you see yourself.

[45 : 20] In this story. In this. Matter. This. This is not you. No. It's. It's a Christian. It's someone. Who's been born again. Trusting in Jesus Christ. You've not.

Lived. Until God. Lives in you. You're not really lived. Until God lives in you. What are you? You were. You're a body soul creature. Fearfully. And wonderfully.

Made. And yet. Made. To have God. Dwelling in you. And without. God. Dwelling in you. That fearfully. Wonderfully.

Made. Body. And soul. Is an empty. Castle. Empty. Dead. Castle.

What's the difference. Between that. And the castle. When the king. Of kings. The best of kings. Is at home. In the castle. And his love. And his diffusive.

[46 : 16] Goodness. Is filling. Is filling the castle. With his joy. His peace. His laughter. His gifts. As he's giving. And loving.

What a beautiful place. That castle. Becomes. When. The best of kings. Takes up his home there. But you don't want him.

To be your king. You don't want him. On the throne. Of your heart. You said. I'd rather go. It my way. And so you are. This castle. Yes.

There are the marks. Of how glorious. You could be. But without. The king. Dwelling there. Without God. God. The spirit. There. You're an empty shell.

Of what you could be. Taste. And see. That the Lord. Is good. Come to him. Say to him. Come to my heart.

[47 : 10] Lord Jesus. He will send us. He will come to you. By his spirit. And he will dwell in you. And you will find out. What. Life really is. He's come to give you life.

Even abundant life. And he's just this good. That. Even though you've rejected him. All your life so far. You said.

No. I'd just rather. Live without him. In the castle. Without him. On the throne. Do you know. He's so kind. That he'll forgive you. If you come to him.

He'll blot out all your sin. Never bring it up against you again. He'll make you his own child. He'll make you his temple. He'll fill you. With himself.

He's just that good. Come and take him. Let's pray. Holy. Holy. Holy. Father. Son. And Holy Spirit.

[48 : 04] Holy. We thank you for your plan. From all eternity. That after we had fallen. To seek and to save. That which is lost.

Father. We're amazed. That. At the cost. To you. That you would give up. Your one and only son. In order to make us. Your temples.

Lord Jesus. We're amazed. How you stooped. To become a man. That you might. Take a body. A human nature. And die. For us. Under God's wrath.

Holy Spirit. We're amazed. At your condescension. And coming. To us. All glorious. God. That you are. That you would. Stoop. To come to our poor hearts. And. To make them live.

And so we give you our thanks. We're sorry that we're not. More clean. Temples. Come and. Apply that blood of Christ. To our hearts. That we would hate sin more.

[49 : 03] And that. The blood of Jesus. God's son. Would go on. Cleansing us. From every sin. Until we see you face to face.

And. Sin no more. Thank you. For such a glorious plan. Then forever. We will dwell. In your house. And we're sadden.

To have loved ones. And people living around us. Who know nothing of this life. And nothing of this privilege. Open their eyes. And show them.

What they're missing. Show them the glory of Christ. Who is the image of God. And. Hold before them. The fact that. Coming to Christ. They could become.

Living temples themselves. Do it for your glory. Do it for their good. Do it for our praising. Of you. And honoring you. The God who has made us temples.

[49 : 59] We pray in Jesus name. Amen. Amen. Amen. Amen. Thank you.