

1 Cor. 6:9-20
“You are more than your sexuality”

Introduction:

- I. Good morning!
- II. We are going to talk about sex this morning. . . and it is probably a PG 12 sermon today. . . so just a heads up if you have a little one in here today. . . we will be discussing some mature themes. . . parents I'll leave that to your discretion!
 - A. So, now that I have your attention!

III. We've been studying the biblical teaching on Identity.

- IV. This week we want to apply what we have been learning and engage our cultural context.
 - A. Remember our context. . .
 - 1. In contrast to traditional culture who sought identity outwardly in their family, nationality, religion. . . our contemporary world the pendulum has shifted too seeking identity within. . . and we have a dangerous convergence of three different philosophical assumptions: moral relativism, expressive individualism and identity politics.
 - B. Our society tells us in manifold ways in a constant 24/7 stream that proclaims. . .
 - 1. You are the one who shapes and fashions your identity. . . you can be anything you want to be. . . the only limit to you discovering your potential is the limitations you or others set for you.
 - 2. What “I” feel is what is most important. . . so identity is discovered by following your heart. . . following your feelings and in expressing and living out your feelings you will find the real you.
 - a) But this creates confusion and inevitably contradicts itself.
- V. Two weeks ago I gave the example of Bruce Jenner self-identifying his gender and Rachel Dolezal self-identifying her race. . .

A. Why is Jenner celebrated and Dolezal outcasted: Whose feelings count. .. whose right wins?

(1) One is affirmed for defining themselves based on their feelings. . . and the other is ridiculed and mocked and then promptly told that their feelings are not a substantial basis for her claims.

VI. Now when it comes to sexuality and gender. . . the confusion has only intensified in recent years. . . and even within the LGBT (lesbian, gay, bisexual, and transgender) community there is confusion and upheaval.

VII. Take this example in the UK:

A. "A lesbian group accused Stonewall, the gay-rights organisation, of discriminating against them. Stonewall (the gay rights group) had argued that biological men who identified as women could call themselves lesbians. The Lesbian Rights Alliance refused to accept this and consequently were accused by Stonewall (the gay rights group) of being transphobic. The Lesbian Rights Alliance countered that as Stonewall was discriminating against lesbian women, they much remove the "L" from their claim to represent LGBT people." - Matt Fuller, "Be True to Yourself", p24

B. So, we see the deeply problematic result from "following your feelings and your heart".

1. Whose feelings count . . . whose right wins?

a) When we define ourselves by a single identity marker we become fractured people, even within different interest groups we see the ripple effect.

C. What about the white, male, nationalists that feel discriminated against because of the multiculturalism and immigration?

1. Whose feelings count . . . whose right wins?

a) The path of our contemporary society is on to "follow our heart" is a path to destruction. . . and disintegration. . . inevitable conflict and societal breakdown.

(1) Satan's lure to Eve was to get her to follow her heart. .. to give into her desire . . her follow her lust after autonomy. . . "follow

your heart” has a demonic origin. . . it is the Satan’s whisper to each and everyone of us.

VIII. And this is particularly evident when it comes to the question of sex.

A. In our day and age sex is both undervalued and overvalued at the same time.

1. Its undervalued because sex is seen as a basic human appetite that is comparable to the craving for food or a good back scratch. . .
 - a) As one popular song you still hear played on the radio teaches us: “You and me baby ain't nothin' but mammals. So let's do it like they do on the Discovery Channel.”
 - b) Sex here is equivalent to a sneeze. . . or a chocolate craving. . . it is simply a physical act without any emotional, spiritual, or greater meaning.
 - (1) So the message is “just do it”. . . browse pornography. . . have that affair. . . go for that one night stand. . . have multiple partners before settling down.
 - (2) As a result sexual activity is out of control:
 - (a) In the UK, the percentage of unmarried women who are sexually active by the age of 19 is 86 per cent. . . The US manages a measly 75 per cent in second place. . . British teenagers are just having a good time. It's surely no accident that the two countries which have the highest rate of sexual activity - Britain and America - are also the two that have the strongest youth culture. Around the world it is British and American pop stars, film stars and designers who are forming how we look, what we wear, what we do. — “*The Independent*”, Glenda Cooper
 - i) And of course I don’t need to go into detail about the alarming statistics of sexually transmitted diseases, where the highest % of STD’s in the uK occur in the under 25 segment, along with the highest rates of depression, mobbing. . . and an alarming 25% of all pregnancies in Uk in end an abortion— 93% of abortions in UK are performed as a contraceptive measure.

(3) So in our society sex is undervalued: sex is just having a good time. . . a simple appetite to be filled. . . give me sex, give me a big mac. . . same difference.

B. But on the other hand sex is so overly-valued that it has become the driving force in determining identity.

1. Now, remember part of the current identity crisis stems from the failure to recognise that our identity is a composite sketch of several factors. . . we've shown you the main 10 over the last few week. . .
2. And due to identity politics and expressive individualism. . . we isolate one or two identity markers above all the others and this single identity marker becomes the defining lens through which we understand our identity.
3. And so our sexuality/gender is is one of those key defining identity markers in our soceity. . . so on one hand our sexuality is just an appetite to be fed. . . but on the other it is the defining aspect dictating our entire identity.
4. So, for example on Valentines day 2014 facebook made this big announcement.
 - a) Notice how closely gender/sexuality is tied to your identity:
 - b) **“When you come to Facebook to connect with the people, causes, and organisations you care about, we want you to feel comfortable being your true, authentic self. An important part of this is the expression of gender, especially when it extends beyond the definition of just ‘male’ or ‘female’. So today, we’re proud to offer a new custom gender option to help you better express your own identity on Facebook.”**
 - c) Now in 2014 this included over 50 different gender options ranging from gender queer, intersex, pangender, gender fluid and transgender.
 - (1) The latest update in September 2019 included over 70 different gender options. . .
5. Now, here all of a sudden our sexuality. . . so that these identity markers, gender/sexuality, become the defining lens through which one understands their identity.

a) And the greatest sin in our day is to require someone to repress these feelings . . . they must rather be expressed.

(1) Repressing our sexual desires leads to frustration. . . so our society teaches freedom; you are free to express your sexuality as you see fit.

b) So, instead of sexuality just being an animalistic impulse or basic appetite all of a sudden it has at the same time achieved an over exaggerated status as determining our identity.

(1) This is a great example of moral relativism, expressive individualism and identity politics converging together.

6. So to summarise our culture's view of sex we have an interesting juxtaposition between:

a) **Undervaluing sex**, seeing sex as a basic human appetite that needs to be satisfied, divorcing it of the wholistic life-long bond God intends for sex.

b) **Overvaluing sex**: seeing sex as the defining element in identity; we must have freedom to express our sexuality, thus scraping God's scriptural mandate for how sex should be expressed.

(1) So how do we respond to our sexual urges/desires: feed it. . . free it.

IX. So, this is the state of our culture. . . and in this confusion, I believe we can see a true twisting of God's good design for sexuality.

A. So, let's turn now to 1 Cor 6 as Paul addresses a few of the cultural assumptions in his own day. . . and it is important to point out that Corinth was the home of Aphrodites.

1. And of course the temple of Aphrodites was a place of uninhibited sex. . . there was no boundaries here.

2. So, Corinth would be the Hamburg or Amsterdam of Ancient Greece in regards to sexuality. . . feed and free it was the same mentality 2000 years ago.

B. And of course the Church in Corinth was naturally influenced by their context. . . and so it is into this context that Paul writes these words in 1 Cor 6:9-20.

Introduction (after scripture reading):

X. Pray

A. Corinth. . .

1. A wealthy town, a key coastal trading point, an economic hub. . . but above all it was the home to the temple to Aphrodite.

a) Ancient historian Strabo writing around 64AD, a contemporary of Paul, describes the city this way:

(1) "The temple of Aphrodite was so rich that it owned more than a thousand temple prostitutes, who are dedicated to the goddess. And therefore it was also on account of these women that the city was crowded with people and grew rich; for instance, the ship captains freely squandered their money, and hence the proverb, 'Not for every man is the voyage to Korinth.' — Strabo, Geography

(2) Every morning the 1000 prostitutes would roam the city and on the sole of their sandals would be written "Follow Me" . . . and so all over the dirt roads of the city were 1000's of footprints with the words "follow me" written on them. . . all leading up to the temple.

(3) This was the context within which Paul is speaking. . .

B. Now, one of the main reasons Paul writes this letter is to address the sexual immorality within the corinthian church.

1. The church had allowed their views of sexuality to be shaped by the surrounding culture rather than by scripture. . .

2. The church had accommodated to cultural attitudes. Cultural accommodation has always been a threat for the people of God. . .

a) So, Paul addresses it head on by reminding them of God's instructions about sex. . . particularly outlining the ways we should not deviate from God's design for sex. . .

b) 9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor

revilers, nor swindlers will inherit the kingdom of God. 11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.— 1 Cor 6:9-11

c) So, Paul does three things in these verses to set-up his argument.

(1) First off he reminds them of what god's word teaches about sex.

(2) Secondly he reminds them of what's at stake

(3) Thirdly, he brings them back to their identity in Christ through the gospel.

(a) Just basic foundational truths. . . things that ought to be basic assumptions for the believer.

d) So, he begins by going back to those basic, foundational, truths found in God's Word. . . what does God teach us about sex in His Word.

(a) Remember, God is the one who made us and knows us better than we know ourselves. . . and so God prohibits these things because he knows they are desctructive for us. . . they harms us. . .spiriutally , emotionally, physically, mentally.

i) Remember way back in Exodus when God is giving them the law he tells them why he is giving them the Law> . . . so it may go well with you and your children.

(1) The point of God's prohibitions are always, always, for our benefit and flourishing.

(a) Sex outside of God's design is destructive and harmful.

ii) And the term he begins with here in vs 9, sexual immorality, in greek is porneia, where we get the word pornography from. . .

(1) In the New Testament pornia was used to describe any type of sexual activity outside of marraige. . . and

he includes here particularly Adultery and homosexuality as examples as these were most likely issues the Corinthian church faced.

(2) The use of the term *porneia* as a whole block of any sexual activity outside of marriage. . . contrasts with what God has clearly taught us in his word that sex is meant to be enjoyed within the boundaries of a lifelong covenant/marriage commitment between a man and a woman.

(a) Sex within the bounds of marriage is awesome. . . intimate. . . beautiful. . . it gets better and better and it is good for us.

(b) Everything else is *porneia*. . . and destructive and harmful..

(c) So, Paul brings them back to these foundational teaching about sex from God. . . and whatever God explicitly prohibits it is for our good.

(d) and the fact that he sets up sexual sins alongside greed, drunkenness and gossip/passive aggressive criticism. . . is because the Corinthians new those were bad. . .

(e) Just like you don't raise your children to be greedy. . . or drunkards. . . or gossips. . . you don't encourage them to explore their sexuality outside of marriage.

(f) Just like those activities are harmful so also is sexual immorality.

(2) The Second thing Paul is doing in these verses is to remind them of what's at stake. . . it's about their eternal destiny.

(a) When we come to passages like this we can read them in two different ways. . . either we read this in a vindictive angry tone. . . or you can read this with a fatherly concern for his children who are engaged in self-destructive behavior.

(b) Paul isn't writing this in an angry, condemning, tone. . . he is genuinely concerned about the eternal destiny of the Corinthians.

i) . . . it would be unloving of Paul to NOT warn them. . . it would be uncaring to allow them to continue in their immorality. . . to pat them gently on their backs and encourage them on their way to hell.

(c) No, instead he warns them, DONT BE DECIEVED. . . don't listen to satan's lie. . . twice here in these verses he emphasis that their eternal destiny is stake.

(1) These sins, will condemn us on judgement day. . . if we continue in them and do not turn from them.

(2) yes, we are saved by faith alone. . . not by works. . . but as James and Paul is quick to point out saving faith is also a faith that works. . . .

(a) Which means if our faith is truly a saving faith, we will also turn from these obvious and intentional sins. . . these activities belonged to our old self. . .

(b) look at verse 11. . . "and such were some of you" . . . you used to walk this way NOW you don't.

(c) If we do continue to do these things. . . it means that our faith is just talk. . .but not really changing our hearts.

(d) You are like the seed that is planted among the thorns:

(e) They are those who hear the word, 19 but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful.— Mark 4:19

(f) What we do with our bodies has eternal significance. . . Paul reminds them what is at stake.

3. And lastly in these verses Paul brings them back to their identity being found in Christ.

a) Look at verse 11: *And such **were** some of you. But you **were** washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God*

(1) Paul makes an important point before he begins to get into the meat of his argument in the verses to follow.

(2) He brings it back to their true identity. . . . You were that person. . . but now you are this person. . . you are a new creature with a new identity. .. you have died to that old person.

(a) This is an important point to understanding all of the NT ethical commands. . . we know we are saved by grace. . . yet all over the nT we are given very high standard of behavioral expectations.

i) **But EVERY SINGLE ethical exhortation/command in the NT is preceded by an indicative statement say “This is who you are. . . because of who you are. . . this is what you do.” (indicative precedes the imperative) . . Your accepted. . . now do this.**

(1) **This is the opposite of every other religion in the world. . . every other religion switches it around and makes the imperative the basis of the indicative. . . .”do this and then you will be accepted.”**

ii) You can't claim to have been justified and sanctified and then be a drunkard.

iii) You can't say you've been saved by Jesus Christ and then watch hours of pornography.

(1) It is inconsistent with who you are. . . it does not belong to your identity.

XI. So verses 9-11 Paul sets up his argument that will follow now by reminding them of these basic assumptions. . . . the world as their assumptions but believers have these basic foundational assumptions:

- A. First off he reminds them of what god's word teaches about sex. . . sex belongs to marriage.
- B. Secondly he reminds them of what's at stake. . . their eternal destiny
- C. Thirdly, he brings them back to their identity in Christ through the gospel. . . you are a new creature.

XII. Now in the verses, which follow Paul clearly sets up an argument. He begins by summarising their positions by rethorical statements they are making. . . the things the Corinthians are saying to justify their sexual immorality.

A. Look vs 12-13:

1. 12 "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but I will not be mastered by anything. 13 You say, "Food for the stomach and the stomach for food, and God will destroy them both." The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. 14 By his power God raised the Lord from the dead, and he will raise us also.— 1 Corinthians 6:12-14

a) So the two arguments the Corinthians are saying very much resemble the two main positions in our own contemporary society. . . .

(1) Those who overvalue sex. . . see it as a desire that must be freely expressed. "I have the right to do anything"

(2) Those who undervalue sex. . . see it as an appetite "Food for the stomach and stomach for food and good will destroy them both."

(a) Same things are being said 2000 years later. . . albeit with different rationales supporting the positions.

2. So Paul addresses their arguments in this way:

(1) To those who overvalue sex. . . see it as a desire that must be freely expressed. "I have the right to do anything"; I must express my sexuality.

(a) Paul says two points of correction. . . be careful because some things we do harm us. . . and enslave us.

- i) Just because something is available and legal doesn't mean it is good for us.

(1) We know this for example with something like:
alcohol: The long term affects of too much alcohol consumption is deadly. . . high risk of heart disease, liver disease, cancer, etc.

(b) Well, the same is true with sexual immorality. . .

- i) Those who have pre-marital sex are statistically 80% more likely to divorce than those who wait.
- ii) Homosexuals/lesbians experience an astoundingly disproportionately high rate of drug abuse, suicidal thoughts, mental illness and sexually transmitted diseases.

(1) A 2001 study of homosexual and heterosexual men and women in the Netherlands concluded that homosexual men were about three times more likely than heterosexual men to experience in the past year mood disorders (39%) and anxiety disorders (32%) and to have two or more DSM-III-R diagnoses (38%), while homosexual women were almost five times more likely than heterosexual women to experience substance abuse disorders (26%). As the authors of the study note: "Compared with other Western countries, the Dutch social climate toward homosexuality has long been and remains considerably more tolerant" Yet, despite this significantly greater tolerance, the wide disparities between the mental health of homosexual and heterosexual persons remain. (T. Sandfort, et al., "Same-Sex Sexual Behavior and Psychiatric Disorders: Findings From the Netherlands Mental Health Survey and Incidence Study (NEMESIS),"

(a) So, even though we might have these desires within us. . . it is not always beneficial. . . or loving to encourage those to express those feelings.

- iii) Or take pornography for example. . .

- (a) A new study by the Barna Group shows that 64 percent of Christian men and 15 percent of Christian women admitted to viewing pornography at least once a month,
- iv) more and more research is being done to demonstrate the damaging effects of porn on the brain.

(1) VIDEO

- (a) So, we see how powerfully prophetic and truthful Paul' words to the Corinthian are:
- (b) 12 “I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”—but I will not be mastered by anything.
- (c) Do not be deceived Paul is saying: .be careful because some things we do harm us. . . and enslave us.

**XIII.To those who undervalue sex. ..those who see it as an appetite
“Food for the stomach and stomach for food and good will destroy them both.”**

- (1) Basically they are saying here in vss13-14 that it doesn't matter what we do with our bodies. . . God cares about our souls. . . and since our bodies will be destroyed who cares?
 - (a) But Paul is quick to point out that God will raise these bodies from the dead. . so it matters does matter what we do with our bodies.
 - i) The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. 14 By his power God raised the Lord from the dead, and he will raise us also.
 - (a) God cares about what we do with our bodies, because he will resurrect our physical bodies not just our souls.

XIV.So for the rest of this passage Paul will lay out the greater purpose and meaning of sex: he is saying "NO" sex is not just some appetite to be filled, but God has a good and glorious purpose for sex.

A. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! 16 Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” 17 But he who is joined to the Lord becomes one spirit with him. 18 Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body.
— 1 Cor 6:15-20

1. Paul brings in this idea of the one-flesh union which sex is meant to solidify.

a) Sex is not just a physical act, but it involves the whole person. . . bodies yes, but also soul, mind, and heart.

(1) Sex is not just a physical act, but is one of the few things that involves the whole person. . .

(2) That is why sexual sin is unique. . . it’s not worse than another sins. . . but there is more at stake. It scares and damages us more deeply than other sins.

(a) That’s why paul says in verse 18: Every other sin a person commits is outside the body but the sexually immoral person sins against his own body. . .what he means is that it involves your entire person.

(b) Sex is the way that we tell our spouse that I belong completely and exclusively to you. . . sex is like renewing your marriage covenant vows again. . . it is promising to be connected exclusively to the other person with your whole body, mind and soul.

i) If we use sex differently than this, then we are not practicing sex in the way God designed it to be enjoyed. . . and it damages our emotions, memories, mind, and makes us less able to give ourselves to others.

(3) And it is emotionally harmful for us. .

(a) “The Poet W.B. Yeats observes that casual sex leads to “the perpetual virginity of the soul”. That is, the emotional fulfillment you desire always eludes you when you seek it in casual sex. Its almost as if every time you sleep with someone new, you paint a layer of emotional protection over yourself. The more partners you have, the more layers of paint are applied, so that eventually to strip everything away and have a genuine emotional attachment to someone becomes harder.” — Matt Fuller, Be True to Yourself, p 110.

- i) The one-flesh union of sex, means that sex is much loftier than just an individual desire that must be expressed. . . and much more valuable than just an appetite to be filled.
- ii) Not inward, nor outward. . . but upward: Sex is meant to unite two people together in life-long union of body, soul, mind, and heart.

(1) Sex is not self-serving. . . but self-giving.

(a) that is the difference between sexual immorality and god’s design for sex.

(b) Sex as God designed is self-giving.

(c) Sexual immorality is always self-serving.

2. The second point Paul brings out in these verses is our union with Christ. . .

a) We are members of Christ’s body. .. he is in us and we are in him. . .as Paul says in vs19 we are temples of the H.S.

(1) We are taking God with us wherever we go. .. into the workplace, into the gym. . .in to our homes.

(a) So, Paul here is telling the Corinthians how can you bring Jesus to the temple of aphrodites and sleep with a prostitute?

i) If we are united with Christ like this, then there is no such thing as casual sex. . . there is nothing casual about sex. . .once we understand that our bodies are

united to Christ, the thought of behaving immoral with our bodies ought to horrify us.

(2) Consider how your behaviour would change if your husband or wife or good friend were with you every second of the day.

(a) Are there things you would do differently, of course!

i) Place you would not visit. . . internet sites you would not waste your time on. . . things we would not do.

3. The third thing Paul points out in these verses is in vs 19-20: You are not your own, 20 for you were bought with a price. So glorify/honor God in your body.

a) It really does matter what we do with our bodies. . . because it matters to God.

(1) He died for us. . . he redeemed us. . he paid the price and he is our LORD.

(2) It cheapens what Christ has done for us when we causally and intentionally give in to sin.

b) When we call Jesus our Lord and Savior, that means we are his. . he owns us. . . we are not our own as Paul says here.

i) Therefore honour God with your bodies. . in all that you do!!!

Conclusion:

I. As we wrap things up this morning. . . how can we bring all of what we've learned this morning to bear on our own lives? How can we apply this to our study of identity?

A. I think there are a couple of points here we ought to take a way and reflect on:

1. One: Remember that the bible has a lofty view of sex: Sex is good.

a) The World Tells us that sex is nothing and everything at the same time.

- (1) But as we've seen both of those extremes are destructive and harmful.
- b) God's Word to us is always for our good. . . and so following God's word will always benefit us.
- c) So sex is not our identity but it is also not just some appetite to be fed. . . sex has a good a glorious purpose.
- (1) When it is enjoyed how God designed it to be enjoyed it is a powerful, glorious thing.

2. Two: Just because we have sexual desire does not mean we ought to express it.

- a) For example, we would not suggest that a young girl with Anorexia who feels fat. . . ought to express that through not eating.
- (1) We have to remember that like the image of God in us is broken. . . corrupted by sin. . . we are both good and bad.
 - (a) And it is good that we have sexual desires. . . god made us that way and it is good.
 - (b) But there are also broken and twisted aspects of our sexual desires that are not good for us to pursue.
- (2) Whether that is a heterosexual man who desires someone other than his wife. . . or a homosexual who desires another man. . . .
 - (a) Not every desires is good for us to act upon.
- b) Remember those words from Paul. 12 "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but I will not be mastered by anything.
- c) Sometimes we need to say "no" to our feelings. . . we need to remember that our desires and urges are broken. . . and giving in to those may harm us.

3. Three: We have a choice to honour God or to honour ourselves.

- a) In Christ, we are no longer slaves to our feelings and urges. . . we've been learning that the Christian life is a process of learning Christ and unlearning our sinful past.
- b) Our feelings do not define who we are. . . we are defined by our creator God.
 - (1) God has defined you and made you in his image. You don't have to grope around and create your own identity.
- c) We can say no to the loudest voices in our culture telling us to be true to yourself. . .

VIDEOS (x2)

- (1) And if you are here today and you are struggling with sexual addiction, gender confusion, same-sex attraction, adultery or any other type of sexual sin.
 - (a) I want you to know that in Christ, there is forgiveness, there is healing and there is great reward in confessing and turning from sin. . . but you are not defined by your feelings.
 - (b) God's grace is greater than our greatest sin.
 - i) He washes us and cleans us makes us new. . . in Christ we can be made completely pure.
 - ii) renewal healing. . . freedom are possible in Christ.

II. As Paul closes his letter to the Corinthian church: he encourages them not to follow the way of the world.

- A. As the 1000 temple prostitutes' footprints are saying "follow me" . . . so the world is shouting this to us.
- B. And Paul lays out a different path. . . a way to discovering who we really are. . . who we were meant to be. . .
 - 1. And so he tells the Corinthians. . . don't follow the path the world . . .

a) Follow me as I follow Christ- 1 Cor. 11:1

