



# SERMON SERIES STUDY GUIDE

## Such Were Some of You, Pt. 1

Pastor John Riggs

### Key Scriptures:

- 1 Corinthians 6:9–11
- 2 Corinthians 2:4
- 1 Corinthians 1:2
- 1 Corinthians 1:4–9
- 1 Corinthians 1:26–30
- Philippians 3:4–12
- Ephesians 2:1–2
- Ephesians 1:13–14
- Ephesians 5:25–27
- Hebrews 10:10

### Key Points:

- Paul's letter to the Corinthians, though containing difficult corrections, is written out of deep love and a desire for the church's spiritual well-being and growth.
- Believers are declared righteous before God not by their own merit or actions, but through their union with Christ Jesus, a gift given by the Father's will.
- While believers are positionally righteous in Christ, the process of sanctification—aligning conduct with their new identity—is an ongoing journey guided by the Holy Spirit and obedience to God's word.
- Paul's credentials and the source of righteousness.
- The definition and reality of being 'sanctified' in Christ.
- The ongoing process of sanctification and perfection.

- The call to be 'saints' means being different from the world.
- Believers are now the temple of God, indwelt by the Holy Spirit.
- Jesus Christ's sacrifice has permanently perfected believers, rendering further sacrifices for sin obsolete.
- The concept of a human priesthood for mediating between God and man is a false religious system, not supported by scripture.
- Christians are called the 'priesthood of believers' and are responsible for reading and understanding the Bible themselves.
- Believers are God's temple, holy and blameless in Christ, despite the struggles of living in a fallen world.
- The pain and conviction felt when sinning is the grieving of the Holy Spirit within the believer's temple.
- There is 'no condemnation' for those in Christ Jesus, regardless of feelings of guilt or external accusations.
- Believers' bodies are temples of the Holy Spirit, bought with the price of Jesus' blood, and should glorify God.
- The Christian's true citizenship is in heaven, and they await Christ's second coming, not worldly stability.
- Christ will sustain believers 'guiltless to the end,' highlighting God's faithfulness and safeguarding power.
- Boasting should only be in the Lord, as salvation is a work of God from start to finish, not a result of human merit.
- Believers are called to be saints, meaning they are set apart and different from the world, living for God's glory.
- Confessing sin restores relationship with God, not positional standing, and is enabled by the Holy Spirit.

**NOTES:**

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**Question and Answer:** (answers provided on pages 21-24 of the study)

Q: Why did Paul write such strong corrections in his letter to the Corinthians?

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Q: Who is Paul addressing when he lists sins that will not inherit the kingdom of God in 1 Corinthians 6?

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Q: How can a person be considered righteous before God if no one is perfect?

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Q: What does it mean to be 'sanctified' in Christ?

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Q: What were the qualifications for being an apostle according to the sermon?

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Q: Why did Paul consider his own credentials as a Pharisee and his zeal as a persecutor to be insignificant?

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Q: What does it mean for believers to be 'dead in trespasses and sins' as mentioned in Ephesians 2:1-2?

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Q: How does the sermon explain the concept of being 'sealed with the promised Holy Spirit'?

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Q: What is the significance of the marriage analogy in Ephesians 5 regarding Christ and the church?

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Q: If believers are already perfected in Christ, why is sanctification described as an ongoing process?

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Q: Why does Paul often begin his instructions on conduct with abstaining from sexual immorality?

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Q: What does it mean to be a 'saint' in the context of the sermon?

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Q: Why is the destruction of the Jerusalem temple in 70 AD significant in relation to believers being God's temple?

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Q: Why are priests no longer necessary in the Christian faith?

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Q: What does it mean to be part of the 'priesthood of believers'?

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Q: If Christians are holy in Christ, why do they still struggle with sin and feel conviction?

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Q: What is the significance of believers being God's temple?

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Q: What does it mean that Christ will 'sustain us guiltless to the end'?

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Q: Why should Christians not boast in their own works or achievements?

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Q: What is the practical implication of being a 'saint' in today's world?

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Q: If a Christian sins, are they still saved, or is their relationship with God broken?

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Q: What is the ultimate hope for a Christian?

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## Sermon Transcript:

So, open your Bibles with me to 1 Corinthians chapter 6 this morning. And we'll read together verses 9 through 11. 1 Corinthians chapter 6 9-11. The title of our sermon this morning is such were some of you. Such were some of you.

Paul begins here in uh verse nine. He says he's continuing on with his thought from our last time. You guys will remember this. He was addressing the church with an issue that was going on. Of course, we've looked at several issues happening in this very young church full of uh young new believers in Christ. And Paul is this is now his second letter and he's going to make another visit and he's going to write another letter after this. He's having to address these issues that are going on in this church because um obviously there's some correction that needs to take place. There's some reproof that is happening and um there's encouragement and all that stuff that we find within the pages of scripture here in this letter that Paul wrote these people he dearly loved spending 18 months there in Corinth and uh had a great love for these people that he had led to the Lord through the gospel of Jesus Christ. And so Paul here is going to continue on. Last week we learned there was some issues going on in the church in that particular section of scripture where we have now brothers and sisters in the Lord that are now bringing uh another brother in Christ before the local um judge there in Corinth. And they were bringing these matters of uh civil grievances and so on and so forth and suing their brothers in Christ. And Paul has to write and address this and say, "Hey guys, don't you understand that we're going to judge the world? Do you not understand that we're going to judge angels? Do you not know that it's not right that we would do this? That surely there's someone wise enough among your church to bring your grievances that you have against one another and bring it before some of those in your church that have enough wisdom and understanding to be able to give a judgment about what you all are having grievances about." And so Paul is continuing on here with what he's been doing here in chapter 6 9-11. And let's continue with where he where he was at last week. He says, "Or do you not know?" Remember there's several of these in this in this letter. Paul repeats this a lot of times. Like guys, don't you know this? He says, "Or do you not know that the unrighteous will not inherit the kingdom of God? Do you not?" He says, "Do not be deceived. Neither the sexually immoral, nor idolators, nor idolators, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God." And then he continues and he says, "And such were some of you, but you were washed. You were sanctified. You were justified in the name of our Lord Jesus Christ and by the spirit of our God."

Now, I have to admit to you and if you've been reading along and studying along with us, if you might have been one of the early recipients of this letter, let's say you were attending the church of Corinth, Paul uh is writing this letter to the church and before the gathering one week they go gather together and they said, "Hey, we received this letter from the apostle Paul." Um many people of course there in that church knew the apostle Paul for his time there. He led them to Christ. No doubt the church had continued to grow and there would be those there that Paul didn't know. Um but nonetheless, the church was gathered there and then can you imagine now as they began to read this letter. Um by the time you get to chapter six, you might want to stop and go back several times and read the introduction to ask yourself, well, who is Paul really writing to here? Because there's some pretty hard things that Paul is having to address with these believers there in Corinth. and some of the things that they were having to hear were not very um were not real positive maybe in their own mindset. There was some reproofing going on here. And so no doubt they would probably desire to go back and reread

the introduction, especially the first few paragraphs of this letter to find out in their own minds once again, hey, now who is Paul really writing to here? Um some of some obviously in that church, no doubt may have been unbelievers. We don't know that. Paul wouldn't have known who was truly a believer and who wasn't. We know that we only see professions of faith and those that men and women make in their faith believing in the Lord Jesus Christ. But we can't see the heart. We don't know someone who has been born again or not. But Paul's addressing as we know emphatically he's addressing the body of Christ here. And I want to show you that. So let's look at a few of these before we get into this today. um because of what we're going to be learning over the next few weeks here in this section of scripture. We're going to be learning about the kingdom of God. For example, some people would say, "Well, the kingdom of heaven and the kingdom of God are two different things." Well, are they or are they the same thing? In fact, only Matthew uses the kingdom of heaven. Um and so, or the and so we we going to see here that we're dealing with the same thing. What is the kingdom? Who is in the kingdom? What are we going to do in the kingdom? Is the kingdom now? Is the kingdom to come? What what is this all about? We're going to learn what this really means because Paul in this passage mentions twice he mentions the kingdom of God. He says number one, do you not know the unrighteous will not inherit the kingdom of God and then he lists uh some sins here uh of the unrighteous and he he reminds them one once again he says these will not inherit the kingdom of God. So, what is Paul really dealing with here? And what is he talking about? And what is he really meaning from this passage of scripture? Well, let's learn together this week as we build kind of a foundation before we jump into this to help you as Christians understand what these Christians needed to know to help them and to encourage them in their walk of faith in the Lord Jesus Christ. Does anybody here need encouragement this morning?

Well, you're going to be encouraged from this message this morning. And uh no doubt this was encouraging to these believers. Let's go back to um second um excuse me to 1 Corinthians uh chapter 1 verse two. I'm going to read you a few things in the introduction just by way of reminder so that you and I can set our minds right about what Paul is really meaning in this section of scripture along with many other warnings and chastising that he does in love and reproving and so on and so forth. Um, this is important. Before we get to that though, 2 Corinthians 2:4, I've mentioned this a few times. Paul is now writing to them in 2 Corinthians, another letter. And he reminds them of the letter that we're reading here that he sent to them. And we notice here it says, Paul says, I wrote to you out of much affliction and anguish of of heart and with many tears. This letter that we're reading right now was not an easy letter for the Apostle Paul to write these people that he loved. Have you ever had to address somebody you will love um in a way that was difficult to address them? This is what Paul is doing, but he's doing it out of necessity, but he's doing it out of heart of love as a father would addressing his own children, as a spiritual leader would um as as the pastor or or so to be of this church body, the spiritual father of these in Corinth. And he says, "Not to cause you pain." wasn't the reason I wrote this letter of first Corinthians. He says, "But to let you know the abundant love that I have for you." So, as you read first Corinthians, you have to understand that Paul is writing out of anguish. He's writing out of affliction in his own heart and his soul. as he's writing to these people these very difficult things of correction and instruction and dealing with some of the things that were going on in the church of Corinth like earlier we learned about there was a man there who was actually in a relationship with his stepmother um didn't go over well Paul says we're not having this people in the church were allowing it to go on Paul says listen even in Corinth where it is all about gross sexual immorality you can't allow this in the church and you're putting up with it and so He's writing some hard challenging things here to these people, but Paul's doing it out of his great love for them. And so in 1 Corinthians chapter 1:2,

just so you understand and we understand together who Paul is really addressing here in 1 Corinthians 1:2, he's writing to the church of God that is in Corinth to those, these are very specific words Paul uses, to those sanctified in Christ Jesus, called to be saints together with those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours.

In 1 Corinthians chapter 1, let's look at another one. Then we're going to go through these. I want to show you here and we're going to learn more together about what Paul has established about these people in Corinth. In 1 Corinthians 1:4-9, Paul says, "I give thanks to my God always for you because of the grace." Aren't you grateful for the grace of God? Because of the grace of God that was given you in Christ Jesus, they had received the grace of God in Christ just as we have. Paul says you've received the grace of God that was in that was given you in Christ Jesus that in every way you are you are enriched in him that is in Christ in all speech and in all knowledge even as the testimony about Christ was confirmed among you so that you are not lacking in any gift and notice this there's only one group of people that are waiting for the Lord Jesus Christ to return as those that are expectantly waiting for Jesus to come again. And Paul says, "As you wait for the revealing of our Lord Jesus Christ, that is called the second coming of Jesus Christ." The first century church believed that Christ could return in their time. They didn't have the full picture and scope of all things that God would do in the gentile work of grace and all that he's done. They didn't know all of these details as we are limited in what we understand and know as well. But they firmly believe that Christ could come back in their time. They believed that the early church was waiting as we are for the return and the revealing of Jesus Christ. We're still waiting for Christ to come. That's what we look forward to. That is our blessed hope. That is the coming of our great God and Savior, the Lord Jesus Christ. These were waiting for the return of Jesus Christ and they're waiting for the revealing of the Lord Jesus Christ. Notice next what he says. Speaking of Christ, he says, who will sustain you to the end. Remember we did that one about four or five weeks ago. Who will sustain you to the end guiltless in the day of our Lord Jesus Christ. And then he continues with some more good news. Is that not good news, Christian? Then he continues with another sentence that is great news for these believers. Before Paul brings and addresses the problems, Paul lets them know who they are in Christ Jesus. Then he says, "God is faithful." Aren't you thankful today that God is faithful? Paul reminds them of the faithfulness of God. God is faithful by whom you were called. God had called them in salvation into the fellowship of his son. God called them into fellowship with the Lord Jesus Christ. And then Paul says, "Jesus Christ our Lord." Who's our Lord? Jesus Christ is our Lord.

Now in 1 Corinthians 1:26-30, if you look down there in verse 30, I could read the whole thing. I'm not going to do that. I want to read to you primarily verse 30 because this is another example of what we understand about the Apostle Paul laying this foundation of understanding about what it is to be in Jesus Christ. Guys, the gospel is good news for a reason. It's not partially good news. It's good news. It's great news. And this is the goodness of the gospel. Paul says in verse 30 of 1 Corinthians chapter 1, he wrote to them and said this. We've already gone through this, but let's read it. And because of him, who? God the Father. Because of the will of the father, God the Father, he says, you are in Christ Jesus. Do you know that our union with Christ is everything as a believer in the Lord Jesus Christ? The only way we are ever deemed righteous by God the Father is because we have been joined in union with Christ Jesus. Why? Because not one of you here, not myself, and not any man or woman who will ever live is righteous before God in their own merit. Why? Because we all fall short of the holiness of the holy God of all creation. This is the good news about our being united with

Christ Jesus. We are in union with him. What does that mean? That means we have been made like one flesh with Jesus Christ. And so the imputed righteousness of Christ has been now transferred to you and I. And we are now deemed righteous before God. Not because we are righteously always living in perfection with sinless life. No one can do that. It's an impossibility. But here's the good news. Christ, he is holy and righteous. He is without sin. And as we have been like these believers, Paul tells them, you are in Jesus Christ. You've been joined to him. And this was by the will of the father that this took place. And so Paul says, "Who has become to us wisdom from God, righteousness and sanctification and redemption, those are all incredible specific words Paul uses to describe what has happened to everyone who has by faith believed upon the Lord Jesus Christ and they were born again. They've been joined with Jesus." And Paul says you are what? You become the righteousness of God. You have become the sanctification and the redemption. Those are the realities of all who have put their faith in Jesus. This is the reality of those in Corinth who have been born again by faith in Jesus Christ. Now it is true. Were they all living as if they were? No. because their living had not yet caught up or were were not showing their conduct was not showing and was not in line yet with who they are in Jesus Christ. Does anyone here have their conduct fully in line with what it means to be those who have been perfected? Nope. We work on that by the leading of the Holy Spirit, by the walking in obedience to the word. We work on that as the Holy Spirit convicts us of this and we are going through this process of sanctification. But we have not yet arrived. In fact, the Apostle Paul had not yet even arrived. Did you know that the Apostle Paul is definitely one of my favorite characters of all in the Old Testament in the New Testament? In fact, you probably have seen this over the years. I love to preach and teach uh Paul's letters. I love them. Turn with me to Philippians chapter 3 real quick. Let me show you something. What happens to us if we're not careful in this process is we can become self-righteous. Self-righteous. In other words, we begin to look at others and we say, "Well, I'm not like them." Well, what is your standard for your righteousness? What is it? How good you think you're living? The law that you're keeping perfectly? No. Your righteousness is like a filthy rag. Man, we stand by faith in Christ in his perfect righteousness. And the moment that would ever cease to happen, if it could, you and I have no hope because we can't merit that kind of holiness. And without holiness, no one shall see God. Now, that doesn't mean we don't pursue conduct in line with who we are in Christ. We do. But that's part of our growing process. As I mentioned to you, if you turn with me to Philippians chapter 3, I love this section of scripture. We did preach through um Philippians. It's been a while ago. Um but I love Philippians chapter 3. I just want to show you this quickly in verse 12. Philippians chapter 3. And then in verse 12, Paul is really going on and on about this incredible gift of the righteousness that he has now been given in the Lord Jesus Christ. In fact, let me read you this real quick. Um, let me see here. Let's just start here in verse 12. He says, "Not that I have already obtained all of this." And what is he talking about? Well, let me show you. Go back to verse four. In verse four of chapter 3, the Apostle Paul here's writing about these that come, these super apostles and these people that were claiming that they were the the the the the apostles that followed in the apostolic succession. That didn't happen, by the way. There's no apostolic succession because there were certain qualifications and requirements for being an apostle. And one of those was that the apostles did signs, wonders, and miracles. Why did they do that? because that was given to them by God in order that it would what? That it would give credence to the gospel they were proclaiming in this world. They had the ability to do signs, wonders, and miracles. And the apostles did those. Paul did those as well. That is one of the requirements of being an apostle. Another one is they had to have been taught by Jesus Christ. All the other apostles, the 11, they were all taught by Jesus Christ for three years. The apostle Paul was also taught by Christ for three years. He went to Arabia. You remember that Paul talks about how he

has been given this gospel not by any man, not by another one of the apostles, but that Jesus Christ himself taught him the gospel. Paul was also an abnormally born apostle because he didn't spend three years with Jesus during his earthly ministry going through with these men. Paul was taught by Christ after the road to Damascus experience where Paul says I have Jesus said that I have called him to be an apostle to the Gentiles and that's what Paul was doing. But here Paul says though I myself have reason to put confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, Paul says, I have more. And why is that? Now, he's going to give his credentials. I was circumcised on the eighth day. Of the people of Israel, Paul says, I'm actually an Israelite. I'm of the people of Israel. That's something that he could use as a credential if you're going to get to the brass tax of this. I was of the tribe of Benjamin, a very specific tribe, a very important tribe, a tribe that matters uh greatly. He says, "I am a Hebrew of Hebrews." And notice this as to the law. If you want to get down to the law, those who work to keep the law, Paul says, "I was a Pharisee." He was one of the Pharisees. That's what Paul was. That means as a Pharisee, he would have had the first five books of the Old Testament completely memorized. He would have been all about all of the laws, man, keeping them to the tea. All of the stuff that went on, 613 of them in totality. And the Apostle Paul was all about the law. But the problem was the Apostle Paul couldn't keep the law. He broke the law as he learned. He says, "I was as to I was a Pharisee." As to zeal, he says, "I was a persecutor of the church, man." That's how zealous I was. As to righteousness under the law, notice what he says. blameless. But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything a loss. Why? Because of the surpassing worth of knowing Christ Jesus, my Lord. For this, listen to this. For his sake I have suffered the loss of all things and count them as rubbish in order that I might gain Christ and be found in him. Not having a righteousness of my own that comes from the law but that which comes through faith in Christ. That is the righteousness from God that depends on faith. And then he moves on. This is an incredible section and I don't fully understand it but listen to what he says. He says that I may know Christ and the power of his resurrection and may share in his sufferings. Paul says the way I get to know Christ more is to suffer the way that Christ suffered. I want to share in his sufferings. I want to become like him in his death that by any means possible I may attain the resurrection of the dead. And then Paul moves on to this very incredible verse. He says, "Not that I've already obtained this or am already perfect." Paul says, "I'm not there. The perfection aspect that we're going to learn about here in a minute." Paul says, "I'm in the process and in the reality before God, I have been perfected in Christ, but the finality of my perfection is not yet at hand until I die, but it one day will be." Paul says, "It hasn't happened yet." He says, "But I press on to make it my own." Paul says, "I'm not just on my laurels hill here. I'm I'm actually working in the progress of what God is doing in sanctification in my life." Paul says, "I'm still doing that." And so, the Apostle Paul here writing to these believers here, he he he's he's bringing this encouragement about what has happened to them in Christ. Christian, you got to know these things. Why? Because what we think about ourselves and what we understand about our salvation changes the way in which we look at how we are to live out this new life in Christ. It matters that we understand who we are in Christ greatly.

Now in in chapter 1 verse two, I'm going to break some of these things down for you and it'll be a great encouragement to you today. In chapter 1 verse two, the letter was written to the church in Corinth and we looked at this several weeks ago. The word church there is called the eklesa. The ecclesia or eklesa. It refers to those that are in Christ, those of God, the people of God. That's who the church is. That's who we are in Christ Jesus. We are the church of God in Christ Jesus. We are the eklesia people who were once dead in their sin. Anybody here find themselves there at one time? We all were. And some of you listening today may still be. But

the good news is the gospel is still available for all who will believe the gospel and be born again. It is people who have heard the gospel of Christ. These in Corinth by the preaching of Paul and by faith they believe the good news of the gospel. They were regenerated and they were born again of the Holy Spirit. And we're going to learn more about this. What does this mean? Why does Paul keep talking about the body being the temple of the Lord Jesus Christ? What is Paul on to here? In Ephesians chapter 2 1-2, Paul explains more about what we were before we um came to Christ. He says this in Ephesians 2 1-2. If you want to turn there, you can. But I'm going to go ahead and move on through this. He says, "And you were dead." Paul says, "To the Ephesian believers, you were dead in your trespasses and sins in which you once walked." Notice that he uses past tense as in that's who they were. That's how they lived. That was natural for the natural fallen state of every person. Paul says, "That's where you once were. Aren't you glad we're not there anymore?" Paul says, "You once walked this way. You followed the course of the world." Guys, don't be shocked that the world is going like it's going and that people are living in such a debased mindset. Why? Because this is what a lost, unregenerate world does. especially in a culture that moves further away from God. And there's not as much of a resistance to these things. That's why things are progressively getting worse and worse and worse because our world is becoming more and more godless in its thinking. And Paul says, "We used to follow the course of this world. We once followed the prince of the power of the air. We followed Satan who's the little gd of this age. We weren't aware. We were. But that's the reality. You're either going to be of the kingdom of darkness or you're of the kingdom of God in Christ Jesus. There's no middle ground kingdoms here. That's all there is. Then he moves on and says this. That is the spirit that now is in the is at work in the sons of disobedience.

Now in Ephesians 1:13-14, he shares though that something has changed with them as he relates to them what God's plan has been through salvation in chapter 1. And he says, "In him, that is in Christ also when you heard the word of truth, the gospel of your salvation, and believed in him." Who's him? In Christ, you believed in Christ. He says, "You were sealed with the promised Holy Spirit who is the guarantee of our inheritance until we acquire possession of it to the praise of his glory." That's incredible news. The second thing we find here in this section of scripture in chapter 1 verse two is Paul tells the believers that they were this eklesa. They were sanctified in Christ. This is important for us to know this so we get it. That word they're sanctified in the Greek is hagiadzo and it simply means to regard as sacred, holy by God in Christ Jesus. It means to be free from the guilt of sin. This is what it means. Aren't you glad that you have been? He tells these people here in in Corenth that they have been been that's past tense sanctified in Christ Jesus. That means when they believe the gospel and they were born again by faith something happened to them. God did something. He set them apart to himself as his own people and possession. And he marked them as holy and set apart as sacred to God. Christian, if you're here this morning listening to this, you have been set apart. You have been sanctified in Christ. You have been deemed as holy. How has that happened? because of the imputed righteousness of Christ that has been given to you as you've been joined to Jesus Christ by faith in union with his work on the cross of Calvary. So God has set you apart and taken you and while we were yet sinners, Christ died for us. Paul takes I mean God takes us and he now sets us apart to himself and he marks us as holy and sacred to God. That is amazing. Isn't that good news?

These people needed to know these things. Why? Because they're still living in Corenth and because they still have the flesh and they still have the battle of all that's going on here. Paul says, "You got to understand what God has done for you. And now you need to know who you

are as this new born again follower, adopted, those that have been given the kingdom and the inheritance and all that. You need to know who you are. Why? So that you understand that you don't live for this world and this kingdom anymore. Now you have been set apart as holy and sacred unto God. That is amazing. That's amazing. In Ephesians 5:25-27, we see this beautiful illustration as we've learned this. For those of you that have gone through our marriage study, you see this illustration of marriage that our marriages actually are a physical illustration to a world of a spiritual reality and truth that is the goodness of the gospel. What is that? That is Christ who has his bride, the church. and how we have been joined with Christ. And our marriages now by the way we operate in marriage as the husband who dies and the wife who completely submits is a picture of the bride of Christ and the church. And it's seen through the way that we live out our marriages before this world. The man dies and the wife completely submits to the husband. This is the beauty. Christ died and we submit to Christ. And look what he says here. This is this is awesome. Husbands, love your wives. Notice this is the way in which we are to do it. As imperfect as we are as Christ loved the church and gave himself up for her. gave himself there speaks literally of dying for us, setting aside all of our own things that we that we want the right to. No, but notice what even more is going on here. The purpose in which Christ died for us, it had a purpose. Notice this. It says here, that he might that he might sanctify her. There's that word to set her apart as holy unto God. That's what Christ did in his death, his burial, his resurrection. The gospel teaches that we have been sanctified in Christ. that we who are unrighteous, unholy, guilty before God by faith in the work of Christ, who took upon himself our sin, our punishment, our penalty, all of the guilt, all of the shame, everything that went along with it, including death. Christ paid the price and died for the bride that he might sanctify you and I unto God as sacred and holy.

That is the beauty of this incredible gospel. and husbands. That is our role that we would help sanctify our wives as sacred and holy before God. Having cleansed her, aren't you glad? Remember Paul says, "But you were washed." Jesus Christ has cleansed us. He's cleansed us and washed us. That means he's purified us with his word and with his action of sacrificial giving in his life. We've been washed. We've been cleansed. We've been purified. We've been set apart. We've been made sacred and holy unto God. All by the work of Christ. Notice the reason. so that he might present you and I, the church, to himself, in splendor, without spot, without wrinkle or any such thing, that she might be holy, that we might be holy, and we might be without blemish. Is that not amazing? And here's the important thing. Who sanctifies? Who sets apart? Who makes holy? Who frees from the guilt of sin? Christ. He did that work by the will of the father. Is that not good news, man?

Hebrews 10:10. Flip over there if you would, please. You're going to have to go write in your Bible a little ways to get there. [snorts] I want to show you some of these things. They're very, very important for us to understand because we can become skewed in our reading of scripture sometimes if we don't nail these truths down. We have to understand these truths. They're very important. They're going to be such a blessing to you as a Christian. Hebrews 10:10. And by that will we have been sanctified through the offering of the body of Christ Jesus once for all. Christ never had to die again. Why? Because when he performed the work, it was finished, completed. never to die again. And he only had to die once and he'll never die again. And what did he do which is so incredible to us? He has sanctified. That means he has made holy all who put their faith in his finished work of atonement on the cross of Calvary. We have been sanctified. Past tense. And yet we are being sanctified. Is this not amazing? What are we doing? God is developing us and creating us in conduct to match the reality of what has happened in our salvation. He's changing us, molding us. He is conforming us into the

image of his dear son. That's what God is doing in our life now. And it is a process of time. Notice this is really, really amazing. Hebrews 10:14. Look down just a few verses now from where you were in Hebrews 10:10. Look down to verse 14. For by a single offering he has

Oh, you need to underline this word in your Bible. He has perfected for all time. You might want to underline this because you're going to need this from time to time. Because sometimes our sanctification progresses, but sometimes our sanctification regresses. It regresses.

And you can get frustrated and think, "Man, I should be further along than I am. I'm so disappointed in myself. I shouldn't have done that. Why can't I grow up?" You need to read this. You're in a process. And God is working his plan in our life. And we are submitting to him and we are growing and we are falling and we are failing and we are receiving grace and we are repenting and we are doing these things and God his love is never changing. It's never ending. It's never stopping. Religion has a tendency to be self-righteous and to project things on people. We have to be careful with that.

Notice this. For by a single offering he has perfected for all time those who are being sanctified. Now this is important. Why? Because we have been set apart as holy and sacred and yet we are being sanctified. The word here perfected in the Greek it is *teio* is how it's actually pronounced. Tello, at least that's the way I pronounce it in the Greek. This is what that word perfected. And actually, he has perfected is one word in the Greek. Christ has perfected for what? For all time. Listen to this. The word here simply means this to finish. To make perfect. Paul says, I am not yet perfected. I'm in the process of still being sanctified. Paul says, "But one day by God's grace, I will be perfected when it's done. But I have been set apart unto God. I'm being in a process of sanctification. I'm not yet there." Paul says, "In my own self, I'm not there yet, but praise God, one day I'm going to enjoy the realization in fullness of what it means to be completed in Jesus Christ or perfected in Jesus Christ." Paul, it also means to accomplish, to bring to the end. [clears throat] That's what this incredible three-word word means for the Christian. That God in Christ Jesus through this single offering, he has perfected for all time those who are being sanctified. Is that not amazing?

Now look at me at 1 Thessalonians chapter 4 1-8. Man, this is good news. This is stuff we got to understand as we make our way into chapter 6 and the rest of 1 Corinthians. We got to understand these things. Now, in 1 Thessalonians 4 1-8, [snorts] you have to go left in your Bible if you were there in Hebrews. Look at this. So we have been sanctified, set apart as holy, sacred to God. And yet we are in the process of being sanctified. Okay? Now listen, here's what it says. Paul writing here to the Thessalonian believers in 4 1-8. Finally, then brothers, we we we ask and urge you in the Lord that as you received from us how you ought to walk, this is what Paul is trying to help us all understand. He does it everywhere that he writes. He's he's trying to help them understand number one who they are in Christ. But then he's trying to help them understand that their conduct of now what they are understanding about their new life in Jesus Christ. Now they need to see that the conduct is to be getting itself in line with who they are as a follower and a believer in the Lord Jesus Christ as sacred, holy, and set apart unto God. And Paul says this right here. He says this. He says, "We ask and urge you in the Lord Jesus that as you've received from us how you ought to walk." That means how you live and to please God just as you are doing that you do so more and more for you know what instructions we gave you through the Lord Jesus. And here it is in verse three. For this is the will of God, your sanctification. This is the will of God. And what is that? Notice it's going to go to conduct. It's going to move to conduct every single time that you abstain from sexual immorality. Why

does Paul start with that one? In every one that he addresses like this, he always starts with sexual immorality because it's one of the most powerful gripping sins that people are indulging in. And Paul says, "Listen, before you came to Christ, I know this is what you were doing. It was normalized for you. But now that you've come to Christ, you don't do that anymore. Why? Because you've been set apart unto God is sacred and holy. Your conduct needs to match who you are. What do we call it when we don't live or do what we say we believe we are? Hypocrisy, right? Paul says, "Listen, you're giving conflicting conflicting vibes here. You're saying you're in Christ." So, he's teaching them who are you in Christ. Now, let your actions and your conduct align with who you are in Christ. That's what Paul says here. Let each of you know how to control his own body in what way? In holiness and honor. That's how we're to live our life. Not in the passion of lust like the Gentiles who do not know God. Paul says that's how the gentile people live that no one transgresses or wrongs his brother in this matter because the Lord is an avenger in all those things as we told you before and solemnly warned you verse seven for God has not called us to impurity but to what to holiness that's what God's doing in our life that's why he's given us the Holy Spirit as well one aspect of that is to do the convincing and the convicting work. So when you're convicted of something, guess what? Praise God. You're convicted. Why? Because the Holy Spirit of God is working in you to bring about the will of God in sanctification. So that your conduct will begin to match who you are in Jesus Christ. Why? Because that's what God is desiring for the bride of Christ to be. Amen. Yeah. Therefore, whoever disregards this disregards not man but God who gives his holy spirit to you.

So these Christians in Corinth, if we go back to the first Corinthians here to this letter, they have been sanctified in Christ. They're in a process of being sanctified. And yet this process by God through whom the Holy Spirit and the word is to conform us to align our living with our new life in Christ. And that's what Paul brings in next back in 1 Corinthians 1:2. Let's look at the third thing here. Notice what he says. Paul continues in addressing his audience in Corinth. They were to be they were called to be what? Saints. We're not called to be harlots with the world, idolators and all those things. No, we are called to be saints. That is who we are called to be saints. Now this Greek word is hagios and this is what it means. This is a very very awesome word. I want to help you guys understand this as I've studied this. It's been a blessing to me. The word hagios it means different. See to be a saint that word hagios actually means to be different unlike others. It means to be holy for the believer. It means likeness of nature with the Lord because different from the world. So the fundamental core meaning of hagios it means different. Aren't you? Something has changed in you Christian. Isn't that amazing? And you're called to be a saint. That means you're called to be different from the rest of the unbelieving world. And let me show you how profound this word is. This word here it comes from its root word that simply means to be different. The temple in Jerusalem is called holy. That word is hagios. It's the same word we get the word saint from. The temple in Jerusalem was hagios. It means different from all the other buildings in and around Jerusalem. Because why? The temple compared to every other building in Jerusalem was set apart by God as what? Sacred and holy. It was sacred and holy. And no one treated the temple of God like they would have this shop over here. That's what Jesus was all on about is they were selling all the stuff and doing everything when Christ came and he flips over all the tables and makes whips and begins to clear out the temple area. No, here's the thing. The temple was set apart as sacred and holy unto God. In fact, even way back in the Old Testament when God was leading the people of Israel and they built a tabernacle for the Lord God and God came and he filled the tabernacle with his presence and people didn't mess around with the temple. They didn't mess around because of the holiness of God and because of the consequences of people who

treated it like so. So, it means to be different from all the other buildings because it is holy. It technically is to be different from the world because we are to be like the Lord. So when when we are called to be saints, what we're really saying here, it implies that we have been set apart, that we are different, that we are distinguished, and we are distinct from all the other people who do not believe. Why? Because we are sacred and holy and set apart unto God as special. We are his people. That's what this word means when it says called to be saints. That means we live different. That's exactly what it means. We're different from the rest of the world. That's the the incredible word here. That's exactly what it means. So that's why Paul is addressing them. We don't continue to live like we did as Gentiles in the passions of our flesh and following the course of the world and following the prince of the power of the air like lost people do. Paul says, "No, you have been set apart unto God. You've called to be a saint. You are different now than the rest of the people who don't believe." And people should be able to identify that we are different from the rest of people, right? They should see that in our life.

Why? Let me show you how incredible this word fits in to what it is now that we have been joined with Jesus Christ. Look with me now in 1 Corinthians chapter 3. 1 Corinthians chapter 3 in verses 16-17. We've already looked at this verse, read through this verse, and I held this verse out not to cover it yet back then because of what is coming forward, but I'm going to bring it in a little bit. Now, this is amazing to me that that this all how God ties this together and it helps us understand this whole thing a lot better. In 1 Corinthians 3:16-17, Paul says, "Do you not know that you are God's what?" Temple. You're God's temple. You're haggio. You're God's temple. You're different. You're set apart as sacred and holy. See, here's the thing. God does not dwell in man-made temples. He doesn't. In fact, when Kabad happened and the glory of God departed from the temple, we know that the temple itself was void of the presence of God. Oh, there was activity going on. There was all kinds of sacrifices going on, people doing their routine things. You still have the priesthood doing the priest things and everything was going on there for the Jews. But by the time we come to Jesus Christ, that whole system was corrupted. And there was and then what Christ promised that he was going to do is he was going to destroy that temple. Did you know the Jews have not made a true legitimate sacrifice to God since Jesus Christ prophesied the temple would be destroyed? And in 70 AD it was completely annihilated and never ever built again until this day. Why? Because God does not dwell in the temple built by man. He has now come to dwell within the hearts of his people. He dwells in you. You Christian, think of this. I This is It blows my mind. I have a small brain as it is anyway. Just ask my wife. No, I'm just kidding you. She thinks I'm the smartest guy that's ever lived. No, this blows my mind. Why? Because we are now that temple that God has dwelt with his spirit. The Jews have not ever had a temple again. Why? Because there's no need for that. Because their Messiah has come. He has already come and fulfilled all that he said he was going to do. They've rejected the message of Christ and their Messiah. They they completely rejected him. They they stoned the prophets of the Old Testament. All of the things written about the Messiah. They have rejected those truths. And when he came, they didn't even recognize him. And they missed him. The Messiah, the son of God, the one who was to come, came to Israel first. And his people did not receive him. But all who did receive him, they became the they they were given the right to become the sons of God. That is us. And just to prove this truth, he destroys the temple in 70 AD through Titus, the Roman leader of the legions of the Roman army. As he said to his apostles in Matthew chapter 24, "This is going to happen. Not one stone will be left upon another. That big old temple that you're mesmerized with, it's going to be all laid to waste." Why? The temple curtain was ripped in two. Why was that ripped in two? Because why? There's no need for anyone to enter in to make sacrifices again on the inner sanctuary, the holy holies of God, on the altar in the blood. Why? Because

the lamb of God has been slain and his blood has perfected for all time those who believe in him. There's no need for any more sacrifices. That's why as the church was born, there's no there's no priests. There's none in the New Testament. Read the New Testament from from Matthew all the way through. Read it from Acts all the way through because that's when the church began. You'll see no priest in there anywhere. There's no need for us to have a priest because Jesus Christ according to Hebrews, he is our high priest and he has entered in once for all. This false system of the priesthood and all that that we have in these religious systems, they're all nothing but a copy and they're bringing in paganism and Judaism and they're bringing it all in. But there's no reason to have a priest anymore because you have one mediator between God and man. It is the Lord Jesus Christ. You don't need to go to some priest and confess your sin. No, you don't. He can't give you a four or five Hail Marys and a this to do and that to do to absolve your sin. He has no power authority to absolve your sin. Why? Only Jesus Christ and his blood can take away sin. All these systems are just false religious systems. In fact, scripture tells us that we are the priesthood of believers. >> We are. [clears throat] All people need to DO IS READ THEIR BIBLE. There is no priesthood anymore that needs to offer sacrifices for sins and walk around in pomp and arrogance and all this stuff. It doesn't happen anymore because Christ, he is the fulfillment of all that stuff. And to prove it, he destroyed the whole system and it's never been built back. Isn't that incredible, >> man? Where was we? That's just good stuff. Okay.

In verse 17, for God's temple, speaking of us, I want you to think about this, Christian. I hope this really encourages you because that this this experience of living in this world, it is hard. This crucifying our flesh and and dealing with the old man, as Paul says, who will rescue me from this body of death? And then he responds, "Praise be to God, the Lord Jesus Christ." It gets weary crucifying the flesh. It gets weary when we sin and we and we cause pain to the to our Lord and we grieve the spirit of God. It gets weary trying to be a traveler in this world and to live in a way that honors and glorifies God and to be different than the rest of the world. Do you know it's hard to be different? If you don't believe me, why is everybody trying to be the same? We're we're going against the stream, man. But there's a reason for that. Because you are a saint of God and you are to be in this world different from all the other people. Why? So people can see that you are different. That your life is different. That you you are one who belongs not to this world, but you belong to the one who created the world. For God's temple is holy. And the reason we're holy Christian is because of Christ. But that doesn't mean we don't in love and gratitude for the When's the last time you just I I had to confess my sin this week to God of my lack of gratitude. I get mad at other people for not having gratitude. And what does the Holy Spirit do immediately? What about your gratitude for me, John? It just pierces you to the heart. You're like, "Lord, I confess that I am so sorry that I'm acting like a spoiled, rotten kid. I need to be grateful for the grace that you have offered me, for the salvation and the love and the patience and all that you've offered me. God, please forgive me for my lack of gratitude for all that you have done for me." And this is the beauty. Christian, you are holy unto God. That's good news because we don't feel holy all the time. We don't act holy all the time, but we are in Christ. And the reason it pains you is because the Holy Spirit's grieved. And when the Holy Spirit's grieved, you feel that inside of you. Why? Because your temple dwelt by God is grieved inside of you. That's what that weight is and that that conviction and that pain that you feel. It's grieving the spirit of God who has set you apart as holy and in a sense you feel like you desecrate the temple of God. Thank God for his forgiveness. Thank God for his love and he doesn't condemn us. Did you know Christian there is therefore now no condemnation for those who are in Christ Jesus. You Christian are not condemned. You may feel condemned, but your condemnation is not coming from God. It

might be coming from someone else. It might be coming from you. It might be coming from the enemy. But God is not condemning you because you are in Christ Jesus. And because of that, you are holy and blameless before him. Think about that. You need to get a hold of that and be encouraged by that today. Thank God for this amazing gift of salvation.

In 1 Corinthians 6:19-20. It's another example of what Paul's sharing here. [snorts] I don't know about you, but I get tired of this old flesh sometimes. Man, it gets weary sometimes to crucify the flesh. We do it, but it gets weary. Listen to this. In 1 Corinthians 6:19-20, Paul says, "Or do you not know?" There it is again. Many Christians, I don't think, know this. It's why it's important that we read the word because it's it's easy for us to understand. We don't when someone comes to faith in Christ, they don't automatically know all these things, man. That's why it's important to get together with a group of believers and study the word of God in order that we know who we are in Christ and what we have been given. We've been given every single spiritual blessing in Christ in heavenly places. Look at this though. Do you not know that your body, he says to these believers in Corinth, why is he addressing this? Because their conduct is not in line with who they really are in Jesus Christ. They're bringing in the Corinthian way of life into the church. Why? Because that was the normative of their old man. That's how they once were. And that's why Paul says, "And such were some of you." This is what it says here. Your body, he says, it is a temple of the Holy Spirit within you whom you have from God. You're not your own. You were bought with a price. What was the price? The blood of Jesus. The blood of Jesus. So Paul says, "So glorify God in your body." Just practical stuff to teach these Corinthians this truth that they need to know. They need to know it.

The fourth thing here is the Corinthians had been given the grace of God in Christ Jesus who had enriched them in all speech and all knowledge. The fifth thing is the testimony about Christ was confirmed in them so that they are not lacking in any gift. And then the sixth thing was they were waiting for the revealing of Christ in his second coming. Hebrews 9:28 says, "So Christ having been offered once to bear the sins of many, he will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him." Philippians 3:20 says, "But our citizenship, it is in heaven, and from it we await a savior, the Lord Jesus Christ." Man, if you're putting hope in this world, surely by now you can see that this thing is getting ready to crash and burn. Everybody is asking these questions. What in the world's going on in the world? God's plan. We're moving to the day. What day? This day. The glorious day of the return of our great God and Savior Jesus Christ. And so, of course, it's moving that way. This is to be expected. I have to remind myself often to say, "Well, John, what did you think the last days would be like?" You read the scriptures and it tells you it's going to be like this in the last days. And you look around, you're like, "Wow, this is what the scripture says the last days are going to look like." But I don't like it. No, it's not going to be easy. It's going to be difficult and hard. But all the more, this is why we need to know this truth. All the more. Hebrews 9:28 says, "So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who eagerly are waiting for him." Philippians 3:20, "Our citizenship is in heaven, and for it we await a savior." Titus 2:1-13. For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in this present generation, waiting for the blessed hope, the appearing of a of the glory of our great God and Savior, the Lord Jesus Christ. [snorts]

And lastly, I want to end with this today, and hopefully you'll leave here jacked. For [snorts] those of you who don't mean jacked, I don't mean muscular. I mean just pumped. In other

words, you're ready to go out into this world and to live for Christ and to tell everyone that you meet about this incredible gift of salvation. Have you lost your desire to reach people for the gospel? It's the only news that matters. I know that blows some of your mind. It's the only news that matters is the gospel. The seventh thing was this that Christ would sustain them. And I don't want you to get to forget this. I want you to leave here understanding this today. Christian, Christ would sustain them to the end. To the end. Guiltless. Not sinless. We still sin. We don't love it. It pains us to do it, but we do. But Christ will sustain you and I guiltless, paid in full to where? The end. This is one of the most encouraging verses in all of First Corinthians to me. This is what Christ is going to do for you and by God's grace, what he is doing for me and for all who trust and believe in him. He will sustain you guiltless to the end. The word sustain is used eight times in the New Testament and every single time this verb highlights that God's it's it highlights God's action of rendering something. Listen Christian firm not in not out in not out in not out over not off not firm. firm, reliable, unassalable. God's action of safeguarding the gospel, confirming covenant promises and securing believers for persevering witness and holy living. This is what this word means. [snorts] The word guiltless here is the word blameless. It means to be above reproach, beyond reproach, or blameless. That's one thing we need to think about from time to time and thank God for. God will establish us. He will sustain us to the end, guiltless. That means above reproach in the day of our Lord Jesus Christ.

What is the outcome of understanding this truth? gratitude, man. Incredible gratitude, thanksgiving, and a desire to live for the glory of our great God, the Lord Jesus Christ. It helps us understand and appreciate his grace and his mercy and his longsuffering, his forgiveness, his unending love, his steadfastness in our lives. That even though we may falter, God will not falter us. It's good news. Self-righteousness begins when you think you have to achieve it by works. That's where self-righteousness comes in. But I'm telling you something. The reason you will not be able to boast about anything that you have done is because it is a work of God from start to finish. That's why Paul says, "If we're going to boast, let us boast in one." Who is that? The Lord God Almighty. No one's going to boast about their salvation as somehow being pompous and arrogant and good enough to think that they've arrived. Nope. That's not what Ephesians says to us. It's not what it says. Colossians 2:13-15 says, ' And you who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our sins by cancelling the record of debt that stood against us with its legal demands. He set aside, nailing it to the cross. He disarmed the rulers and the authorities and he put them to open shame by triumphing over them in Christ. 1 Thessalonians 5:23-24. Now may the God of peace himself sanctify you completely and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful. He will surely do it. 1 Thessalonians 3:11-13. Now [snorts] may our God and Father himself and our Lord Jesus direct our way to you and may the Lord make you increase and abound in love for one another for and for all as we do you so that he may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all the saints. Colossians 1. I'm almost done. Another [snorts] hour we'll be out of here. Colossians 1:21-22. And you who were once alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, before God. Jude 24-2. Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy. To the only God our savior through Jesus Christ our Lord be glory, majesty, dominion, and authority before all time and now forever. Amen.



## Answers to the Study Questions:

Q: Why did Paul write such strong corrections in his letter to the Corinthians?

A: Paul's corrections, though difficult, were written out of deep love and concern for the spiritual well-being of the Corinthian church. As indicated in 2 Corinthians 2:4, he wrote with 'much affliction and anguish of heart and with many tears,' not to inflict pain, but to demonstrate his abundant love and to address serious issues that needed correction for the church to mature and remain holy.

Q: Who is Paul addressing when he lists sins that will not inherit the kingdom of God in 1 Corinthians 6?

A: While Paul lists sins like sexual immorality, idolatry, greed, and drunkenness, he is addressing the believers in the Corinthian church. He clarifies that 'such were some of you,' indicating that these individuals, through faith in Christ, have been transformed. He is reminding them of their past state and the new identity they have in Christ, emphasizing that their current actions should align with their redeemed status.

Q: How can a person be considered righteous before God if no one is perfect?

A: Righteousness before God is not achieved through personal merit or perfect living, as all humans fall short of God's holiness. Instead, believers are deemed righteous because they are united with Christ Jesus through faith. This union, established by God the Father's will, means that Christ's perfect righteousness is imputed to believers, making them righteous in God's sight.

Q: What does it mean to be 'sanctified' in Christ?

A: Sanctification is a process that begins when a person is united with Christ. It means being set apart for God's purposes and gradually aligning one's conduct and behavior with their new identity in Christ. This is an ongoing journey, led by the Holy Spirit and through obedience to God's word, rather than an immediate state of perfection.

Q: What were the qualifications for being an apostle according to the sermon?

A: The sermon states that apostles had to perform signs, wonders, and miracles to give credence to the gospel they proclaimed. Additionally, they had to have been taught by Jesus Christ, either directly for three years during His earthly ministry or, in Paul's case, through a direct encounter and teaching by Christ after his conversion.

Q: Why did Paul consider his own credentials as a Pharisee and his zeal as a persecutor to be insignificant?

A: Paul listed his impressive background as a Pharisee and his zealous persecution of the church as credentials he could have relied on. However, he counted all of these as loss for the surpassing worth of knowing Christ Jesus. His focus shifted from self-righteousness based on the law to the righteousness that comes through faith in Christ.

Q: What does it mean for believers to be 'dead in trespasses and sins' as mentioned in Ephesians 2:1-2?

A: The sermon explains that 'dead in trespasses and sins' refers to the natural, fallen state of every person before coming to Christ. It describes a life lived according to the course of the world, following the 'prince of the power of the air' (Satan), and being part of the kingdom of

darkness. This was the state of the Ephesian believers before they heard and believed the gospel.

Q: How does the sermon explain the concept of being 'sealed with the promised Holy Spirit'?

A: According to Ephesians 1:13-14, when believers heard the word of truth (the gospel of salvation) and believed in Christ, they were sealed with the promised Holy Spirit. This Spirit serves as a guarantee of their inheritance, assuring them of their future possession until Christ's return, all to the praise of God's glory.

Q: What is the significance of the marriage analogy in Ephesians 5 regarding Christ and the church?

A: The sermon uses the marriage analogy to illustrate the spiritual reality of Christ and His bride, the church. Just as a husband is called to love his wife as Christ loved the church and gave himself up for her, the church submits to Christ. Christ's sacrifice was for the purpose of sanctifying the church, making her holy and pure, presenting her to Himself without spot or blemish.

Q: If believers are already perfected in Christ, why is sanctification described as an ongoing process?

A: The sermon clarifies that believers are 'perfected for all time' in Christ through His single offering (Hebrews 10:14), meaning their standing before God is complete. However, sanctification is also a progressive process where God works in believers to conform their conduct and character to match their new identity in Christ. This involves spiritual growth, learning, and overcoming sin, which continues throughout their earthly lives.

Q: Why does Paul often begin his instructions on conduct with abstaining from sexual immorality?

A: Paul begins with sexual immorality because it is often one of the most powerful and gripping sins that people indulge in, especially those coming from a background where it was normalized. Having been set apart as sacred and holy unto God, believers' conduct must now align with this new identity, and abstaining from such sins is a primary way to demonstrate this transformation and avoid hypocrisy.

Q: What does it mean to be a 'saint' in the context of the sermon?

A: To be a 'saint' (hagios) means to be different, set apart, and unlike the rest of the unbelieving world. It signifies a likeness of nature with the Lord, being holy and distinct because believers are sacred and holy unto God, His special people. This calls for a life that reflects this distinct identity.

Q: Why is the destruction of the Jerusalem temple in 70 AD significant in relation to believers being God's temple?

A: The destruction of the Jerusalem temple signifies that God no longer dwells in man-made structures. Through Christ, God has established a new covenant, and His presence now resides within the hearts of His people, who are His temple. The temple's destruction, along with the tearing of the temple curtain, marked the end of the sacrificial system and the opening of direct access to God through Christ.

Q: Why are priests no longer necessary in the Christian faith?

A: According to the teachings presented, Jesus Christ is the ultimate High Priest who, through his one-time sacrifice, has perfected believers for all time. He is the sole mediator between God and humanity. Therefore, human priests are not needed to offer sacrifices or intercede for sins, as these roles are fulfilled by Christ alone.

Q: What does it mean to be part of the 'priesthood of believers'?

A: The 'priesthood of believers' signifies that all Christians have direct access to God through Jesus Christ and are called to serve Him. It means there's no need for a special class of priests to mediate. Instead, believers are encouraged to read and understand the Bible for themselves, as they are all spiritually equipped to approach God.

Q: If Christians are holy in Christ, why do they still struggle with sin and feel conviction?

A: While Christians are declared holy and blameless in Christ positionally, they still live in a fallen world and struggle with their flesh. The conviction and pain felt when sinning is the Holy Spirit's response within them, grieving because their bodies are God's temple. This conviction is not condemnation but a prompt for repentance and restoration of fellowship.

Q: What is the significance of believers being God's temple?

A: Being God's temple means that the Holy Spirit dwells within believers. This identity makes them holy and set apart. It also means their bodies are not their own but belong to God, purchased by the blood of Jesus, and should be used to glorify Him. It underscores the sacredness of their being and the importance of living in accordance with their new identity in Christ.

Q: What does it mean that Christ will 'sustain us guiltless to the end'?

A: This means that God, through Christ, will faithfully keep believers firm, reliable, and unassailable until the end. It assures them that despite their ongoing struggles with sin, they are considered guiltless and blameless before God because their salvation is paid for in full by Christ's sacrifice. It highlights God's power to preserve them in faith.

Q: Why should Christians not boast in their own works or achievements?

A: Salvation and the ability to live a godly life are entirely the work of God from beginning to end. Christians cannot boast in their own merits because any good they do is empowered by God's grace and the work of the Holy Spirit. Therefore, any boasting should be directed solely towards the Lord.

Q: What is the practical implication of being a 'saint' in today's world?

A: Being a saint means being called to be different from the rest of the world, set apart for God. It involves living a life that honors and glorifies God, demonstrating His purposes through distinct conduct and choices. It's about reflecting the identity of belonging to Christ rather than to this world.

Q: If a Christian sins, are they still saved, or is their relationship with God broken?

A: While sinning can hinder the relationship and fellowship with God, it does not break the positional standing of a Christian who is in Christ. The Holy Spirit convicts of sin, prompting confession. Through confession, the relationship is restored, not because the sin is erased from history, but because Christ's sacrifice covers all sins, and God's grace is new daily. The believer remains positionally righteous in Christ.

Q: What is the ultimate hope for a Christian?

A: The ultimate hope for a Christian is the glorious appearing and second coming of Jesus Christ. Their citizenship is in heaven, and they await their Savior. This hope provides perspective and endurance amidst the difficulties of the present world, which is seen as temporary and heading towards judgment.