

A man might have a mistress ... who could provide him also with intellectual companionship; the institution of slavery made it easy for him to have a concubine ... while casual gratification was readily available from a harlot. ... The function of his wife was to manage his household and to be the mother of his legitimate children and heirs.

In his *History of European Morals*, William Lecky paints a lurid picture of sexual license during the early period of the Roman Empire. ... Indeed, there has probably never been a period when vice was more extravagant or uncontrolled than it was under the Caesars.

(John R. W. Stott, *The Message of 1st and 2nd Thessalonians*)

We keep mistresses for our pleasure, concubines for the day-to-day needs of the body, but we have wives in order to produce children legitimately and to have a trustworthy guardian for our homes. (Demosthenes)

Christ, Culture, & The Cross

The Key Question

⇒ _____ You _____ ...

_____?

Genesis 39/Sex & The Single Life (Michael Yearley)/The Final Freedom & Steps To Freedom (Douglass Weiss)

Given its intensity, our sex drive can lay waste to everything in its path including honor, reputation, families, virginity, fidelity, chastity, good intentions, lifelong promises, and spiritual commitments.

(Dr. Archibald Hart)

September 3 & 4, 2022
Michael Yearley

Christ, Culture, & The Cross

Sex & The City

1 Corinthians 6:12-20

Dazed

Christ, Culture, & The Cross

The Letter of 1 Corinthians

All passages, unless otherwise noted, are from the New International Version of the Bible.
You can download the free YouVersion Bible app that includes the NIV translation at your favorite app store.



Christ, Culture, & The Cross

Sex & The City

1 Corinthians 6:12-20

Christ, Culture, & The Cross

Sexual Purity

1) _____ . . .

Is A _____.

1 Corinthians 5:9-12 & 6:9-11

Finally, brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more. For you know what instructions we gave you by the authority of the Lord Jesus. It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.

(1 Thessalonians 4:1-8, NIV84)

Sexual intercourse involves two people in a life-union. This is the insight that explains Paul's fervent comment on a member of Christ's body sleeping with a prostitute (I Cor. 6:12-20). . . . It does not matter what the two people have in mind. The whore sells her body with an unwritten understanding that nothing personal will be involved in the deal. . . . The buyer gets his sexual needs satisfied without having anything personally difficult to deal with afterward. He pays his dues, and they are done with one another. But none of this affects Paul's point. The reality of the act, unfelt and unnoticed by them, is this: it unites them—body and soul—to each other. It unites them in that strange, impossible-to-pinpoint sense of "one flesh." There is no such thing as casual sex, no matter how casual people are about it. . . . Intercourse signs and seals—and maybe even delivers—a life-union. . . . This is why genital sex is always, in some way, personal sex. . . . Nobody can really do what the prostitute and her customer try: nobody can go to bed with someone and leave his soul parked outside. . . . Afterward, the two people seldom feel the same way toward each other again. They may love each other as never before; they may resent each other; they may only feel comfortable with each other. But after intercourse, the relationship is somehow not what it was before. . . . Casual sex is a contradiction in terms.

(Lewis Smedes, *Sex for Christians*, p. 128-130, 132 & 82)

2) _____ . . .

Is _____.

It is not surprising that the apostle begins with sex . . . because of the sexual laxity—even promiscuity—of the Graeco-Roman world. . . . In Corinth, Aphrodite, the Greek goddess of sex and beauty . . . sent her servants out as prostitutes to roam the streets by night. Thessalonica, on the other hand, was particularly associated with the worship of deities called the Cabiri, in whose rites 'gross immorality was promoted under the name of religion.' It may be doubted, however, whether Corinth and Thessalonica were any worse than other cities of that period in which it was widely accepted that men either could not or would not limit themselves to their wife as their only sexual partner. . . .