

# Unfit, Unchaste, and Unmarried, Part 1

Jack Hughes

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Welcome. We're going to take a break from Luke for quite a little while here. In the summertime I like to do other things because people are coming and going. I've been wanting to do a series on singles in the Church for a long time because it really relates to all of us. It relates to parents, young people, [and] singles, [from] college students up. We're all affected by some of the things that are affecting [singles], but I want to address them specifically, so starting this week and continuing on in the weeks to come [I will preach on this], with the exception of next week—the Resolved conference is next week, and many of our unmarried people will be gone to that. I thought, “What could I teach on just for one week?” so I'm going to preach on the Rapture next week just because I've always wanted to do that here. I will preach on the Rapture next week, [and] we'll find out whether we're going up and when that [is] happening. Then we'll continue on so that none of the singles miss any of the stuff in this series [on immorality]. So, that's what's happening.

We all realize that the children's building isn't finished yet, and some of the younger people are here [in the service]. I'm going to be as discrete [in my discussion of this topic] as I possibly can [be]. I won't be using any words that aren't in the Bible. You'll hear me say some metaphors, and you may think, “Hmmm,” [but] you should be able to clue in to what's going on here. I'm not going to get real graphic or anything.

The elders [and] pastors are seeing [that the Church today is] getting swept away by the world. The average thing that happens is when society begins to go down, the Church prides itself on being two steps behind. So, we aren't as bad as the world, but we are following it down into its mire. A lot of times, we don't wake up until we're chin deep in the sewer, and then we realize, "Oh, no! What [are we] doing?" We have a way of going down with the world instead of taking a stand and maintaining that high road. In the [19]60s, with feminism came the sexual revolution, and the pharmaceutical revolution—drugs [and] alcohol. Alcohol was just getting [to be] old hat, [so people went on] to do drugs: "Let's do drugs *and* alcohol." You never give up a vice; you just add a new vice to it.

They didn't realize that society was groping for God. That's what was missing. The drug they were looking for was a personal relationship with Jesus Christ, but when you don't know that, you don't know to look there. As a matter of fact, it just seems pretty silly that being "religious," "getting religion," would actually fulfill your life and give you peace, joy, purpose, meaning, and lasting happiness. It's hard to believe that that would be the case. But that is the case. Of course, immorality went off the charts [during the 1960s and has continued to increase since then]. It became evident that the sexual revolution was really the sexual de-evolution.

Society [has become] increasingly more intolerant of biblical morality and what fifty years ago would have been shocking, now Christians don't even raise an eyebrow at it. People used to get thrown into jail for adultery. [If] you move[d] in with somebody and you weren't married, it would be a scandal. You would have the whole city council coming down on you. But now, if you maintain purity as the Bible prescribes, there is something wrong with you. You're warped. [It's considered] abusive [to expect people to maintain purity].

A number of mainstream universities now have co-ed dorms. I'm not talking about a guy's room and girl's room and a guy's room and a girl's room in the same building. I'm talking about the university purposely putting a girl in a room with a guy in beds next to each other without telling

the parents. [The schools] don't have to tell the parents because the kids are adults. The kids, of course, [with their] raging hormones [are OK with it]. [Many schools are] becoming cesspool[s] of sin.

The biblical role of women has been so thoroughly corrupted that most women think that making money and having a career so that they can buy stuff is more important than raising their children. That is the standard mindset now. Children are really a nuisance, an inconvenience, and so we get abortions, or we drop them off at the high school, or leave them at the daycare. Children are being aborted at a phenomenal rate. In some countries around the world the population is actually decreasing—they're destroying themselves.

Modesty has been lost. Even in the Church we're constantly dealing with [issues of] modesty. The fashions are pulling on women, [telling them], "Be this way. Be this way. Be this way." The world is just going down and pretty soon even Christians are getting sucked into it. This is all coming at our young people at a scary rate.

It seemed that by the time the [19]90s came, things couldn't get any worse, and then the Internet was invented—the "worldly wide web." Where alcohol and drugs have slain their millions, the Internet is presently slaying its *billions*. People who would never purchase a pornographic magazine or go see a pornographic movie because they wouldn't be seen in public doing that, can now, in the safety and privacy of their own home[s], on their cell phone[s], in their office[s], on their laptop[s], or their PDA[s], download whatever degree of carnality the mind can imagine. The world is so empty, so lost, so desperate to try and find some meaning to life that it is groping in the darkness to feel good. That's why it's [saying], "OK, we'll get drunk. We'll do drugs. OK, we'll be immoral. We'll do whatever. We're trying to feel good. We can't just be automatons, go[ing] to work, com[ing] back, go[ing] to work, com[ing] back. There has to be more to life than just eating, sleeping, and working." It's true, but they don't know what it is.

I want you to turn to Romans 8. I just want to point this out to you. This is the pinnacle of the Book of Romans. [Paul] has talked about how

all men are sinners, how salvation is by grace through faith in Christ alone, that we are justified by believing in Jesus. He talks about the struggle we have trying to walk with Christ, and we're dealing with the flesh—the flesh [is] described as our bodies and [their] desires because [the] body wants to be pampered. There is no end to it. Your body loves to be pampered. If you let it have control, it will destroy you with pampering.

In [Romans] 8, [Paul] begins to contrast this dichotomy, this antithesis between what God—the Holy Spirit—wants and [those things for which] our flesh cries out. Notice what he says [in Romans 8:]1[–3]:

Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.

Notice: flesh, flesh, flesh—[it is mentioned] three times in [Romans 8:]3. There is this fallen part of us—our body, our physical being—that just craves for sin, for pampering, for anything that will make it feel good. Contrasted with that, as [Romans 8:]2 says, is the Law of the Spirit. Christians have this Spirit within them, pulling them in the direction of the glory of God. Look at [Romans 8:]4: “So that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” Notice that the Christian is not one who walks in the flesh, but [in] the Spirit. That is, he lets the Spirit of God direct him by the Word of God in the direction of the glory of God. [Romans 8:]5[–8 says]: “For those who are according to the flesh,” that is, unbelievers:

set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life

and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.

This is what we see in the world today. We have a whole bunch of people who are of the flesh. They're walking according to the flesh, and so it's no wonder that they're just trying to feel good. They're doing drugs, alcohol, whatever it is they can—engaging in every sort of immorality you can think of—to just feel good. They just want to feel good. They don't know why they exist. They don't know why they're living. This week just talk to [a couple of people] at work, and say, "By the way, why do you exist?" and see what they say. [They would say], "What?" They don't even know.

[If asked], "Why do you have a car? Why do you have a stove?" you could all answer those [questions], right? We have a microwave because we put popcorn in there and it's quick. We have a stove because it cooks things, [and] a coffee pot to make [pots] of coffee. [But ask] "Why are you [here]?" [and the response is], "I don't know." That is a huge issue. When you don't know why you are [here], then you are run by your flesh into whatever you can to make yourself feel good. We have so many ways the world is trying to tempt us, to drag us, into immorality. You [have] to look sexy, you [have] to talk sexy, you [have] to take drugs to perform erotically. You [have] file sharing, webcams, cell phones, thumb drives, and a host of other gadgets to try and pump that stuff into your head. It's on all the magazine covers.

Older parents, clueless about the use of new technology, with all good intentions, want to be a blessing to their kids. They don't want their kids to be growing up as dinosaurs in an age of technology, [so] they give them these things and, of course, at school, by the seventh grade, [the kids] have a doctorate in the use of those gadgets. Have you ever sat down [with] a new cell phone, and you've got your glasses, you're adjusting [them], and you're looking at the manual? You've got the cell phone in one hand, [and] you're looking back and forth, reading [the instructions and looking at the

phone], and you're thinking, "Somebody who didn't speak English wrote this." You're trying to figure out how to use it and then your sixth grader comes over, and [says], "Dad, let me see that," [and he sets the new phone up, and asks], "Is that what you were trying to do?"

You look at him, and say, "Hey, how did you do that?"

"Well, it's like this." Click, click, click. "Look over here. Oh, you've got these games." Click, click, click.

"Give me that thing back."

"Dad, did you know your phone does this?"

"No, I didn't know it did that."

"Oh, cool."

All of a sudden you say, "Don't change the settings on it."

"Dad, it's not going to hurt you. It's a cell phone." They just know how to do it. It's intuitive [for them].

What's happening is [that] parents, with all good intentions, find out too late that they have handed to their child or young adult the very technology that has destroyed their purity, their minds, and their hearts. Parents, wanting their children to be on the cutting edge of what's happening, install computers [and] wireless devices [so their children] can access satellites and the Internet, or whatever, in their rooms [or] on their person.

Parents come to me, and [say], "I got my kids Internet capabilities."

I say, "Did you know your kids can look at pornography on their cell phone?"

"They can?" They don't even know that. Well, that's what's on the Internet, right? It can be accessed. [Do] you think when [they're] all alone, when no one is around, that they are never going to do that because it's just not interesting to them? [What if parents] give [their children] unrestricted e-mail privileges, [with] no spam filter, no blocking images, no tracking their Web activity, [or] a MySpace, Facebook, [or] Twitter account? [What if they] let them download pictures [and] give them an iPod? "You think they're using that iPod for music, right?"

"They're for music, right?"

“Oh, and for pictures and full-length movies.”

“Oh, really?”

“Yeah.”

A lot of parents would be shocked to find out what’s on their kid’s cell phone or [other] electrical widget. Parents have put their children in danger by [giving them access to all of this technology]. It’s like building your house next to a prison full of sexual predators and then creating a doorway from your child’s room into [the prison] so that they can go in there and visit the predators whenever they want. You think, “Well, I would never do that!” No, you would do worse. [If] you give [your children] a computer with no safeguards, a cell phone with no safeguards, [that’s what you are doing].

The problem isn’t just with youth, [either]. We’re [discussing] singles, so I’m kind of addressing it there, but it’s with everyone—every class and every age [of people]. Pastors all over are being disqualified [from their pastorates] because they are falling into Internet pornography or whatever. We need to realize [that] the Bible says that in the last times things will proceed from bad to worse [see 2 Timothy 3:13], and so the Church needs to hold back. We can use the technology. The technology is not the problem. It’s the unrestrained, [im]prudent, [in]cautious use of that technology that is not being directed by the Word of God [that is the problem].

Does it freak you [out] that the LA Convention Center has pornography conventions? That’s kind of shocking. Well, fornication used to be shocking to Christians. Now, it’s just like, “Oh, yeah, a lot of people live together. I guess it’s just the way it is.” See, we’ve lost the shock factor, and in many cases, we’ve fallen into the sin [ourselves]. We don’t throw people in jail anymore for adultery, but they used to. Take TV now and let somebody [from] 100 years ago watch [it] for an hour and they’d take a rock and throw it through the screen. They’d think, “Man, that thing is from the pit of hell.”

Don’t get me wrong. I’m not against technology. I like technology. I’m a gadget guy. That’s why I’ve got my degrees in electronics technology,

man. I think it's cool, but not to do evil with. You can use technology for a lot of good things, but listen: the Church of Jesus Christ must maintain its purity. We have to maintain our purity. If we lose our purity, we become a harlot church. We can't offer acceptable worship to God if we are living in sin. We *have* to maintain our purity. It has to be that way. We can't make an impact on the world if we're just like the world. If friendship with the world is hostility toward God, then what is mimicking the world? It's an abomination. (There's a cell phone [ringing] right there.)

Turn in your Bibles to Romans 1. I want to show you [that] Paul has a great section here [in which] he talks about the progression of men. What he's doing in this section is talking about how societies, having rejected God, slowly decay into the wors[t] imaginable sins possible. If the gospel, the truth of God, doesn't intervene, then you just go from bad to worse. There is a progressing decay into sin. [Paul] is trying to set up in these first three chapters that all men are sinners regardless of class [or] kind. He is talking about the sequence of events that plague a culture, a nation.

He says this starting in [Romans 1:]18[–19]: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them.” God is holy; His wrath is kindled against sin; as sin increases, so does the intensity of His wrath; God reveals Himself to all men, but all men suppress that truth in unrighteousness.

Look at [Romans 1:]20: “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.” It's apparent that the universe didn't come from nothing, that everything that exists didn't come from nothing that exists. That is so basically apparent, but yet how many people deny that truth? Most people [do]. [They say], “No, first there was nothing; then everything. Then everything got together and had a convention and decided to create itself into different other things and make itself something better than it was before, and

[then] something else better, and to keep on progressing upward until here we are.” Micro- and macro-engineered qualities built into creation proclaim that there is a Creator God. Men are without excuse.

Somebody may say, “Well, I don’t believe in God,” but you know this: he knows God exists because God says He has put a knowledge of Himself in [the] hearts [of all men] and outside of them. They have internal proof *and* external proof that God exists. It’s just that they suppress it in unrighteousness. Look at [Romans 1:]21[–23]:

For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Here we see the evil exchange. God says, “Here I am. I will give you My Law in your hearts. I will give you a conscience. I will let you see in creation how powerful I am, how wonderful I am, the extent of My magnitude and immensity,” and then men take all that truth and they suppress it in unrighteousness. They exchange what God has given them for creation itself. They begin to worship creation. They do it in different ways. They worship animals, statues, idols, other men, other women, self, things, and [sometimes] all those things [combined].

Notice the consequences of suppressing the truth in [Romans 1:]24: “Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.” When you reject God, when you reject Him in the world, and you begin to turn to the world to find meaning in life, God gives you over. As a form of judgment, He lets you go. Then you go into impurity. This [verse] is [speaking about] sexual impurity—“lusts of their hearts to impurity.” Thus people begin to pursue immorality. They’re trying to find meaning in life, so they pursue immorality and their bodies are “dishonored among them.” Recent surveys have

discovered that 70 percent of singles today engage in physical immorality [of] one kind or another—weekly. If you put in mental immorality—that is, pornography gained on the Internet—it’s near 100 percent. It is a huge problem in the Church; it’s a greater problem in the world.

Look at [Romans 1:]25[–26]: “For they exchanged the truth of God for a lie,” notice they did that before and now they’re still doing it, “and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them over to degrading passions.” Now they are doubly given over. Once they get into immorality, they keep rejecting [God], the truth doesn’t intervene, and they don’t understand the reason for their existence, then they are given over to “degrading passions.” You say, “What are those?” Look at the middle of [Romans 1:]26[–27]:

For their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

When a society turns away from God, they are first given over to sexual impurity. When they keep on that track, they are given over to “degrading passions”—homosexuality. Finally, if they keep going down that route, what is the general state of the society? Look at [Romans 1:]28 and following: “And just as they did not see fit to acknowledge God any longer,” here they are exchanging again, “God gave them over,” this is the third giving over,

to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and although they know the

ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. [Romans 1:28–32]

In the mid-[19]90s, about 17 percent of Americans thought homosexual sin was acceptable. Now, today, 90 percent think it's acceptable. The younger generation is just plunging into it headlong. Recently in a public high school fourteen miles from here, the student body elected, and the faculty and administration approved of, an openly homosexual young man to be elected as prom *queen*. Prom *queen*—I didn't make a mistake there.

[How does this happen?] A young man grows up in a home [where] he [has] an overbearing mother and a passive father. The roles that God designed are reversed. So he begins to see things in a distorted way. They're not right. This affects him. But he doesn't have God. He doesn't know the truth. He doesn't know what to do. He doesn't know where to go. As he grows up, he begins to not understand how to be a man because his dad wasn't a man. His dad didn't act like he should have. His mom didn't act like she should have. [The son] plunges himself into immorality. He has a bad experience. It just doesn't seem to work out. He doesn't know what to do, but he is hungry. His flesh is crying out and he wants fulfillment. He wants to find something that is going to make him happy. He's living only for himself, for his own selfish ends, because that's all he knows. He is approached by another man. They commit indecent acts. He feels guilty at first, but he thinks, "You know what? I'm getting what I want." He doesn't have to figure out the opposite sex. He doesn't have to use self-control. He can be self-serving. Women are [like] crock-pots and men are [like] microwave ovens, so he just finds another microwave oven. Soon, he is enslaved to degrading passions and he is miserable.

A woman grows up and she's sexually abused by her father, brother, neighbor, or boyfriend and she is angry and frustrated. She doesn't know how to deal with it. She doesn't know what to do. She holds this in and she is miserable. She doesn't want that to ever happen again, and rightly

so, but she doesn't know how to cope. She doesn't have God's Word, she doesn't have God's truth, she doesn't know how to deal with it. Wanting to protect herself, she gravitates toward women. She finds another crock-pot [with whom] she feels safe. She's getting what [she] want[s], the way she wants it. She doesn't have to put up with a man and all those weird things that men do that have hurt her in the past.

It doesn't take long for the sin that [these people] hoped would bring them happiness makes them more miserable than ever. Then they get angry. Then they get despairing. Then they get depressed. Nothing seems to work. What is life? Surely it can't just be eating, sleeping, and working! They don't know how to escape. People, desperate to find meaning in life and peace and fulfillment, are trying anything the world throws at them to gain lasting joy. Of course, Satan is "the god of this world" [see 2 Corinthians 4:4], so anything he throws at them is against God and for their destruction. These people need Christ, they need forgiveness, and they need friends who really love them. They need to be treated correctly. They need to figure out how to be a woman, a man, a responsible citizen, how to find joy in life, where to go for peace [and] happiness, where true contentment can be found. They need [to be] rescued from their slavery to sin and the world. That's why God has raised up Calvary Bible Church in this city: to rescue them. Many of us have come from these sins—there [are] either sinners who are saved or sinners who are not.

You know what Paul says. Turn to 1 Corinthians 6. [Paul is] talking to the Corinthians. They were having lawsuits and suing one another before unbelievers, and he says, "No, this is wrong. Don't do it." Then he says, starting in [1 Corinthians 6:]9: "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived," "don't be unrighteous, don't be suing one another. Do not be deceived." Then he gives a sampling of sins. He says [in 1 Corinthians 6:9–10]: "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God."

Then [he says] this cool little line there in verse 11: “Such were some of you; but you were washed, but you were sanctified,” that is, you were separated from your sin, “but you were justified,” declared to be right, “in the name of the Lord Jesus Christ and in the Spirit of our God.” In other words, you’ve been rescued, Corinthians. The Church at Corinth was just like any other church, full of ex-fornicators, adulterers, homosexuals, thieves, swindlers, and drunkards. I mean, here we are. We’re all a bunch of ex-somethings. Unless you grew up in the church and came to Christ at a very young age, you’ve been rescued out of some sort of depravity. This is what the Church is for: Christ gives people their reason to live. He changes them. He turns them into new creatures [see 2 Corinthians 5:17]. He gives them meaning and joy and helps them sleep at night in peace.

The world has changed so rapidly over the last hundred years that people just don’t know how to cope with the changes. We’re losing our youth. Think about this. Nine out of ten young people growing up right now—nine out of ten of your children and my children—walk away from the Lord. Is that OK with you? That’s not OK with me and it’s not OK with God that we just let them go. We need to battle for what’s right, do what’s right, and not just be victims of the world. We need to take a stand.

You say, “Well, why are we doing this? Why has the world had such a huge influence? How is the world getting at us?” [It is getting at us] primarily through the media. Parents just don’t know how to raise their children in this media-saturated world, where [there are] so many devices invented today to get at [their] children. Recent studies have shown that the average person spends—now this is the average person; half are above and half are below this; this is the average, the middle of the road—spends eight-and-a-half hours a day in front of some sort of electrical media device. I know what you’re thinking. “Well, that’s not me.” Well, it probably is you. You’re just in denial, like the drug [or alcohol] addict, [who says], “Oh, yeah, I’m not that much of an addict. I don’t drink that much. I mean, two cases a day isn’t that much.” Television itself takes up about six hours a day in the average person’s life. That’s forty-two hours a week. “Yeah, I just don’t have

time to read my Bible. I have to get my *forty-two hours* of TV in.” That’s how it is. You say, “Oh, yeah, I don’t watch a lot of TV.” Come on.

Some people set up their computers so they have a little TV screen [up on the monitor]. You’ve probably seen this. You go to some business or something, you’re talking to [the] receptionist, and you hear this little squeaky voice [in the background.] You’re thinking, “What is that?” [Then] you realize [that] in the corner of [the receptionist’s computer] screen there’s this little TV and there are soap operas playing while she’s talking to you. [She’s] just letting the world have access all day long through that device, [the] large majority of [the] content [of which] is trashy. Others have instant messaging, Facebook, MySpace, or news bulletins [set up]. They have these little [notifications that] remind [them to check their computer with a little] “Bling ding.” Oh, somebody just wrote something on your Facebook wall. Oh, somebody did this. Oh, somebody just sent that. Oh, somebody is in the news forum. [This goes on] all day long. It’s just kind of, “Hey! Hey! Hey! Hey! Hey! Hey! Hey!” [trying to get and keep your attention].

You get a spam and all these worldly images and things [in with your regular e-mail]. I don’t know about you, but e-mail for me is a burden. I mean, I’m about a millimeter away of just getting rid of e-mail altogether. [People respond to that with questions like], “What about all the people [who want to get in touch with you]?” I’ll be fine. There’s so much trash on there, it [irks] me when I get any junk mail that defiles my conscience. I just think, “I never want that again.” [If] you think about it, we’ve got spam, chain e-mails, jokes, pictures, and advertisements and they’re just coming at us just in a flurry and they never stop. Think about all that compared to how much biblical input you’re getting. And you wonder why Christians are losing their discernment and falling into worldliness.

I mean, we communicate now in hectic bursts of grammar-stricken prose, a bunch of weird little facts and blips. I don’t even know what it means. You get some text message, and you’re reading it, and [you wonder], “What is that? What is that, kids? What does ‘LOL’ mean?”

“Well, that’s ‘laugh out loud,’ Dad.”

“Oh, well thank you. Why don’t you [just] say it?” Where’s the spelling and punctuation? It’s like a code. It’s almost like a new language. I couldn’t find any good surveys on this, so this is old data, it’s worse than this [now, but] in 2007, 2.5 billion text messages were sent every day. Those [people] in the thirteen- to seventeen-year-old category sent 1,742 text messages per month. [That was] the average—it has gone up [since] then, they just don’t have accurate [current] statistics. Those below thirteen years old sent 428 texts every month. You have kids now who have to go to the doctor because their thumbs have fallen off. They’re getting arthritis in their thumbs from texting so much.

They come to their parents, and [say], “I need a new cell phone.”

“We just got you that [one] six months ago.”

“Yeah, I know, but I have rubbed the keys off of it.”

Then there [are] MySpace, Facebook, Twitter, blogs, and discussion forums. All of these things are coming at us. Where is the time when we are still and know that God is God [see Psalm 46:10], when we actually have some peace and quiet?

You’re talking to people now, and you know how it is. [You call and say], “Hey, I need to tell you something. . . .”

Beep! “Hold on a second. . . . OK, yeah, what was it again?” Beep! “Oh, hold on a second. Yeah, OK, what was that again?”

[You say], “Listen, you know, my wife has le. . . .”

Beep! “Hold on a second here I got a text from my kids.” We’re just getting bombarded with that stuff, right? It happens all the time.

You talk to young people, [and they say], “I have 300, or 500, friends on Facebook.” No, you don’t. Those aren’t your friends. Friends are people you have over, you talk to, you rebuke when they fall into sin. You do things with them. Those are friends. [With] Facebook you’re giving [other people] permission to snoop [on] your cyber alter personality. [That personality] may be accurate, it may not be, but that’s all you’re doing—[giving someone access to that small part of you]. [You’re saying], “You can look

at my stuff.” That’s all you’re telling them. Then a lot of times you put stuff on there, and those people [to whom] you give permission to take your stuff let other people see your stuff [who] you won’t want to [be able to] see your stuff.

On the Internet you can be anything you want. I can stick any picture I want up there. I can say anything I want. I can pretend to be anything I want. There’s no accountability. I can totally deceive you. Facebook and MySpace have erased the meaning of what it means to be a friend, and now a friend is someone [to whom] you merely give permission to snoop on you.

In 2007, [the country of] Australia figured that [it] lost \$6 billion in production due to Facebook alone. That was in 2007. This is three-year-old data. A recent article said,

Experts have confirmed what parents and teachers already feared. Youngsters who use Facebook do worse in exams. A study showed that most pupils who regularly surfed the social networking site underperformed in tests—some by as much as a grade. The American Research found that Facebook rituals, including building an empire of friends, adding applications, joining groups, and poking other users can swallow up hours of study time. The study said that 68 percent of college students who use Facebook had a significantly lower grade point average than those who did not use the site. “It is the equivalent of the difference between getting an A and a B,” said Ms. Karpinski, who presents her findings this week at the annual conference of the American Educational Research Association.<sup>1</sup>

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<sup>1</sup>Laura Clark, “Pupils who spend time on Facebook do worse in exams, study shows,” Mail Online, June 12, 2009. Available at:

<http://www.dailymail.co.uk/news/article-1169422/Pupils-spend-time-Facebook-worse-exams-study-shows.html>

Let's not forget iPods, MP3 players, and, of course, that old, archaic CD stuff and dinosaur radio. All of that stuff, in addition to magazines and books, which [are] super archaic, is there and it's all trying to get to us, right? It's all there trying to communicat[e] with us and keep us distracted and busy. Do you feel busy? Yeah.

I've got an MP3 player. I listen to sermons, mostly, but even then, when I put that thing on, I disappear. I've got those earphones that cut out all the noise so I can run my saw and still listen [to the sermons]. So [when I have them on], my wife has to get in my field of view [in order to get my attention]. There have been times I've turned around, and "Ah!" there she is—[I didn't hear her trying to get my attention]. She kind of has to get in there and wave her hands. It's like, "Oh, Wife is communicating." One moment I'm listening to Spurgeon in London at the Metropolitan Tabernacle and the next moment I'm in my backyard talking to my wife. Just all of a sudden, it's like, "Oh! Reality!"

That's what happens with all these [video and computer] games [as well]. They're all designed to take you away. I see this all the time—adults and people talking and tons of people around, and some kid has earphones on, he's [playing] a video game, and he's totally oblivious. He has just checked out. It's like LSD—[he is] just gone in the midst of a crowd. [There is] no social interaction, no talking, nothing. I can do my own thing, please my own self, have things my own way. I don't have to talk with you, I don't have to interact with you, I don't have to listen to your opinions. I can just please myself. [It is] electronic escape. The world is telling us to do this more and more. You only have so much time [in] a day, and you let all of these things [grab your attention].

Then you have the parents who, again, [have] good intentions, [and] they're thinking to themselves, "We need to help our child. Let's get him piano, voice, and dance lessons, and push him into sports, and make sure he's involved in this club and that club, and doing all these things." Pretty soon, the kids are just saturated—they've got all these gadgets and games, and they're trying to learn all these things, and their minds are very im-

pressionable, so their minds are just going forward, but what's missing? Knowing God, which is the one thing that you can't do without, the one thing that brings you happiness, peace, contentment, joy, fulfillment, [and] meaning in life, [is what is missing]. That most important thing is pushed aside so the world can be stuffed in our heads. Knowing God is what's best for your children and should be the highest priority.

Trying to gain happiness from the world is like drinking salt water. It just makes you more thirsty. It gives you momentary quenching, but then you're more thirsty than you ever were before. The world is just this huge minefield and all our youth are being raised up in it and most of them are getting blown up. [With] cars, computers, and all these things—the world is just telling us, “These are the valuable things. These are the wonderful things.”

You have parents who think that if you make your kid do something that's like child abuse. [They say], “You just sit on the couch and watch TV while we pay somebody to mow the lawn.”

“You just do text messaging while I do your laundry.”

“Play videogames while I make your dinner.”

“Let me do everything so you can just suck up the world, do your own selfish thing as much as possible, and I'm a bad parent if I teach you how to cook, clean, dig, sweep, act responsi[bly], do chores, [and] work like you're going to do the rest of your life if you're going to make it in the world.”

Then, when [the children of these people] finally graduate from high school, [the parents say], “Oh, well, I guess it's expensive [to live] out there [on your own, so] you can keep living at home.” So [they] pay for their [kids'] room and board, and [the kids] get a job, and then they take all the money they have and they use it on themselves to buy stuff, to eat out, to indulge themselves, when they should be raising their own famil[ies].

If you have the gift of singleness, [that's] great. The Bible says God gives the gift of singleness to a few people so that they can maintain undistracted devotion to the Lord and can do those certain ministries [that] are

really difficult for married people to do. [For] the rest, the normal thing is [to] get married. We need to be raising our children to get married.

Albert Mohler, in an article entitled “Looking Back at the Mystery of Marriage,” writes:

Singleness is not a sin, but deliberate singleness on the part of those who know that they have not been given the gift of celibacy is, at best, a neglect of Christian responsibility. The problem may be simple sloth, personal impurity, a fear of commitment, or an unbalanced priority given to work and profession. On the part of men, it may also take the shape of a refusal to grow up and take the lead in courtship. There are countless Christian women who are prayerfully waiting for Christian men to grow up and take the lead. What are these guys waiting for?<sup>2</sup>

The women, they’re out there going, “Listen, I’m going to church. I’m reading my Bible. I’m serving. Where are the guys?” Well, they’re playing video games. They’re eating out. They’re saving up for a car. They’re going to entertainment. They’re enjoying themselves. They’re finding ways to gratify those desires [that] God assigned to be gratified in marriage in sinful ways, and therefore they don’t need a wife.

In 1960, the average age of women being married was twenty years old. The average age of men was twenty-three. Since 1960, the average age has jumped to twenty-six for females and twenty-seven for males. The consequences of these delays are devastating as people wait, and wait, and wait [through] those years when their hormones are raging, and their passions are strong, and [they say], “I just want to get out there. I just want to make my career. I just want to do this.” The Bible does address this and we’re

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<sup>2</sup>Albert Mohler, “Looking Back at ‘The Mystery of Marriage,’” August 19, 2004. Available at: <http://www.crosswalk.com/blogs/mohler/1280013/>

going to be getting into it in weeks to come. It's not unclear. If you do not have th[e] gift [of singleness], get married.

You [say], "Well, you can't expect them to go to college and be married!" Well, why not? My wife and I did it. We were dirt poor. We both worked part-time and went to college. "Well, yeah, but you can't do that in Southern California." Well, then why don't you tell all the people who are doing it at Calvary Bible Church right now that it's impossible? "Well, yeah, [but] you can't do it if you want to have two new cars and a really nice house, and a house full of furniture, and appliances bought on credit." No, you can't, but if you want to set aside the world, you can do it. You *can* do it. It's non-negotiable. It can happen and it's happening right now. But you can't hold on to the world and do it.

We need to realize that Calvary Bible Church is receiving many singles who never grew up in a Christian home [or] with any instruction [in godliness]. They're coming out of the world, and [saying], "Now what? I've got issues, man. I've got major issues. I've been in this sin, or that sin, or this sin, and man, I am messed up, so fix me." What are we going to do about it? Are we just going to say, "Well, yeah, that person is unfit to be married"? Well, then, what are you doing about it? We've got to do something about it. We can't just say, "Well, yeah, it's a problem," and then ignore that group in the church.

A while back, we did a little survey. Pastor Carns thought, "We ought to do a survey before we move ahead [with certain plans]." (We were having one of these elder planning meetings or something.) So we decided to do a little survey to find out who is visiting Calvary Bible Church. The world tells you this, "Listen, preaching is out. If you preach the Word, if you take people through texts of the Bible and explain it and apply it to their lives, the younger generation doesn't want anything to do with that." Except at Calvary Bible Church and every other church that's preaching the Word. The number one group of people visiting Calvary Bible Church is [a group of people] between the ages of twenty-five and thirty-five, most of them single. Why is that? [It is] because the world isn't satisfying them. It's de-

stroying them. They're beat up and they're coming out of the world because they want reality. They want to know why they exist. They want to know the truth and how to live for the glory of God. Churches that preach the Word are exploding with young people.

OK. All of that is introduction to the text. I just had to get it off my chest. All of that is introduction [because] I just want[ed] to lay the landscape out [for] the issue that I want to be addressing. I want all of us to see what's going on, to look at the broad picture of what's going on—the trends in society, the technology, all of this is coming upon us and the world is trying to get into our lives, destroy us, lead us into sin, and drag us to hell. And so, as parents, as singles, as married people, we need to say, “You know what? We need to take a stand here. This technology is good in these areas, but not [in these]. It's a temptation for my children in these areas so I'm going to put [up] these fences, these rules, these safeguards so that we can learn how to use the things that are acceptable in an acceptable way and to stay away from destroying ourselves and living meaningless lives.”

We [need to] go out into the world and tell people about Christ and tell them why they exist. They exist to enjoy God and glorify Him forever. [If] you tell that to somebody who doesn't know God, [it] that may seem so boring to him. It's just because he doesn't know Christ. But, man, once you come to know Christ, that is it. You sleep [well] at night, you have so many relationships with so many great people who you know love you and you love them, and you're serving for eternal purposes. Man, life gets great. Even in a wicked and perverse generation [see *Philippians 2:15*]. This is what we want for our singles.

Since the number one sin that seems to be eroding and attacking the singles, and really the whole church, is sexual immorality, I want you to turn to *1 Corinthians 6:12*. When we say “immorality,” what do we mean by that? It's just really to engage in any sort of sexual sin, either in thought or deed, that is contrary to the Word of God. [It is anything that is] either a direct violation of a command or [a violation of a] principle [set forth in] the Bible. The Bible doesn't say, “Thou shalt not look at Internet pornography,” but

there are principles [in the Bible that] absolutely forbid it. The Greek word translated “immorality” in most Bibles is the word *pornea*, [from which] we get [the word] “pornography.” It’s sexual sin, usually outside of marriage.

If you know anything about the church of Corinth, you know [that] it had lots of problems, especially in this area of immorality. As a matter of fact, they even coined the term “to Corinthianize,” [which] was to engage in immoral activity. In [1 Corinthians], Paul addresses many problems that this church has. In [1 Corinthians] 5, it starts out with immorality rebuked. There was a guy in the church living in immorality and the church thought they were being loving by letting him live an immoral lifestyle and not rebuking him, not insisting that he repent, not removing him for [living] an unrepentant lifestyle, [for] living in immorality. Paul has to rebuke them for not rebuking the guy and removing him.

In [1 Corinthians] 6, Paul addresses the folly of Christians suing one another before unbelievers. He then talks about ungodly people not getting to heaven, but that the grace of Christ makes us, has been [making us], whatever we are. God changes us so that those sins [that] once dominated our lives no longer do so and we become more and more transformed into the image of Christ through the gospel. Since immorality was so rampant at Corinth, Paul addresses it in [1 Corinthians 6:]12–20 head-on. It’s a really great text.

A lot of times when you look at books, and I’ve read some of them, directed at youth and purity there [are] a whole bunch of reasons that are often given [to explain why young] people should abstain from immorality. What just [irks] me is [that] the biblical reasons are oftentimes never even mentioned. I just think, “Man, this is at a Christian bookstore. Look at all these reasons. There’s not a verse in a single one of them.” [The reasons the books give are things like] you might get AIDS, you might get a girl pregnant, you might feel guilty, it might ruin your chances of having a lasting marriage. But what are the biblical reasons? What are the reasons God [gives for abstinence]? Those are the ones that we need to know about first and foremost. Those others are [legitimate] reasons, but they aren’t the

biblical reasons. They aren't the ones that are really going to keep us from falling into that sin.

In this text, Paul gives twelve reasons [for maintaining purity and fleeing immorality]. Follow along as I read [1 Corinthians 6:]12–20. Paul says:

All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. Now God has not only raised the Lord, but will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "*The two shall become one flesh.*" But the one who joins himself to the Lord is one spirit with Him. Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.

We're going to look at the first [reason] mentioned in this section. Look at [1 Corinthians 6:]12: Immorality isn't profitable. Paul begins, "All things are lawful for me, but not all things are profitable." [He] isn't saying, "I can do anything I want. I can kill, murder, [and] steal." He's not saying that. He's not saying, "Because I'm an apostle I've got freedom to do anything I want." No, that would be lawlessness. Paul was saying, "All those things that are permitted in the Word of God I can do. I know my Christian liberties. I know the freedom of the things [that are permissible for me to do]. I

can do all things, but not all those things are profitable for me.” The word “profitable” means “expedient, useful, helpful, advantageous.”

[Let’s say] you’re seventy-eight years old, you go to the fair, they have this gigantic crane set up, and if you want, you can go bungee jumping.

Now, somebody comes up to you, and says, “Sir, how would you like to go bungee jumping?”

“Well, I’m seventy-eight years old.”

“Yeah! You could be the oldest person who’s ever done it.” You see, it would be lawful to do it, it’s within the possibility of something you could do, if you want your ankles torn off and the rest of your insides to come out your nose. You realize, “You know what? Though I *could* do that, that would not be profitable for me.” Paul’s whole point here, as we’ll see in the text, is that immorality is *never* ever profitable. It is always wrong, always sinful, always harmful to our walk with the Lord. God made sexual pleasure to be enjoyed within the bounds of marriage *only*. [If] you take it outside that context, what is created to be a good thing becomes a bad thing.

A while back, I crashed my bike, [as] most of you know. I was in a sling for a while. I broke some ribs, dislocated my shoulder, [and] tore my rotator cuff. I’m telling you, I was in pain. So I went to the hospital, and they said, “We’ll give you some morphine.”

I thought, “Oh, good!” I was just moaning like a dog that had been run over. “Ohhhhhhh.” I thought, “This is going to be good.” They gave me a shot of morphine [and] it didn’t help. I [was] sitting there, [and I said], “Maybe you missed. Maybe you stuck it into my bone or something.”

They said, “We’ll give you something stronger.” So then they gave me something stronger, and [I said], “Oh, yes. Oh, yes.” It still hurt, but I just didn’t care. It kept me from flipping like a tuna on the [examination table]. I could hold still; I could breath; I could relax. It was great for that purpose. Now, [if] you give those same drugs to somebody who [wasn’t] hurt, it would just whack him out. It would turn him into a loony tune. It would just waste him. [If] you ke[pt] giving it to somebody like that, he [would] instantly become addicted, and pretty soon, instead of pain being helped

by the drug, the drug, then, becomes painful if you don't take it. The exact opposite [of its original purpose] happens, and what is, in a certain context, a good thing, becomes a bad thing in another context. [For example], rat poison is good for killing rats, but [it is not good] on your cereal. God creates certain things to be enjoyed in certain contexts. [If] you take them outside the context, then they harm you. They may still give you some pleasure, but they harm you.

I want you to see how this is. Turn in your Bibles to Proverbs 5. You know, if you've read [the Book of] Proverbs, that Proverbs has a lot of things to say about immorality. As a matter of fact, the first nine chapters were written to young men—singles—before they are being launched out into the world. It's kind of a wisdom curriculum for young men. All the way through the book, there are these warnings about “the strange woman” [Proverbs 2:16], the “adulterous woman” [see Proverbs 30:20, ASV<sup>3</sup>], the “foreign woman” [Proverbs 23:27, ASV], the “woman of folly” [Proverbs 9:13]. She's described in a lot of different ways. But what happens is, Solomon, in his wisdom, often talks about the pleasure, and says, “Yeah, these women can give you pleasure, but there's a bait-and-hook principle.” It's like the fish when it sees the little ball of cheese, or the mouse when it nibbles on the cheese. It thinks, “Well, I'm getting a little free. . .” right before the iron bar comes down or the hook gets caught in its throat.

Notice here in Proverbs 5:3: “For the lips of an adulteress drip honey And smoother than oil is her speech.” There's the bait. “Hi, there, big fella,” [she says in] a very smooth and sensual voice, [and she is] very seductively dressed.

You think, “Well, that looks good.” Yeah, but what about the hook? [Proverbs 5:]4[-5]: “But in the end she is bitter as wormwood, Sharp as a two-edged sword.” Her feet go down to death, Her steps take hold of Sheol.

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<sup>3</sup>aken from the American Standard Version, public domain. Available at:  
<http://www.biblestudytools.com/OnlineStudyBible/bible.cgi?word=Proverbs+30:20&section=0&version=asv&new=1&oq=woman+++folly>

She does not ponder the path of life; Her ways are unstable, she does not know it.” Ow! Maybe she doesn’t look all that good after all.

[In Proverbs] 6 [Solomon] talks about this whole immorality thing. Look in [Proverbs 6:]24, [where] he talks about receiving wisdom, “To keep you from the evil woman, From the smooth tongue of the adulteress.” Notice, she’s always seducing people with her words. “You are so handsome! You are so strong! You are so smart!” [Proverbs 6:25 goes on to say]: “Do not desire her beauty in your heart.” She looks good on the outside. There is no doubt about it. “Do not let her capture you with her eyelids.” (I always kid around with Leah, and say, “Yeah, just use your blue batters on them.”) [Proverbs 6:26 says]: “For on account of a harlot one is reduced to a loaf of bread, And an adulteress hunts for the precious life.” Yes, she has smooth speech; yes, she is beautiful on the outside; yes, her eyes are captivating. However, [if] you get sucked into a relationship with a woman like that, you’re reduced to a meal, a piece of bread. Later on it says the adulteress woman eats and wipes her mouth [see Proverbs 30:20]. “I’m done with that one.”

[Proverbs 6:]32[–35 says]:

The one who commits adultery with a woman is lacking sense;  
He who would destroy himself does it. Wounds and disgrace he  
will find, And his reproach will not be blotted out. For jealousy  
enrages a man, And he will not spare in the day of vengeance.  
He will not accept any ransom, Nor will he be satisfied though  
you give many gifts.

[If] you commit adultery and the husband finds out, he’s going to kill you. If you pay him [off], he’s going to kill you. If you bribe him, he’s going to kill you. [If you] run away, he’ll hunt you down. It’s like, “Oh, that’s right, I should probably think of that.” (The whole of [Proverbs] 7 is about this [issue of immorality as well].) Look at [Proverbs] 9:13. Here she is called “the woman of folly.” “The woman of folly is boisterous, She is

naive and knows nothing.” Notice she is clueless. She doesn’t even know. “She sits at the doorway of her house, On a seat by the high places of the city,” and on the Internet—it’s in there in the Hebrew. [Proverbs 9:15–18 says]:

Calling to those who pass by, Who are making their paths straight: “Whoever is naive, let him turn in here,” And to him who lacks understanding she says, “Stolen water is sweet; And bread eaten in secret is pleasant.” But he does not know that the dead are there, That her guests are in the depths of Sheol [or hell].

There [are] serious consequences to immorality, and that’s why it’s not profitable—ever.

Thomas Watson said, “Who would be so foolish as to trade a drop of pleasure for a sea of wrath?” And the answer is: Anyone who lives an immoral lifestyle. That’s who. They’re taking a drop of pleasure for the sea of wrath. It’s not worth it. It’s not profitable.

That is the first biblical reason [for avoiding immorality] and we have to stop [t]here because time has run out. Let’s pray.

Father, we thank You for Your Word, which addresses these things. Father, we just want to come before You this morning and beg You to help us to protect our children, our youth, [and] our singles. We pray for those who You have brought to us out of the world, who have already plunged themselves into these various sins. Oh, Father, help us to minister to them, to love them, to lead them to Christ, to show them the meaning of life, to show them how to find joy, peace, and happiness apart from sinful indulgence. Father, I pray for Calvary Bible Church that we would be a rescue station for those being swept away in the storm of wickedness that is all around us and that as we rescue people we would keep the water out of our boat while getting the people in. Father, I pray that You would help us to walk in holiness before You. Father, [I pray] that we would see those singles that You have given us as treasures and precious people created in the

image of God, who need help, encouragement, and motivation. Father, that we would minister to them, that they might be encouraged for Your glory, for Your honor, and for Your praise. Father, help us to do this we pray. In Jesus' name, Amen.

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