

NOTES

Introduction: The Great Disconnect

1. Harriet Sherwood, “Church Sorry for Saying That Sex Is Just for Married Heterosexuals: Church of England Archbishops Acknowledge Pastoral Guidance ‘Jeopardised Trust,’” *The Guardian*, January 30, 2020, <https://www.theguardian.com/world/2020/jan/30/church-of-england-apologises-over-sex-comments>. Western church leaders in the Anglican Communion have continuously sought to undermine Resolution I.10 of the 1998 Lambeth Conference. Resolution I.10 reaffirmed the clear teaching of Scripture on marriage and specifically rejected homosexual practice as incompatible with Scripture. For a detailed account of the decline of the authority of Scripture and the Scripture’s clear teaching on marriage within the Anglican Communion, see Stephen Noll, *The Global Anglican Communion: Contending for Anglicanism 1993–2018* (Newport Beach, CA: Anglican House, 2018).
2. Megan Brenan, “Birth Control Still Tops List of Morally Acceptable Issues,” Gallup, May 29, 2019, <https://news.gallup.com/poll/257858/birth-control-tops-list-morally-acceptable-issues.aspx>.
3. Jeff Diamant, “Half of U.S. Christians Say Casual Sex between Consenting Adults Is Sometimes or Always Acceptable,” Pew Research Center, August 31, 2020, <https://www.pewresearch.org/fact-tank/2020/08/31/half-of-u-s-christians-say-casual-sex-between-consenting-adults-is-sometimes-or-always-acceptable>.
4. Morgan Lee, “Here’s How 770 Pastors Describe Their Struggle with Porn,” *Christianity Today*, January 26, 2016, <https://www.christianitytoday.com/news/2016/january/how-pastors-struggle-porn-phenomenon-josh-mcdowell-barna.html>.
5. Halee Gray Scott, “Porn Is More Criticized and More Popular Than Ever,” *Christianity Today*, June 23, 2016, <https://www.christianitytoday.com/ct/2016/julaug/porn-is-simultaneously-more-criticized-and-more-popular-tha.html>.
6. Ibid.

7. C. S. Lewis, "We Have No Right to Happiness," *Saturday Evening Post*, April 1, 1982, reposted by Trevin Wax, "C. S. Lewis's Last Written Word: We Have No Right to Happiness," The Gospel Coalition, October 3, 2019, <https://www.thegospelcoalition.org/blogs/trevin-wax/c-s-lewis-no-right-happiness/>.
8. See "Heidelberg Catechism," in the *Psalter Hymnal: Doctrinal Standards and Liturgy* (Grand Rapids: Board of Publication of the Christian Reformed Church, 1976), 54.
9. Walter Marshall, *The Gospel Mystery of Sanctification: Growing in Holiness by Living in Union with Christ*. Put into modern English by Bruce H. McRae (Eugene, OR: Wipf and Stock, 2005), 7.
10. *Ibid.*

Chapter 1: Do We Know the Gospel?

1. I am indebted to John Stott for the insights of points 1–3; see John Stott, *Same-Sex Partnerships?: A Christian Perspective* (Grand Rapids: Revell, 1998), 9–13.
2. Michael Horton, *For Calvinism* (Grand Rapids: Zondervan Academic, 2011), 41.
3. Zacharias Ursinus, *The Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism* (Phillipsburg, NJ: P&R Publishing, 1985), 32. This is a reproduction of the Second American Edition, which was printed at Columbus, Ohio, in 1852.
4. Stott, *Same-Sex Partnerships?*, 9.
5. Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan Academic, 2011), 437.
6. Michael Horton, "Covenant," Ligonier Ministries, November 1, 2011, <https://www.ligonier.org/learn/articles/covenant>.
7. *Ibid.*
8. Stott, *Same-Sex Partnerships?*, 10.
9. Horton, *For Calvinism*, 36.
10. *Ibid.*, 37.
11. See R. Scott Clark, "Concupiscence: Sin and the Mother of Sin," *The Heidelberg blog*, January 10, 2015, <https://heidelbergblog.net/2015/01/concupiscence-sin-and-the-mother-of-sin>.
12. Horton, *For Calvinism*, 37.
13. *Ibid.*, 41.
14. Stott, *Same-Sex Partnerships?*, 11–12.
15. 1 Corinthians 6:9–11; Galatians 5:19–21; Ephesians 5:3–13; Colossians 3:5–9; 1 Thessalonians 4:1–8.
16. *Heidelberg Catechism, 450th Anniversary Edition* (n.p.: The Synod of the Reformed Church in the U.S., 2013), 64, italics added.
17. See Tim Chester, *Porn-Free Church: Raising Up Gospel Communities to Destroy Secret Sins*, Covenant Eyes, 40, <https://www.covenanteyes.com/resources-for-pastors/>.

18. John Calvin, *Epistle to the Galatians*, Calvin's Commentaries (Grand Rapids: Baker, 1996), 21:169.
19. Ibid.
20. Ralph Erskine, *The Works of Ralph Erskine*, vol. 2 (Glasgow: Free Presbyterian Publications, 1991), 27.
21. Theodore Beza, *The Christian Faith*, trans. James Clark (East Sussex, UK: Focus Christian Ministries Trust, 1992), 40.
22. 1 Corinthians 6:2–3, 9, 15, 16, 19.
23. Richard B. Hays, *First Corinthians*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Westminster John Knox Press, 2011), 98–103.
24. Craig L. Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids: Zondervan Academic, 1995), 110.
25. Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 230.
26. Ibid., 251.
27. Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: IVP Academic, 1991), 47, 50.
28. Michael Horton, *Christless Christianity: The Alternative Gospel of the American Church* (Grand Rapids: Baker, 2008), 47.

Chapter 2: Why Do Christians Struggle?

1. See “Heidelberg Catechism,” in the *Psalter Hymnal: Doctrinal Standards and Liturgy* (Grand Rapids: Board of Publication of the Christian Reformed Church, 1976), 45.
2. Michael Horton, *God of Promise: Introducing Covenant Theology* (Grand Rapids: Baker, 2006), 193.
3. Ibid., 188.
4. *The Confession of Faith and Catechisms of the Orthodox Presbyterian Church with Proof Texts* (Willow Grove, PA: The Orthodox Presbyterian Church, 2005), 377.
5. Horton, *God of Promise*, 188.
6. Ibid.
7. Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan Academic, 2011), 649.
8. Ibid.
9. Mark Galli, *Chaos and Grace: Discovering the Liberating Work of the Holy Spirit* (Grand Rapids: Baker, 2011), 168.
10. David Prior, *The Message of 1 Corinthians*, The Bible Speaks Today: New Testament Series (Downers Grove, IL: IVP Academic, 1985), 87.
11. Jerry Bridges, *Respectable Sins* (Colorado Springs: NavPress, 2017), 14.
12. Horton, *The Christian Faith*, 650.
13. Ibid., 651.
14. Ibid.

15. "Heidelberg Catechism," Christian Reformed Church, accessed May 18, 2022, Q. 62, Q. 114, <https://www.crcna.org/welcome/beliefs/confessions/heidelberg-catechism>.
16. Book of Common Prayer, 1662 edition.
17. For a brief explanation of this important theological concept, see Daniel Dunlap, "Living in the Tension," Ligonier Ministries, May 1, 1992, <https://www.ligonier.org/learn/articles/living-in-the-tension/>.
18. Horton, *The Christian Faith*, 658.
19. *Ibid.*, 660.
20. Vaughan Roberts, *God's Big Picture: Tracing the Storyline of the Bible* (Downers Grove, IL: IVP Books, 2002), 133.
21. J. I. Packer, *Keep in Step with the Spirit* (Grand Rapids: Revell, 1984), 157.
22. Michael Horton gives this important qualification when it comes to the believer's progress in holiness: "We should beware of turning the distinction into a separation, where our status as holy in Christ is one thing and our own progress in holiness is another. In our pilgrimage, we are not simply growing in *our* holiness, but bearing the fruit of our union with Christ and *his* holiness. The flesh (*sarx*) is not given a new lease on life, improved, elevated, and revived. Rather, the Adamic self is put to death, and the person thus raised is now a participant in the Spirit, sharing with Christ in the powers of the age to come. Thus, our justification and union with Christ cannot be seen merely as the starting point for a life of personal transformation, but as the only source of any fecundity throughout the Christian life. Our mortification and vivification in sanctification are not our own contribution alongside justification and union with Christ, but are the effect of that new relationship. Nevertheless, it is not Christ who dies and rises daily, putting to death indwelling sins, but believers. Faith is given in regeneration and passively receives justification, but in sanctification it is active in love." *The Christian Faith*, 653.
23. *Ibid.*, 653.
24. *Ibid.*, 652.
25. *Ibid.*, 653.

Chapter 3: Who Can't Inherit the Kingdom?

1. Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 250.
2. Irving L. Jensen, *Jensen's Survey of the New Testament* (Chicago: Moody, 1981), 265.
3. David Prior, *The Message of 1 Corinthians*, The Bible Speaks Today: New Testament Series (Downers Grove, IL: IVP Academic, 1985), 70.
4. Fee, *The First Epistle to the Corinthians*, 3.
5. *Ibid.*, 196–97.
6. Simon J. Kistemaker, *1 Corinthians*, New Testament Commentary Series (Grand Rapids: Baker, 1993), 187.

7. Charles Hodge, *Commentary on the First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1980), 98.
8. See Graeme Goldsworthy, *Gospel and Kingdom* (Milton Keynes, UK: Paternoster, 2000), 46; and Vaughan Roberts, *God's Big Picture: Tracing the Storyline of the Bible* (Downers Grove, IL: IVP Books, 2002), 21.
9. Roberts, *God's Big Picture*, 21.
10. *Ibid.*, 123–35.
11. Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids: Eerdmans, 2000), 55.
12. Samuel Bolton, *The True Bounds of Christian Freedom* (Carlisle, PA: The Banner of Truth Trust, 1965), 72.
13. Prior, *The Message of 1 Corinthians*, 91.
14. See Robert Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville: Abingdon Press, 2001), 305.
15. “Heidelberg Catechism,” Christian Reformed Church, accessed May 18, 2022, Q. 94–95, <https://www.crcna.org/welcome/beliefs/confessions/heidelberg-catechism>.
16. Fee, *The First Epistle to the Corinthians*, 243.
17. David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2003), 235–36.
18. Gagnon, *The Bible and Homosexual Practice*, 306.
19. *Ibid.*, 313, n99.
20. *Ibid.*, 306.
21. *Ibid.*, 312.
22. *Ibid.*, 306.
23. On January 19, 2021, the Anglican Church in North America College of Bishops issued a Pastoral Statement titled “Sexuality and Identity: A Pastoral Statement from the College of Bishops.” The statement advised against using the designation “gay Christian.” The statement in part reads, “To insist on the adjective ‘gay,’ with all of its cultural attachments, is problematic to the point that we cannot affirm its usage in relation to the word ‘Christian,’” <https://anglicanchurch.net/sexuality-and-identity-a-pastoral-statement-from-the-college-of-bishops/>.
24. Garland, *1 Corinthians*, 215.
25. *Ibid.*
26. See “Canons of Dort,” in the *Psalter Hymnal, Doctrinal Standards and Liturgy* (Grand Rapids: Board of Publications of the Christian Reformed Church, 1976), Article 1, 109.
27. Samuel L. Bray and Drew Nathaniel Keane, eds., *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church*, International Edition (Downers Grove, IL: IVP Academic, 2021), 631.
28. John Owen, *The Works of John Owen*, ed. William H. Goold (Edinburgh: The Banner of Truth Trust, 2005), 6:12.

29. Prior, *The Message of 1 Corinthians*, 88–89.
30. Geoffrey B. Wilson, *Galatians*, New Testament Commentaries (Edinburgh: The Banner of Truth Trust, 1979), 251.

Chapter 4: Who Can Inherit the Kingdom?

1. John Calvin, *Calvin's Commentaries on the Epistles of Paul the Apostle to the Corinthians*, ed. John Pringle (Grand Rapids: Baker, 1996), I:211.
2. I am indebted to Graeme Goldsworthy for this idea of Jesus exercising His kingly power through the scepter of His preached gospel. See Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), 55.
3. See “Canons of Dort,” in the *Psalter Hymnal, Doctrinal Standards and Liturgy* (Grand Rapids: Board of Publications of the Christian Reformed Church, 1976), Article 17; see 1 Peter 1:23.
4. John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 96.
5. Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids: Zondervan Academic, 1995), 209–10.
6. Murray, *Redemption Accomplished and Applied*, 100.
7. Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan Academic, 2011), 1000.
8. Blomberg, *1 Corinthians*, 215.
9. See the encounter in John 3.
10. Philip Graham Ryken, Derek W. H. Thomas, and J. Ligon Duncan III, eds., *Give Praise to God: A Vision for Reforming Worship* (Phillipsburg, NJ: P&R Publishing, 2003), 171.
11. Ed Welch, *When People Are Big and God Is Small: Overcoming Peer Pressure, Codependency, and the Fear of Man* (Phillipsburg, NJ: P&R Publishing, 1997), 25.
12. *Ibid.*, 26–27.
13. “Heidelberg Catechism,” *Psalter Hymnal*, 35.
14. *The Confession of Faith and Catechisms of The Orthodox Presbyterian Church with Proof Texts*, reprint ed. (Willow Grove, PA: The Orthodox Presbyterian Church, 2008), 377. Published by and available from: The Committee on Christian Education of the Orthodox Presbyterian Church, 607 N. Easton Road, Bldg. E. Box P, Willow Grove, PA, 19090-0920.
15. Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1990), 157.
16. Ewald M. Plass, *What Luther Says* (St. Louis, MO: Concordia Publishing House, 1959), 704.
17. *Heidelberg Catechism, 450th Anniversary Edition* (n.p.: The Synod of the Reformed Church in the United States, 2013), 64.

18. Jerry Bridges, *The Gospel for Real Life: Turn to the Liberating Power of the Cross . . . Every Day* (Colorado Springs: NavPress, 2003), 178.
19. For more on the double benefit of Christ, see R. Scott Clark, *Caspar Olevian and the Substance of the Covenant: The Double Benefit of Christ* (Edinburgh: Rutherford House, 2005).
20. John Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians* (Grand Rapids: Baker, 1996), 93.
21. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, The Library of Christian Classics (Philadelphia: The Westminster Press, 1960), 20:798.
22. Walter Marshall, *The Gospel Mystery of Sanctification: Growing in Holiness by Living in Union with Christ*. Put into modern English by Bruce H. McRae (Eugene, OR: Wipf and Stock, 2005), 115.
23. *Ibid.*, 116.
24. *Ibid.*
25. Anglican Church in North America, *The Book of Common Prayer* (Huntington Beach, CA: Anglican Liturgy Press, 2019), 776–77.
26. William Perkins, ed. Paul M. Smalley, Joel R. Beeke, and Derek W. H. Thomas, *The Works of William Perkins* (Grand Rapids: Reformation Heritage Books, 2015), 2:162.
27. Bridges, *The Gospel for Real Life*, 110.
28. Marshall, *The Gospel Mystery of Sanctification*, 125.
29. *Ibid.*, 139.
30. Michael Horton, “The God-Centered Gospel,” Ligonier Ministries, April 1, 2012, <http://www.ligonier.org/learn/articles/god-centered-gospel>.
31. *Ibid.*
32. Blomberg, *1 Corinthians*, 212.
33. Calvin, *Institutes of the Christian Religion*, 3.1.1.
34. J. I. Packer, *Knowing God* (Downers Grove, IL: InterVarsity Press, 2021), 223.
35. Blomberg, *1 Corinthians*, 215.
36. “Heidelberg Catechism,” *Psalter Hymnal*, 32.
37. Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 248.

Chapter 5: Our Bodies Will Live Forever

1. For an excellent summary of the slogans used by the Corinthians, see Denny Burk, “Discerning Corinthian Slogans through Paul’s Use of the Diatribe in 1 Corinthians 6:12–20,” *Bulletin for Biblical Research* 18, no. 1 (2008): 99–121.
2. Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 250.
3. The slogans represent real voices within the Corinthian church; see Burk, “Discerning Corinthian Slogans in 1 Cor 6:12–20,” 110.
4. Fee, *The First Epistle to the Corinthians*, 253.

5. See Anthony C. Thiselton, *1 Corinthians: A Shorter Exegetical and Pastoral Commentary* (Grand Rapids: Eerdmans, 2011), 461; Richard B. Hays, *First Corinthians*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Westminster John Knox Press, 2011), 101.
6. Walter Bauer and Frederick William Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2001), 960.
7. Fee, *The First Epistle to the Corinthians*, 252.
8. See 1 Corinthians 9:1, 9; see also Hays, *First Corinthians*, 101.
9. Samuel Bolton, *The True Bounds of Christian Freedom* (Carlisle, PA: The Banner of Truth Trust, 1965), 72.
10. Burk, "Discerning Corinthian Slogans in 1 Cor 6:12–20," 114, n32.
11. "Heidelberg Catechism," *Psalter Hymnal*, 8.
12. Thiselton, *The First Epistle to the Corinthians*, 1186.
13. Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), 57, 59.
14. Ben Witherington, *Conflict & Community in Corinth* (Grand Rapids: Eerdmans, 1995), 164, n11.
15. Hays, *First Corinthians*, 104.
16. Fee, *The First Epistle to the Corinthians*, 256–57.
17. *Ibid.*, 257.
18. *Psalter Hymnal*, 3.
19. *Ibid.*, 28.
20. David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2003), 232.
21. Fee, *The First Epistle to the Corinthians*, 257.
22. *Ibid.*, 251.
23. J. I. Packer and Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker, 2010), 118–21.

Chapter 6: Our Bodies Are United with Christ

1. John Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians* (Grand Rapids: Baker, 1996), 1:216.
2. John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 161.
3. *Ibid.*
4. Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 250.
5. Kenneth Schenck, *1 & 2 Corinthians: A Commentary for Bible Students* (Indianapolis: Wesleyan Publishing House, 2006), 97.
6. Richard B. Hays, *First Corinthians*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Westminster John Knox Press, 2011), 102.

7. John Calvin, *Calvin's Commentaries on the Epistles of Paul the Apostle to the Corinthians*, I:213.
8. "Heidelberg Catechism," *Psalter Hymnal*, 8.
9. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, The Library of Christian Classics (Philadelphia: The Westminster Press, 1960), 3.1.1.
10. Jerry Bridges, *The Gospel for Real Life: Turn to the Liberating Power of the Cross . . . Every Day* (Colorado Springs: NavPress, 2003), 39.
11. Fee, *The First Epistle to the Corinthians*, 258.
12. Ibid.
13. David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2003), 234.
14. Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids: Zondervan Academic, 1995), 218.
15. The Septuagint, abbreviated LXX, consists of the Old Testament and Apocrypha translated into Koine Greek in the centuries before Christ and adopted by the apostles and the early church.
16. Alfred Rahlfs, ed., *Septuaginta, Accordance Bible Software* (Stuttgart: Deutsche Bibelgesellschaft, 2006).
17. Ibid.
18. Commenting on the covenant of grace, Michael Brown and Zach Keele write, "The essence of the covenant of grace is summarized in God's promise: 'I will be your God, and you shall be my people.' This promise echoes throughout redemptive history. God made this promise to Abraham when he ordained the covenant sign of circumcision (Gen. 17:7). Over four hundred years later, God made this same promise to Abraham's biological descendants when he brought them out of slavery in Egypt (Ex. 6:7). He made it to them again as he prescribed the blessings they would inherit for their obedience to the Sinai covenant (Lev. 26:11–12). Much later in Israel's history, after centuries of disobedience to the Sinai covenant, God made this promise again, this time in connection to his promise of a new covenant (Jer. 31:33; see Ezek. 34:23–24; 37:26–27). This same promise is also found in the New Testament as Paul applies it to believers, both Jew and Gentile (2 Cor. 6:16). Finally, we hear this promise in the closing chapters of Revelation, which record John's vision of a new heaven and new earth in the future (Rev. 21:2–3). Thus, God's promise in the one covenant of grace runs from Genesis to Revelation, revealing its continuity and the unifying nature of redemptive history." *Sacred Bond: Covenant Theology Explored Second Edition* (Grandville, MI: Reformed Fellowship, Inc., 2012), 66.
19. "You shall not commit adultery" (Ex. 20:14). For interesting and concise comments on this commandment, see "The Seventh Commandment," Ligonier Ministries, September 6, 2010.
20. Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scripture* (Phillipsburg, NJ: P&R Publishing, 2007), 54.

21. Blomberg, *1 Corinthians*, 216.
22. Calvin, *Calvin's Commentaries on the Epistles of Paul the Apostle to the Corinthians*, 216.
23. *Heidelberg Catechism, 450th Anniversary Edition* (The Synod of the Reformed Church in the United States, 2013).

Chapter 7: Our Bodies Are Temples of the Holy Spirit

1. *ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2189.
2. Encyclopedia Britannica editors, "Aphrodite," Encyclopedia Britannica, updated September 24, 2020, <https://www.britannica.com/topic/Aphrodite-Greek-mythology>.
3. Everett Ferguson writes, "Both Jewish and Christian writers agreed that the Greco-Roman world was characterized by moral corruption. The Jewish apologists said that the low morality sprang from idolatry." *Backgrounds of Early Christianity* (Grand Rapids: Eerdmans, 2003), 70. See also *ESV Study Bible*, 2189.
4. D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2005), 427.
5. *Ibid.*, 427.
6. Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 250.
7. *Ibid.*, 147.
8. "When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord" (1 Cor. 5:4–5).
9. Michael Brown and Zach Keele, *Sacred Bond: Covenant Theology Explored* (Grandville, MI: Reformed Fellowship, Inc., 2012), 66.
10. *Ibid.*, 66.
11. *Ibid.*
12. *Ibid.*
13. Fee, *The First Epistle to the Corinthians*, 148.
14. Daniel Hyde, *God in Our Midst: The Tabernacle and Our Relationship with God* (Sanford, FL: Reformation Trust Publishing, 2012), 20.
15. *Ibid.*, 3.
16. *Ibid.*, 23.
17. *Ibid.*, 26–27.
18. See Hebrews 8:5.
19. Biblical Studies Press, *The NET Bible with Strong's, Second Edition* Electronic text hypertexted and prepared by OakTree Software, Inc. Version 4.5 (Nashville: Thomas Nelson, 2019), 1 Cor. 6:18–20.
20. Denny Burk, "Discerning Corinthian Slogans through Paul's Use of the Diatribe in 1 Corinthians 6:12–20," *Bulletin for Biblical Research* 18, no. 1 (2008): 117–18.

21. Concerning 1 Corinthians 6:18, the NET writes, “It is debated whether this is a Corinthian slogan. If it is not, then Paul is essentially arguing that there are two types of sin, nonsexual sins which take place outside the body and sexual sins which are against a person’s very own body. If it is a Corinthian slogan, then it is a slogan used by the Corinthians to justify their immoral behavior. With it they are claiming that anything done in the body or through the body had no moral relevance. A decision here is very difficult, but the latter is to be preferred for two main reasons. (1) This is the most natural understanding of the statement as it is written. To construe it as a statement by Paul requires a substantial clarification in the sense (e.g., “All *other* sins . . .” [NIV]). (2) Theologically the former is more difficult: Why would Paul single out sexual sins as more intrinsically related to the body than other sins, such as gluttony or drunkenness? For these reasons, it is more likely that the phrase in quotation marks is indeed a Corinthian slogan which Paul turns against them in the course of his argument, although the decision must be regarded as tentative.” *The NET Bible with Strong’s, Second Edition* (Nashville: Thomas Nelson, 2019), 1 Cor. 6:18.
22. Richard B. Hays, *First Corinthians: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: Westminster John Knox Press, 2011), 105.
23. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (BDAG) (Chicago: University of Chicago Press, 2000), 1052.
24. Paul issues the same exhortation in 10:14 regarding idolatry, perhaps because of the close connection between sexual immorality and idolatry in Israel’s history (see Ex. 34:15–16; Num. 25:1–3; Ezek. 23; Hos. 4:12–15).
25. Augustine of Hippo, “On the Trinity,” in *Augustine: On the Holy Trinity, Doctrinal Treatises, Moral Treatises*, ed. Philip Schaff (Peabody, MA: Hendrickson Publishers, 2004), 3:219.
26. See Jordan Stone, *A Communion of Love: The Christ-Centered Spirituality of Robert Murray M’Cheyne* (Eugene, OR: Wipf and Stock, 2019), 91.
27. Calvin’s *Commentaries*, vol. 20, 220.
28. For the descriptive phrase “God’s empowering presence,” I am indebted to Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1994).
29. *Christian Creeds and Confessions* (Christ Reformed Church, 2011), 35.
30. Q. 114 in the Heidelberg Catechism states, “But can those who are converted to God obey these commandments perfectly? No. In this life even the holiest have only a small beginning of this obedience. Nevertheless, with all seriousness of purpose, they do begin to live according to all, not only some, of God’s commandments,” See “Heidelberg Catechism,” in *Psalter Hymnal, Doctrinal Standards and Liturgy*, 56.
31. *The Confession of Faith and Catechisms of the Orthodox Presbyterian Church with Proof Texts* (Willow Grove, PA: The Orthodox Presbyterian Church, 2005), 377.
32. See Jerry Bridges, *The Discipline of Grace: God’s Role and Our Role in the Pursuit of Holiness* (Colorado Springs: NavPress, 1994), 94.

33. Robert Murray M'Cheyne, *A Basket of Fragments: Notes for Revival* (Scotland, UK: Christian Focus Publications, 1996), 286.
34. Paul Barnett, *1 Corinthians: Holiness and Hope of a Rescued People*, Focus on the Bible Commentary (Scotland, UK: Christian Focus Publications, 2000), 104.
35. In Romans 5:5 Paul writes, "God's love has been poured into our hearts through the Holy Spirit who has been given to us."
36. Barnett, *1 Corinthians*, 103.
37. Robert Murray M'Cheyne, "The Love of Christ," <https://www.the-highway.com/articleAug11.html>.
38. Walter Marshall, *The Gospel Mystery of Sanctification: Growing in Holiness by Living in Union with Christ*. Put into modern English by Bruce H. McRae (Eugene, OR: Wipf and Stock, 2005), 236.
39. See 1 Corinthians 6:9–10; see Calvin, *Institutes*, 3.2.12.
40. See "Heidelberg Catechism," in *Psalter Hymnal, Doctrinal Standards and Liturgy* (Grand Rapids: Board of Publication of the Christian Reformed Church, 1976), 56.
41. Calvin, *Institutes*, 4.1.5.
42. "Heidelberg Catechism," *Psalter Hymnal*, 56.
43. Marshall, *The Gospel Mystery of Sanctification*, 31.

Chapter 8: Our Bodies Were Bought by Christ on the Cross

1. *The Confession of Faith and Catechisms of the Orthodox Presbyterian Church with Proof Texts* (Willow Grove, PA: The Orthodox Presbyterian Church, 2005), 377.
2. J. I. Packer and Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker Books, 2010), 109.
3. David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2003), 239.
4. See Tony Perrottet, "Ancient Greek Temples of Sex," November 21, 2007, <https://www.thesmartset.com/article11210701/>.
5. "The Roman institution of being a 'bondservant' or 'slave' (Gk. *Doulos* . . .) was different from the institution of slavery in North America during the seventeenth through the nineteenth centuries. Slaves (bondservants, servants) generally were permitted to work for pay and to save enough to buy their freedom (see Matt. 25:15 where the 'servants' [again Gk. *doulos*] were entrusted with immense amounts of money and responsibility). The NT assumes that trafficking in human beings is a sin (1 Tim. 1:10; Rev. 18:11–13), and Paul urges Christian bondservants who can gain . . . freedom to do so. The released bondservant was officially designated a 'freedman' and frequently continued to work for his former master. Many extant inscriptions from freedmen indicate the tendency to adopt the family name of their former master (now their 'patron') and to continue honoring them." *ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2201.

6. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (BDAG) (Chicago: University of Chicago Press, 2000), 14.
7. Garland, *1 Corinthians*, 239.
8. See, for example, Colossians 2:15.
9. Jerry Bridges, *The Gospel for Real Life: Turn to the Liberating Power of the Cross . . . Every Day* (Colorado Springs: NavPress, 2003), 81.
10. Leon Morris, *The Cross in the New Testament* (Grand Rapids: Eerdmans, 1965), 322.
11. David Prior, *The Message of 1 Corinthians: The Bible Speaks Today: New Testament Series* (Downers Grove, IL: IVP Academic, 1985), 103.
12. Bridges, *The Gospel for Real Life*, 81.
13. Garland, *1 Corinthians*, 239.
14. Ibid.
15. *ESV Study Bible*, Hosea 3:1, 1626.
16. Garland, *1 Corinthians*, 239.
17. Michael G. Brown and Zach Keele, *Sacred Bond: Covenant Theology Explored* (Grandville, MI: Reformed Fellowship, Inc., 2012), 66.
18. Ibid., 66.
19. Christopher Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity Press, 2006), 265.
20. See also Exodus 34:9 where Moses prays, "If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, *and take us for your inheritance*." Moses knows that God's people, who are east of Eden, banished from the presence of God, need Him to dwell in their midst or it is pointless for Israel to continue. In Deuteronomy 7:6, Moses says to the people, "For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people *for His treasured possession*, out of all the peoples who are on the face of the earth" (see Deut. 14:2; 26:18). To be holy to the Lord is to be set apart exclusively to God; to belong to Him (see 6:11, "sanctified"). In 1 Samuel 12:22, Samuel reminds God's people, "For the LORD will not forsake His people, for His great name's sake, because it has pleased the LORD *to make you a people for Himself*." God promises to not deal with His chosen people according to their sin but rather to treat them mercifully "for His great name's sake." This is grace—divine favor! We belong to God by grace to the praise of His glory (i.e., the covenant relation with God is possible because of His steadfast love, which is for His name's sake; see Eph. 1:3–14).
21. Edmund Clowney, *Preaching Christ in All of Scripture* (Wheaton, IL: Crossway, 2003), 53.
22. Concerning *sola fide*, Q. 64 in the Heidelberg Catechism asks, "But doesn't this teaching make men careless and wicked?" Here's the answer, "No, for it is impossible that those who are grafted into Christ by true faith should not bring forth fruits of thankfulness. Mt 7:18; Lk 6:43–45; Jn 15:5." See "Heidelberg

- Catechism”, in *Psalter Hymnal: Doctrinal Standards and Liturgy* (Grand Rapids: Board of Publication of the Christian Reformed Church, 1976), 31.
23. See Ashley Null, *Divine Allurement: Cranmer’s Comfortable Words* (London: The Latimer Trust, 2014), 3–5.
24. *Ibid.*, 4.
25. *Ibid.*, 4–5.

Chapter 9: The Goal of Sexual Purity

1. *The Confession of Faith and Catechisms of the Orthodox Presbyterian Church with Proof Texts* (Willow Grove, PA: The Orthodox Presbyterian Church, 2005), 355.
2. Thomas Watson, *A Body of Divinity* (Carlisle, PA: The Banner of Truth Trust, 1992), 6.
3. *Ibid.*, 6; see John 12:41; 17:5, 24.
4. *Ibid.*, 7.
5. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (*BDAG*) (Chicago: University of Chicago Press, 2000), 258.
6. J. I. Packer, *Knowing God* (Downers Grove, IL: InterVarsity Press, 1973), 200.
7. Michael Horton, *God of Promise: Introducing Covenant Theology* (Grand Rapids: Baker, 2006), 193.
8. Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), xiv.
9. *Ibid.*, 118.
10. *Ibid.*, 115.
11. Horton, *God of Promise*, 188.
12. I am indebted to Michael Horton for this illustration. See Horton, *God of Promise*, 193–94.
13. See “The Westminster Larger Catechism,” Q. 155, http://www.freepresbyterian.org/uploads/Larger_Catechism.pdf.
14. For a helpful series on the errors of nomism and antinomianism, see “Heidelcast Series: Nomism and Antinomianism,” August 29, 2018, <https://heidelblog.net/2018/08/heidelcast-series-nomism-and-antinomianism>.
15. J. I. Packer, *Knowing God* (Downers Grove, IL: InterVarsity Press, 2021), 200.
16. *Ibid.* Regarding the term “Puritan,” R. Scott Clark writes, “the very designation ‘the Puritans’ is a better marketing catchphrase than historical denominator. . . . A volume titled *A Variety of English Pastors with Varying Sympathies with the Reformation and United by Similar Method and Passion for Holiness* would not be nearly as marketable as a volume on ‘The Puritans’ but it would be more accurate.” See R. Scott Clark, “Review of J. I. Packer, *Puritan Portraits*,” *The Heidelblog*, November 24, 2015, <https://heidelblog.net/2015/11/review-of-j-i-packer-puritan-portraits>.
17. Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan Academic, 2011), 717.

18. Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), xiv.
19. Horton, *God of Promise*, 191.
20. "Heidelberg Catechism," *Psalter Hymnal*, 8.
21. Note: There are two "flee" statements in the letter: one having to do with idolatry (ch. 10), the other sexual immorality (ch. 6). These were typically Paul's two main warnings when dealing with Gentile converts. Paul always ties these two sins together; see Galatians 5:19–21.
22. Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 263.
23. John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 161.
24. John Newton, "Sermon XVIII," in *The Works of John Newton*, vol. 4 (Carlisle, PA: The Banner of Truth Trust, 1988), 212–13.
25. Romans 7:14–25; 11:36; 1 Corinthians 10:31; Psalm 16; 73:24, 28; John 17:21–23.
26. Richard B. Hays, *First Corinthians: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: Westminster John Knox Press, 2011), 106.
27. *Psalter Hymnal*, 56.
28. Michael G. Brown and Zach Keele, *Sacred Bond: Covenant Theology Explored* (Grandville, MI: Reformed Fellowship, Inc., 2012), 148–49.
29. James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, 2016), 68.
30. *Ibid.*, 66.
31. *Ibid.*, 68.
32. *Ibid.*
33. Timothy H. Maschke, *Gathered Guests: A Guide to Worship in the Lutheran Church*, 2nd ed. (St. Louis, MO: Concordia Publishing House, 2009), 125. "Liturgy is not something beautiful we do for God, but something beautiful God does for us and among us. Public worship is neither our work nor our possession . . . it is *opus Dei*, God's work" is often quoted and is from Nathan D. Mitchell, "The Amen Corner: 'Being Good and Being Beautiful,'" *Worship* 74, no. 6 (November 2000): xvi.
34. Packer, *Knowing God*, 187.
35. *Ibid.*, 186.
36. "Heidelberg Catechism," *Psalter Hymnal*, 30.
37. Frederic Louis Godet, *Commentary on First Corinthians*, vol. 1 (Grand Rapids: Kregel Publications, 1985), 314.

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