

## 引言 INTRODUCTION

America is a huge market with endless choices. When you need to buy something, there are many ways to shop. If you are trying to save money, you might go with generic brands. Store-brand items are good options too. Some of them are actually made by the same companies that produce the name brands. Besides that, some people enjoy hunting for treasures at garage sales or second-hand stores. In the end, the way you shop may not matter that much, as long as you get what you need. In comparison, there are other choices in life that may affect our relationship with God. As Christians, we live under the leadership of the Lord. Within the boundaries of what God allows, we actually have a great deal of freedom. That reminds me of something my youth counselor said many years ago: “You can do whatever you like—just don’t sin.” I find that advice quite helpful. In today’s passage, Paul addresses a serious issue. He warns the Corinthian believers about sexual immorality. While many of us may not struggle with that particular sin, the principles he shares apply to many areas of life as well. Some behaviors are clearly wrong. But in other situations, the right choice may not be so obvious. That is where discernment becomes important. As believers, we have surrendered our rights to the Lord. We trust that He understands our needs better than we do. Blessed are those who follow His guidance. As such, true freedom is not to do whatever we want, but to do all that God sees as right.

## 解釋 EXPLANATION

### 1. 為主節制 Restrained for The Lord (v. 12-14)

We can sum up Paul’s argument in three main points. First, he calls us to live a restrained life for the Lord. Paul begins by saying, “**all things are lawful for me**” twice. He may be quoting a popular saying of his day. It sounds a lot like what people say today: “I have the right to do whatever I want.” But Paul counters that mentality with two arguments. First, even if many things are permissible, not everything is beneficial. Second, he refuses to be controlled by anything. Paul uses food and sexual immorality as examples. Food is relatively neutral. Sexual immorality, however, is clearly sinful—even though it was widely accepted and well-known in a pagan city like Corinth. It is like Las Vegas is a hub for gambling, and New Orleans is famous for its drinking culture. Just because something is accepted by the society or even permitted by the law does not mean it meets God’s will. As Christians, we are called to live by God’s standard, not the world’s. Moreover, we must restrain ourselves even when enjoying the activities God allows. Self-control is part of the fruit of the Spirit mentioned in Galatians 5:22–23. Those nine qualities should be evident in our life if the Holy Spirit is at work in us. Living a self-restrained life is a proof of our submission to the Spirit’s leadership. When my boys were little, I often reminded them to practice self-control when playing computer games. If they could stop at any time, it showed they were in charge of the machine. Otherwise, the game was dominating them. In the same way, when we practice restraint, we are letting the Lord be our true Master. Paul connects this idea to the resurrection in verse 14: **And God raised the Lord and will also raise us up by his power.** When Jesus died, those who believe in Him were buried with Him. And when

He rose from the dead, they received new life. That new life points to the future resurrection when Jesus returns. One day, our earthly life will be transformed into a heavenly one. Because of that, the Christian life is not only about the future—it also shapes how we live today. Our life in heaven will be a continuation of the life we are living now. That is why we should ask ourselves whether our choices have eternal value. When you make decisions, are you simply trying to make yourself happy? Are you trying to impress others? Or are you doing it for the Lord? Having said that, living with self-control does not have to be dull or miserable. It does not mean you can only buy clothes at Goodwill, eat vegetables every day, and drive a beat-up car. God actually gives us a great deal of freedom. Think about Jesus' example. When He was on earth, He did not live in a cave. He spent time with people. He attended feasts, but He never got drunk. He met people where they were, showed them compassion and shared the gospel with them. Throughout His life, Jesus kept His priorities clear: God first, others second, and Himself last. That same priority should direct our decisions today, whether in our work, entertainment, food, clothing, and how we use our money and time. Self-restraint also applies to how we take care of our bodies. After all, how can we serve the Lord well if we have poor health? Any doctor would agree that diet, sleep, and exercise are all essential. It is wise to cut back on junk food, sugary drinks, and alcohol, and to avoid smoking and other harmful habits. And what about our use of time? Sometimes parents feel pressure to sign their kids up for countless activities just to keep up with others. But that can quickly wear themselves and their kids out. Instead, set your family's priorities carefully. Make Friday and Sunday church gatherings a top priority in your schedule. And let me offer a gentle word of encouragement to the night owls among us. Try to avoid late-night parties on Saturdays. Turn off your devices to ensure that you have enough sleep. I hope to see you at 9:30 every Sunday!

## 2. 與主聯合 Reunited with The Lord (v. 15-17)

Paul urges the Corinthians to restrain themselves for the Lord. Jesus has saved them and given them a new life. Through salvation, they were reunited with Him. That is why Paul says in verses 16–17 that sexual immorality is wrong: **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.** Paul's point is that a physical act also has a spiritual implication. The phrase “one flesh” comes from Genesis. God spoke those words when He joined Adam and Eve in marriage. That is God's design: a husband and wife unite in body, mind and soul. But this union is meant to be enjoyed only within marriage. The Bible teaches that any sexual activity outside of marriage is adultery. Marriage is sacred in God's eyes, and sex is a beautiful gift from Him. Sex becomes ugly only when people misuse it in selfish or distorted ways. But when something is abused, it does not lose its original value or purpose. Think of it this way: if you use your phone as a hammer to hit nails, that will not cancel out its function as a phone. In the same way, we enjoy God's blessings most fully when we use them according to His design. Unfortunately, Corinthian believers were misled by secular thinking. Some Greek philosophers at the time taught that the body is mortal, but the soul is divine. Based on that idea, they argued that what people do with their bodies does not matter as long as the soul is eventually saved. The sexual immorality Paul brings up here is prostitution. Corinth was a center of pagan religion, and temple prostitution was part of some worship rituals. It was a demoralizing and evil act worse than slavery. Paul strongly rejects the idea that sin in the body has nothing to do with the soul. When Jesus saves a person, the whole person—body, mind

and soul—is united with Him. So when believers sin, it is as if they are dragging Christ into that sin with them. Our body, mind and soul are not separate compartments. They are one unified entity. You can see that in everyday life. When you have a headache, an upset stomach, or sore muscles, your whole body feels miserable. Here is another example: imagine a thief trying to argue in court, “Only my hand is guilty of stealing the money.” If I were the judge, I might reply, “Fine. Then I’ll cut off your hand and send it to jail!” Obviously, that argument makes no sense. The idea that one part of life does not affect the rest leads to the “eat, drink, and be happy” mentality that still misguides people today. The secular world even invents attractive names to disguise sin. Gambling becomes “entertainment.” A homosexual relationship is called “true love.” But those are crooked lies. Moreover, our actions may affect other people too. It is because once we belong to Christ, we represent Him in everything we do. This reminds me of a personal story. In my former church there was a medical doctor. One day he and another brother were eating noodle soup at a small stall in a back alley. Some of us young people ran into them. I said loudly, “Oh! If even a doctor eats here, the food must be clean!” I felt bad afterward that I had embarrassed my older brother. But the truth is, that doctor did not only represent himself when he ate there. He also stood for his profession, his church, and most importantly his identity as a Christian. Something similar happened to me once in a while. Someone may come to me in public and say, “Hey, aren’t you the pastor of FCBC? We met at an event before.” Thankfully, I was not smoking or holding a can of beer! Here is the point: because we are united with Christ, we represent Him wherever we go. Imagine if all Christians wore uniforms like Buddhist monks do. People would recognize them from a distance. I doubt many of us would walk into a casino or a bar. We would not use inappropriate language either. And we would certainly treat waiters and store clerks with kindness. People might just think we are nice people. But our conduct can become a powerful gospel tool. We can tell them why: it is because the Lord lives in us.

### 3. 歸主為聖 Reserved for The Lord (v. 18-20)

Paul tells the Corinthian believers that their lives must be restrained for the Lord. Since they had been reunited with Him through salvation, their bodies no longer belonged to themselves but to the Lord. Because of that, their lives must also be reserved for the Lord. On the negative side, this means they must stop sinning. Paul writes in verse 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.** Paul does not say to resist sexual immorality, but to run from it. Imagine a stray dog suddenly charging toward you on the street. You would not stand there and argue with it. You would run for safety right away. That is the kind of response we should have when temptation comes. If we try to fight it with our own strength, we may easily fall. The failure of David is a good example. One evening he saw a woman bathing from a distance. Instead of turning away, David stayed and kept watching. He stumbled badly as a result. Thankfully, by God’s grace, David later confessed his sin. Paul explains that sexual immorality is especially harmful because it is a sin against one’s own body. His point is not simply that sin damages us physically and emotionally. His emphasis here is that sexual immorality dishonors the very body that the Lord has redeemed. To make this point clear, Paul gives a vivid picture in verses 19–20: **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.** Earlier we mentioned that Corinth was famous for idol worship. Paul uses the image of a temple to describe believers because the Holy Spirit now lives in them. In other words, they have become

the dwelling place of God. In pagan temples, people brought offerings to worship idols. In Corinth, people even paid money to engage in immoral acts at the temples. But as believers, Jesus “bought” us with His own blood. Therefore, true worship should be centered on Him, not on our selfish desires. By calling believers the temple of the Holy Spirit, Paul also reminds us that we are like mobile displays of God. Think of the sign on top of a pizza delivery car. It is a moving billboard that advertises the products wherever the car goes. In the same way, our lives are meant to represent God wherever we are. Therefore, our lives should be reserved for Him. Worship is not just something we do once a week inside a church building. It is a way of life. We worship Him by giving Him honor in what we do. When we call Jesus our Lord, we must allow Him to take charge of our lives. For many people, this is actually the biggest obstacle to accepting Christ. Some think becoming a Christian simply means saying a prayer to secure a place in heaven. Occasionally donating money to a church seems manageable to them. But getting baptized, attending church weekly, or reading the Bible daily feels like too much commitment. The truth is people will not live for the Lord if they are determined to live for themselves. Christianity is not a self-centered religion; it is a Christ-centered faith. Once you are saved, you are a Christian everywhere: at school, at work, at home, in the gym, while traveling, or even on vacation. What we do in daily life is like offering sacrifices to God in worship. And God desires offerings that are pure and excellent. In the Old Testament sacrificial system, every animal offered to God had to be without blemish. It could not be missing an ear or a leg. In the same way, God calls us to live righteously to show that we belong to Him. People cannot see the Holy Spirit inside you until they see His work through your actions. Studying hard is not only about getting good grades. Doing excellent work is not only about bonuses or promotions. Our good works ultimately bring glory to God.

## 結論 CONCLUSION

True freedom is the ability to do what God sees as right. As Christians, our goal is not simply to do what benefits us, but to do what pleases God. The world often tells us that we are our own bosses. But in Christ, the Lord becomes our Master, and we are only His servants. Learning to surrender to Him takes time and determination. Choosing between God’s will and our own preferences can be a daily battle. In this passage, Paul talks about sexual immorality. Lust is often a stronger temptation for men than for women, but the reality is that every person faces different struggles. For some, it may be money or materialism. For others, it could be self-image or loneliness. But no matter what it is, the Lord knows your weak spots. Bring them to Him. Lean on Him and ask for His help. Christian life can be a cycle of stumbling, confession and standing back up. Those moments can be humbling, but they also remind us that we cannot win the fight on our own. We need the Lord. The classical hymn Jesus Loves Me expresses this truth beautifully: “They are weak, but He is strong.” We can turn that line into our prayer: “Lord, I’m weak, but You are strong.” We have hope because Jesus is with us and He is working in us. To our seeker friends: only Jesus can give you true freedom. He can set you free from the templates of this world, the expectations of others, and the bondage of Satan. Run to Jesus. Call out to Him. Receive Him as your Savior and your Lord.

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美國是一個龐大的消費市場，充滿了各種各樣的選擇。當你需要買東西時，有很多不同的購物方式。如果你想省錢，你可以買沒有牌子的產品。另外，商店自己的品牌也是不錯的選擇，其中有些東西其實是由知名牌子的公司製造的。此外，有些人喜歡到車庫拍賣或二手商店去尋寶。無論你用哪一種方式購物，可能都沒有太大的差別，只要能買到你需要的東西就行了。相比之下，人生中有些選擇卻會影響我們與神的關係。作為基督徒，我們活在主的帶領之下。在神所允許的範圍內，我們其實有很大的自由。這讓我想起多年前一位青年輔導說過的一句話：「你可以做任何你想做的事，只要不犯罪。」我覺得這個建議很有幫助。在今天的經文中，保羅談到一個嚴重的問題。他警告哥林多的信徒要遠離淫亂。雖然我們當中許多人不會在這個罪上掙扎，但他所提出的原則同樣適用於人生的其他層面。有些行為明顯是錯誤的，但在其他情況下，正確的選擇可能並不那麼清楚。這時候，我們必須運用分辨能力。作為信徒，我們已經把生命的主權交給主。我們相信祂比我們更了解我們的需要。那些願意跟隨主引導的人必然蒙福。因此，真正的自由並不是隨心所欲地做事，而是有能力去做神看為正確的事。

## 解釋 EXPLANATION

## 1. 為主節制 Restrained for The Lord (v. 12-14)

我們可以把保羅的論點總結為三個重點。首先，他呼籲我們為主過節制的生活。保羅一開始重複兩次說：「**凡事我都可行。**」他可能是在引用當時流行的一句話。這聽起來很像今天人們常說的：「我有權利做我想做的任何事。」然而，保羅用兩個理由來反駁這種想法。第一，就算很多事情是可以做的，但並不是每一件事都有益處。第二，他拒絕讓任何事情來轄制他。保羅用食物和淫亂舉例說明。食物是比較中性的事情；但淫亂卻明顯是罪，儘管在哥林多這樣的城市裡，淫亂被廣泛接受，甚至相當普遍。這就好像拉斯維加斯是賭博的集中地，而紐奧良則以喝酒有名一樣。但雖然某些事情被社會接受，甚至被法律允許，並不代表它符合神的心意。作為基督徒，我們是要按照神的標準生活，而不是世界的標準。不僅如此，縱然是在享受神所允許的事情時，我們也需要節制。節制是聖靈的果子的其中一種特質，正如加拉太書五章 22 至 23 節所提到的。如果聖靈在我們裡面工作，這九種屬靈品格就會自然地流露出來。過節制的生活，就是我們順服聖靈的一個證明。當我的孩子還小的時候，我常常提醒他們在玩電腦遊戲時要有節制。如果他們能隨時停下來，就表示他們是在掌控機器；否則，就是遊戲在操縱他們。同樣地，當我們學習節制時，就是讓主成為我們生命的主人。保羅在第 14 節把這個觀念與復活連結起來：**並且神已經叫主復活，也要用自己**

的能力叫我們復活。當耶穌死的時候，那些相信祂的人也與祂一同埋葬；當祂從死裡復活時，他們也得著新的生命。這個新生命指向將來耶穌再來時的復活。有一天，我們屬地的生命將要被轉變為屬天的生命。正因如此，基督徒的生命不只是關乎將來，也影響我們今天的生活。我們在天上的生命，其實是現在生命的延續。因此，我們應該常常問自己：我們所作的選擇是否具有永恆的價值？當你作決定時，你只是想讓自己快樂嗎？是想吸引別人的注意嗎？還是你是為了主而做的？話雖如此，過節制的生活並不一定是枯燥或痛苦的。這並不代表你只能去 Goodwill 買衣服、每天只吃蔬菜，或是開破車。事實上，神給了我們相當多的自由。想想耶穌的榜樣。當祂在世上的時候，祂並沒有隱居在山洞裡，而是與人來往。祂也參加宴席，但從不醉酒。祂走到人群當中，與他們相遇，憐憫人，並向他們傳福音。在祂的一生中，耶穌把優先次序放得很清楚：神第一，別人第二，自己最後。同樣的原則也應該引導我們今天的決定，無論是在工作、娛樂、飲食、穿著，或是我們如何使用金錢和時間。節制也包括我們如何照顧自己的身體。畢竟，如果我們沒有健康的身體，又怎能有效地服事主呢？任何醫生都會同意，飲食、睡眠和運動都是非常重要的。我們應該減少垃圾食物、有糖的飲料和喝酒，也要避免吸煙和其他有害健康的習慣。至於使用時間呢？有時候父母會感到壓力，為了追上別人，給孩子報名參加許多的活動。這樣把自己和孩子都搞到很累。我建議大家把家庭的優先次序排好，把星期五和星期天的教會聚會放在重要位置。最後，我想要給「夜貓子」一點溫馨的提醒：盡量避免星期六的深夜派對，早一點關掉手機，保證你有充足的睡眠。希望每個星期天早上 9:30 都能看到你！

## 2. 與主聯合 Reunited with The Lord (v. 15-17)

保羅勸勉哥林多的信徒要為主過節制的生活。耶穌拯救了他們，並且賜給他們新的生命。藉著救恩，他們已經與主重新聯合。因此保羅在第 16–17 節說，淫亂是錯誤的：**16 豈不知與娼妓聯合的，便是與他成為一體嗎？因為主說：「二人要成為一體。」****17 但與主聯合的，便是與主成為一靈。**保羅的重點是：外在的行為，同時帶有屬靈的意義。「二人成為一體」這句話出自創世記。當神把亞當和夏娃結合為夫妻時，就說了這句話。這是神對婚姻的設計：夫妻在身體、情感和靈魂上彼此聯合。然而，這種聯合只應當在婚姻關係中享受。聖經教導，任何婚姻之外的行為都是淫亂。婚姻在神眼中是神聖的，而性關係是神所賜的禮物。性關係變得醜陋，是因為人用自私或扭曲的方式濫用它。然而，一樣東西被誤用，並不會失去它原來的價值與用途。假設你把手機當作錘子來敲釘子，並不會因此取消它作為電話的功能。同樣地，當我們按照神的設計來使用祂所賜的恩典時，就能充分地享受祂的祝福。可惜的是，哥林多的信徒受到世俗思想的誤導。當時一些希臘哲學家認為，身體是會朽壞的，但靈魂是神聖的。因此，他們認為人用身體做什麼並無所謂，只要靈魂最終得救就可以了。保羅在這裡所提到的淫亂是嫖妓。哥林多是異教的中心，而廟妓是某些宗教儀式的一部分。那是一種敗壞且邪惡的行為，甚至比奴隸制度更糟。保羅強烈譴責那種認為「身體犯罪與靈魂無關」的想法。當耶穌拯救一個人時，整個人的身體、情感和靈魂都與主聯合。因此，當信徒犯罪時，就好像把基督也拖進那個罪裡一樣。我們的身體、情感和靈魂並不是分開的部分，而是一個整體。這一點在日常生活中很容易理解。當你頭痛、腸

胃不舒服，或是肌肉痠痛時，你整個人都會感到難受。再舉一個例子：想像一個小偷在法庭上狡辯說：「只有我的手偷錢，因此我本人沒有罪。」如果我是法官，我可能會回答說：「好吧，那我就把你的手砍下來，把它送去坐牢！」很明顯，這種說法是毫無道理的。然而，「生命的一部分不會影響其他部分」這種觀念，卻導致了「吃喝快樂吧」的享樂主義，直到今天仍然誤導著許多人。世俗社會甚至美其名來掩飾罪。賭博被稱為「娛樂」，同性戀關係被稱為「真愛」。但那些其實都是扭曲的謊言。此外，我們的行為也可能影響其他人。因為當我們歸於基督之後，我們在所做的一切事上都代表祂。這讓我想起一個個人的故事。在我以前參加的教會裡，有一位醫生。有一天，他和一位弟兄在一條後巷的小攤吃麵。我們幾個年輕人正好遇見他們。我大聲說：「哦！如果連醫生都在這裡吃，那這裡的食物一定很乾淨！」後來我覺得很不好意思，因為我讓那位年長的弟兄有點尷尬。事實上，那位醫生在那裡吃東西時，不只是代表他本人。他同時代表他的專業、他的教會，更重要的是，他也代表耶穌。我自己偶爾也會遇到類似的情況。有時候有人在公共場合走過來對我說：「你是不是華人浸信會的牧師？我們以前在某個場合見過面。」感謝主，那時候我手裡沒有拿著香煙，或是拿著一罐啤酒！重點是：因為我們與基督聯合，所以無論走到哪裡，我們都在代表祂。想像一下，如果所有基督徒都像和尚一樣穿著袍子，人們從遠處就能認出我們。我想我們大概不敢走進賭場或酒吧。我們說話時也不會使用不雅的言語，而且一定會用友善的態度對待餐廳的服務生和商店的店員。人們也許只會覺得我們是好人，但我們的行為其實可以成為一個傳福音的工具。當別人問起時，我們可以告訴他們原因：因為主住在我們裡面。

### 3. 歸主為聖 Reserved for The Lord (v. 18-20)

保羅告訴哥林多的信徒，他們的生活必須為主而節制。他們得救之後已經與主聯合，因此他們的身體就不再屬於自己，而是屬於主。所以他們的生命也應當歸主為聖。從消極的一面來看，這意味著他們必須停止犯罪。保羅在第 18 節寫道：**你們要逃避淫行。人所犯的，無論什麼罪，都在身子以外，惟有行淫的，是得罪自己的身子。**保羅不是說要抵抗淫亂，而是要逃避它。想像一下，如果街上突然有一隻流浪狗向你衝過來，你不會站在那裡和牠理論，而是會立刻跑開躲避。當試探臨到時，我們也應該有同樣的反應。如果我們試圖靠自己的力量去抵擋，很容易就會跌倒。大衛的失敗就是一個很好的例子。有一天傍晚，他從遠處看見一位女士在洗澡。他沒有轉身離開，反而停下來繼續觀看，結果他嚴重跌倒。感謝神的恩典，大衛後來認罪悔改。保羅解釋說，淫亂特別有害，因為這是得罪自己身體的罪。他的重點不只是說罪會傷害我們的身體和情感，而是強調淫亂羞辱了主所救贖的身體。為了更清楚說明這一點，保羅在第 19–20 節用了一個生動的形容：**19 豈不知你們的身子就是聖靈的殿嗎？這聖靈是從神而來，住在你們裡頭的；並且你們不是自己的人；20 因為你們是重價買來的。所以，要在你們的身子上榮耀神。**前面我們提過，哥林多以偶像崇拜有名。保羅用「殿」來描述信徒，因為聖靈如今住在他們裡面。換句話說，他們已經成為神的居所。在異教的廟宇裡，人們帶著供物去敬拜偶像。在哥林多，人們甚至付錢在廟宇中進行不道德的交易。但作為信徒，耶穌是用祂自己的寶血把我們「買贖」回來。因

此，真正的敬拜應當以主為中心，而不是滿足我們自私的慾望。當保羅稱信徒為聖靈的殿時，也提醒我們：我們就像神的「流動展示」。想像送披薩的車子頂上的招牌，它就是一個移動的廣告牌，車子走到哪裡，就把產品宣傳到哪裡。同樣地，無論我們在哪裡，我們的生命都代表著神。因此，我們的生命應該歸主為聖。敬拜神不只是每週一次在教堂裡的活動，而是一種生活形態。當我們在所做的一切事上榮耀神之時，就是在敬拜祂。當我們稱耶穌為主時，就必須讓祂掌管我們的生命。對許多人來說，這其實是信耶穌最大的障礙。有些人認為成為基督徒只需要作一個禱告，確保將來能上天堂。偶爾奉獻一些錢給教會，他們也覺得可以接受。但接受浸禮、每週參加聚會、每天讀聖經，對他們來說似乎要求太高了。事實是，如果一個人只想為己而活，他就不會決心為主而活。基督信仰不是以自我為中心的宗教，而是以基督為中心的操練。一旦得救，你無論在學校、在工作場所、在家裡、在健身房、在旅行中，甚至在度假時，都是基督徒。我們每天所做的事情，就像把祭物獻給神，而神所喜悅的是完整而且最好的祭物。在舊約的獻祭制度中，獻給神的牲畜必須是沒有瑕疵的，不能缺少一隻耳朵或一條腿。同樣地，神呼召我們過公義的生活，好顯明我們是屬於祂。人們無法看見你裡面的聖靈，直到他們從你的行為中看見聖靈的工作。用功讀書不只是為了得到好成績；認真工作也不只是為了獎金或升職。我們的好行為最終都是為了榮耀神。

## 結論 CONCLUSION

真正的自由，是能夠去做神眼中看為正確的事。作為基督徒，我們的目標不只是去做對自己有益處的事，而是去做討神喜悅的事。世界常常告訴我們，我們是自己的老闆；但在基督裡，主成為我們的主人，而我們只是祂的僕人。學習順服主需要時間，也需要決心。在神的旨意和我們自己的喜好之間作選擇，往往是一場每天都要面對的爭戰。在這段經文中，保羅談到淫亂的罪。情慾通常對男士來說是更強的誘惑。但事實是，每個人都有不同的軟弱。有些人可能是在金錢或物質上跌倒；有些人則可能在自我形象或孤獨感中掙扎。但無論你的掙扎是什麼，主都知道。把它帶到祂面前，倚靠祂，並向祂尋求幫助。基督徒的生命有時是一場跌倒、認罪，再站起來的循環。失敗使我們謙卑下來，也提醒我們一個事實：我們無法靠自己贏得這場爭戰，我們需要主。經典聖詩《耶穌愛我》把這個真理表達出來。其中一句歌詞說：「我雖軟弱，主剛強。」這句話可以變成我們經常的禱告：「主啊，我是軟弱的，但祢是剛強的。」我們之所以有盼望，是因為耶穌與我們同在，並且在我們裡面動工。福音朋友們：只有耶穌能賜給你真正的自由。祂能把你從這個世界的模式、別人的期望，以及撒但的捆綁中釋放出來。奔向耶穌，向祂呼求，並接受祂成為你的救主和生命的主宰。