

FBC - 8/5/84
Sun. P. M.
From Tape/mc

SUNDAY EVENING WORSHIP
1 Cor. 5: 9-13

Open to 1 Cor. 5. We're expounding the first epistle of Corinthians, which is probably the most practical Word of God to the church today. We're in the fifth chapter at V. 9. Now on Wed. evening at the body life service, we will take up in Chap. 6, which will be dealing with the question 'Should Xtns Go To Court With Other Xtns?' It's a very important question. Please support this great Body Life Service on Wed. evening at 6: 30.

Now in the fifth chapter of 1 Cor., Paul is telling the church to keep itself clean on the inside. A terrible moral sin has crept in to the fellowship. You see, there are two types of purity: there is doctrinal purity and oh, how we Baptists are so strong on doctrinal purity I believe in the virgin birth, I believe in the infallibility of the Scrip., I believe in the return of Christ, the blood of Christ, and if a pastor denies this, we don't want him and that's right.

2 But you see; that's only half of the ~~XXXXXX~~ purity which God requires of His church. He requires moral purity. Not only orthodoxy, which means straight doctrine, but also ^{orthopraxy,} ~~XXXXXX~~ straight living. What you have plaguing the church at Corinth was not doctrinal error so much but moral error. Moral impurities. The church is not only to be doctrinal pure; it is to be morally pure. I preached a sermon one time and it needs to be repitched: 'The Abomination of High Doctrine and Low Conduct'. Have you ever seen people of high doctrine? Oh, they believe in the Second Coming of Christ and man, they believe in the Bible.

But they didn't believe in the morality of the Bible and really we do not believe the Bible unless we live the Bible. We really don't. We believe as much Bible as we live - no more! If we're not doctrinally sound, of course, we have a foundation, but if we're just doctrinally sound and we don't relate this to our lives, that is hypocrisy. That's what it is. I remember one time meeting a man on the streets of Greensboro, N. C. and he just boasted of his great doctrines. Said 'indeed, I have ^{tulip} ~~XXXXXX~~ theology'. How many of you ever heard of tulip theology? Sure. We have some Calvinists back here. Sure. There are five points:

They start with T, U, L, I, P.

T - Total Depravity.

U - Unconditional Election.

L - Limited Atonement.

I - Irresistible Grace.

P - Perseverance of the Saints.

That's the old Calvinists Creed. Now we don't adopt this entirely because part of it is in error. But this man was boasting to me that he believe in Tulip theology. I am not kidding when I tell you the next week, I read in the paper that he was caught in gross immorality.

You can be doctrinal sound but morally impure and God is not pleased. He calls us to orthopraxy, as well as to orthodoxy. So we have this message here in 1 Cor. 5. Let's take up at

V. 9 (read) 'fornicators' (those who were engaged in sexual immorality). Now he says I wrote you an epistle on this problem. He wrote a whole letter to them evidently. Where is that letter? We don't know. This is one of the lost epistles of the N. T. There is another epistle that has been lost. If you'll turn to Col. 4: 16 (read) this points to another epistle that has been lost. Where is that epistle? Well, some have said 'that's the epistle to the Ephesians' but I don't think so and most scholars don't think so. We do not have that epistle.

I asked my interns, in training: I say 'now there are two epistles that were lost; does that mean that we don't have a complete Bible?' Why no. God has given us all the Bible we need and He knew there'd be two epistles that were lost but here's one of them. Bro. Steve Matthews, on the exam, this may come up. There are two lost epistles in the N. T. And here's one of them. 'I wrote unto you an epistle not to company with those involved in sexual immorality'. But they had misunderstood. Evidently they had received the epistle, although we do not have it. Look at

V. 10 (read) 'yet not altogether with the fornicators' or not at all meaning, he says. 'I did not mean to imply that you are not to associate EVER with an immoral person or with the

covetous or extortioners or with idolaters, for then must ye needs to out of the world'. You'd have to leave the world, he said, if you never associated with immoral people or covetous people or swindlers or idolaters. Of course, this is certainly true. The Bible does not command us never to speak or never have associations with those who may be immoral, covetous or wicked people.

Else how could we ever evangelize? The church is to go out and into the world and witness to a lost world. Our schools of Evangelism have been in every situation in the world. We've been where there was GROSS immorality. I have myself. Where there was drunkenness. All the time we're thrown with people like this. Jes. Himself, knew this. Turn back to Matt. 10: 16 (read) Jes. is speaking to those He first sent out. Indeed you need to be just what Jes. is saying here. When you're in Evangelism, you will discover the meaning of these words 'to be as harmless as a dove and as wise as a serpent.' But, nevertheless, we are to go.

What did Jes. say to His disciples or about His disciples in the High Priestly prayer? Turn to John 17: 15 (read) He's talking to the Father here. We are IN the world but we're not to be OF the world. But we can't isolate ourselves from the world and indeed, we are not to isolate ourselves from the world. About three hundred after Christ died, there arose in the Xtn church what we call 'the Monastic Idea' and people were saying 'well, the real ideal Xtn life is to shut yourself off in a Monastery and spend all your time praying and reading the Bible and not coming in contact with people.'

NO, that is an abnormality! JC moved in the midstream of human activity and He calls on you and me to move out into a world that's lost. I would not hesitate in the morning to meet at any restaurant with a lost man. Even with an immoral man. With a drunkard and talk to him about Jes. I may even invite him into my home. You say 'but you better be careful, there is a Word of Scrip. - turn to 11 Cor. 6: 14 (read) we have to always balance Scrip. with Scrip. Now we generally take this Scrip. to apply to marriage and, Young People, this DOES apply to marriage. Don't ever marry an unbeliever.

Are you listening to me? Don't even get serious with a person who is not a Xtn. If you do, you'll go against the Word of God and you will almost never succeed. Don't get involved with an unbeliever. But it implies a great deal more than that. He says 'for what fellowship hath righteousness with unrighteousness and what communion hath Light with darkness?'

✓ While the Scrip. does not tell us not to go to those who are lost and have contact with them, the Scrip. DOES warn that we, as the people of God, are not to have intimate relationships and not have binding relationships with the lost world. You know it disturbs me sometimes when I see people who say they are real Xtns going on vacation with pagans. Now there would be justification of this in some cases. If really they have a tremendous witness and they're stronger than these pagans - alright. But if they have been dragged down to the level that they're gonna do those things those pagans are doing, on vacation, woe unto them - there's something wrong - they may not be saved. They may be in real trouble!

While Paul is not saying that we are not to make contact with the world and live in isolation, he certainly would say to any of us that we are not to form real close friendships that would influence us with the ungodly. We just are not to do that. The Bible plainly teaches that.

9/8 But what would you think of this? Here's a man who's built him a home and he says 'you know this home was given to me by God; I dedicated it to the Lord and I'm not gonna have anybody in my house that smokes.' Is that a Xtn approach? I doubt it. I doubt it! Listen, Paul says 'I have become all things to all men that I might win some' and we, of course, can't go but so far.

We must NOT get involved in the sins of the world but listen, we have got to reach out to a lost world. The FBC, fifteen years ago, said to this city 'we love you and we care. If you don't have any money, we will love you in FBC. You don't have to be like us to come to this church' and people learned it and people began to come. You don't even have to be a white man to come to this church. You can come, if you're a black man. You can come, if you're a rich man. You can come, if you're a Vietnamese. You can come, if you are a Cuban. You can

come, if you are lost. You can even come, if you are gay, if you're a homosexual - not that we're gonna condone it, but we are out to reach your soul for Christ! And the church that takes the other attitude really is not taking the N. T. approach and there's balance. We're not to get involved, intimately, with unbelievers and we're not to let them drag us down, but Paul never taught ~~XX~~ ^{and} Scrip., never teaches ~~XX~~ that we're not to go out and try to win these people. This is where Evangelism comes in. But then he goes on to speak a word about the people IN the church. He says

V. 11 (read) 'keep company' means 'intimate relationship' - it's a long Greek verb. Now he lists six people; six classes or catagories of people. Now you'll recall if you were at the Body Life last Wed. that he was talking about a man in the first part of this chapter, who was living in incest, living with his fathers wife. We think his stepmother and Paul says 'this man should be cast out from under the protection of the church and just let satan work on him until that man will repent'. I don't think he was saved at all. Because in 1 Cor. 6: 9 & 10 (read) 'no adulterer shall inherit the Kingdom of God'. Now I don't say that a Xtn could not fall into an immoral act, but he would never practice it.

Are you listening? Xtns do not practice immorality. According to the Bible. If they do, they're not saved. They may fall into an act of sin, but they're gonna come back to repentence. The lifestyle of a Xtn cannot be immorality. The church must preach it in this day. If it's hard on some people, let it be hard. But that's what Paul says. But here you see he broadens his list to six catagories! Very interesting. Latter part of V. 11 (read).

He says 'not to have intimate fellowship with those (in the church now) he's not talking about those in the world but the 'so-called' brothers is the way I pronounce it. Those who call themselves Xtns, who are

1. Fornicators - this is the sexually immoral.
2. Covetous - isn't that amazing? The word 'covet'- 'threonectas' (?) is

made up of two words 'to have more'. The covetous person is the person who's in constant search of having more and more and more material things. You say 'you mean that's a problem?' Listen, my friends, if that is the thrust of a man - now it doesn't mean a man can't make money it doesn't mean a man can't prosper - don't come up with _____; it doesn't mean a man can't build a house and it doesn't mean a man can't drive a nice automobile'. But what it DOES mean is that if that man's heart is a materialistic heart and he's ever seeking to get money to get money for himself and for his glory and he just can't be satisfied -- he's just seeking money -- Paul says 'you've got a problem on your hands!! The church better deal with it'. So he mentions the fornicator, the immoral person; he mentions this covetous person but then, he mentions the

3. Idolator. And then he mentions the

4. Railer. I'm just using the KJ word. I would translate it 'slanderer' and then I would translate 'slanderer' into 'constant critic'. You mean the church is to deal with this kind of people? Do you know anyone who is a constant critic? We don't have much of this in FB, but we ought not have ANY of it! There ought to be such a condition that no one would ever be a part of it and when you hear it, you say 'well, now you might do that in another church but we just don't do this at FB. We don't walk around, criticizing one another. Or attacking our pastor or our S. S. teacher or our deacons. We just don't do this in FBC'.

'We know better; we've been taught better than this'. The constant critic is someone that the church should not tolerate. It should not go unchecked. Many a church has been divided and many a church has been hurt and many a pastor's heart has been broken because somebody was a railer - a constant critic and no one raised his voice. It's high time that the church stood and it's high time that we here tonight, should stand against all these things and never be a part of it. Listen, when you take a stand; this thing becomes so unpopular.

People don't talk unless they have an ear. You may not talk, but if you listen to that which is wrong, you're guilty. You're guilty indeed! A person who's always a listening station for the railer is a person that's wrong! There are some who would never do it themselves, but they'll listen to it. We should not even listen to it! Then there is the

5. Drunkard. The drunkard. And then there is the

6. Extortioner. That's the word 'hapotso' which is used for the uptaking of a church from the world (1 Thess. 4: 17) means 'to seize' or 'take that which belongs to another'.

Now he lists these six things that he says the church is to be concerned about and to not tolerate any in its midst. He says (v. 11) 'but now I have written unto you not to keep company with a so-called brother, who is a fornicator, a covetous person, an idolater, a railer, a constant critic, the drunkard and extortioner; with such an one no not to eat'. Now what does this mean?

You mean that we should not even eat with people like this? You mean that I could not sit down in the restaurant and eat with a covetous person? Maybe an immoral person? Remember Scrip. must always be interpreted in its contextual setting. He's talking about the purity of the church. I do not believe that he's talking about 'my' as an individual eating out yonder with a person like this. Even if he's in the church. He is talking about the church putting its approval on this and in its life, tolerating this and letting these people be a functioning part of the church. He goes on to say 'no not to eat'.

Well, what is he talking about? When he says 'no not to eat'? Look at V. 4 there in Chap. 5; (read) what was the 'gathering together' here in the context? Probably the Lords Supper and probably what he is teaching here is that people like this should not be admitted to the Lords Table. When we get to 1 Cor. 11, we're certainly told to examine ourselves to see if we're worthy. Now you have the old Landmark teaching, but it's ^{not} a Baptist teaching. Landmarkism is not Baptism doctrine. Historically, there was not teaching that you had to take the Lords Supper in a local church and you could never take it beyond that church.

This is Landmarkist; this is an intrusion into ~~XXXX~~ Baptist life. The Landmark people don't touch this. Now here is a Biblical teaching: if people are gonna be excluded from the Lords Supper, let them be excluded on Biblical grounds. And the Biblical grounds here are moral

grounds. He says 'we should not sit back and eat with fornicators at the Lords Table' with the materialists who have a materialistic heart and just living for money; the idolater; the constant critic; the drunkard and the extortioner'. It's serious, isn't it? Pretty serious!

This is the reason we always ask the people to examine their hearts, but you say 'but we can't know'. EXACTLY, we cannot know and you CERTAINLY cannot know as a congregation and many things are dealt with behind the scenes that you never know are dealt with. Because we certainly always protect the individual to the highest, fullest extent and before the church ever acts, there must be action based upon the procedure of Jes. in Matt. 18. And it's a very gradual procedure and that is if there is offense, the person that's gone ~~XXXXXX~~ to, personally, by an individual, then ~~XXX~~ if he won't hear him, then a committee is appointed. If he won't hear the committee, it's brought to the church, as a final resort. If he won't hear the church, the person is cast out, as a publican. That is, counted just like he was not a Xtn.

That's what Paul said do to this man, who is in immorality. Now what would he say to do with fornicators, covetous, idolaters, constant critics, drunkards and extortioners? He would say 'go to them personally and talk to them and seek to restore them'. You see, the purpose of N. T. discipline is to restore the individual. It's not to destroy. As a matter of fact, unless we administer discipline, many people are gonna be destroyed in our day. If the church would lovingly do what the Bible says, many people could be saved from a life of destruction.

That's the purpose of N. T. church discipline. It's not to hurt. It's to instruct and to exhort and to bring people into Truth, who are destroying themselves. Sometimes by sin. Say a person here has a materialistic heart and just ~~XXXX~~ gone crazy over money. Going into all sorts of wild schemes. Have you see it? It's the responsibility of a Xtn brother to go and say 'listen, you're getting out of bounds here. Don't you realize this is going to destroy your prayer life and your soul winning life?' This is a real problem and yet, we say 'we wouldn't do that'. That's how unbiblical we are and how far we are from the Word of Truth'.

Are we to let someone walk around in our church, say in S. S. or in our organization, who's a

constant critic? Attacking everything you do? On the telephone? No, we're not! We're absolutely not to do that. The people are to be confronted; the committee to be sent; if they won't hear them; bring it before the church; if they don't listen to the church, let the church place a band on them and treat them as if they were unsaved. That's what the Scrip. says.

I tell you everybody on earth would not be walking around, saying anything. People would be responsible. We are supposed to be responsible people. I'm amazed at what I hear in restaurants.

People who are Xtns, they say, (who have just come from church) what they say about their pastor. What they say about their Minister of music. What they say! Why is that? They've never been confronted with this Truth in the main. They never know the seriousness of this thing! They think they can do anything and still be a church member. This ought not be. Now you can be legalist and we're not gonna do that and you can be mean and you can be ugly, but that's not our problem today. The problem is that we will do NOTHING and say that everything will work out and that has happened until often there is so much sin and corruption and turmoil that the church can hardly operate!

Often great injustice is done. To the work of God; often to men of God, because the church was not responsible in calling a halt to that which destroys its moral integrity. Now Paul goes on to say, in

V. 12 (read) in other words, what business is it of mine to judge those on the outside of the church? He says 'it's none'. It's not our business to judge people on the outside. Now here's the tendency of the church. Oh, we get so wrought up on the liquor people and we get so wrought up on people outside of the church and I'm not saying we're not to speak out against these things, but that's not primarily our responsibility! Our responsibility is right on the inside of the church. You know the pastor in N. Carolina would preach, say on race relations and he'd preach about the Japanese and the Chinese but never mention the problem between the blacks. So easy you see to fail to apply the Gospel to the situation at hand. When

I preach, I preach to my people here and not the people in N. Y. I say what I think YOU need to hear. The judgment of God and the Word of God is to the people in the church. We have a tendency in our churches to preach evangelistic services. I go in churches where people say 'well, we never hear a sermon to the saints!! All we ever hear is a sermon to the sinners'.

Well, I preach 90% of everything I preach to Gods people.. Why? Because that's who I'm preaching to. If we have a thousand or fifteen hundred in this congregation, we would do WELL to have twenty five to fifty people say they were lost. What are you gonna do with the others? The N. T. is written to the people of God. We can get so excited about the lost out here but we're afraid to clean our own house and the Word of God is first to the people of God before it's ever to a lost world out yonder. We can get oh so excited about gays in San Francisco and we ought to be concerned about that, but listen, we're not to judge them.

God will judge the gays in San Francisco. But we're to judge ourselves and we're to keep the church of JC clean but 'them that are without, God judgeth' God will judgeit. But we're to judge those who are within. LATTER PART OF V. 12 - put away from among yourselves that wicked person'. That's his final word to the church. To definitely put away the man in incest, but he also says in V. 11, that there are six other sins that you should not tolerate and the way I read it is: that if these people will not be brought to repentance and will not rectify their means, you ought to go the whole gamet and not permit them in the fellowship. Now I think the finest way in the world is what we have going in the FBC.

That is to have such unity and such a consensus against littleness until it just can't live here. People will just go to another place. It ought to be that way. When I was a student in Wake Forrest Univ., we had what we call 'The Honor Code'. You know what the Honor Code was? You just didn't cheat at Wake Forrest and I'm serious. A man sat beside me and I saw him cheating and looking on my paper and I said 'you will not look on my paper. I am under Honor'. We really applied the rule. The faculty didn't have to apply it within the student body. It was so strong in the student body that you just didn't cheat in Wake Forrest.

Not the Wake Forrest I attended. I don't know what they do there now. It's become rich and everything, but not the Wake Forrest I went to. There was an honor code that was so great that the students would report the cheat. That's the greatest power discipline in the world, is when the people of God will not be a part of the problem and they'll not listen to the critic and they simply will condemn them and not hear it. When that happens, listen, you can DEAL with most of the problems and that's where it's beautiful - when there's such a consensus against it that people simply won't permit it.

But there are times when the church as the Lord is commanded to take action. Why should the church be kept pure? Look, at V. 6 & 7, in closing (3 reasons):

FIRST: THE INFECTION WILL SPREAD. V. 6 (latter part) 'know ye not that a little leaven leaveneth the whole lump?' Just a little bit of yeast will go through a whole batch of dough and just a little bit of sin will spread through a congregation and have a tremendous deadening affect upon it. In the next verse, he says

SECOND: YE ARE UNLEAVENED. The church is called out of the world. We're not perfect but we've been washed in the blood of the Lamb; we're indwelt by the H. S.; we are to be different from this old world; we are unleavened. God has called us unto Holiness in the ~~ex~~ church! To the highest ethics in the world! Then, finally, he says in V. 8

THIRD: THE CHURCH MAY CELEBRATE VICTORY OVER SIN. 'keep the feast' and 'feast' is the word 'festival'. Listen, if we in this church, are gonna celebrate the victory over sin, we've got to have the victory in our own hearts. We cannot worship God in Spirit and in Truth, unless we have purged out the old leaven. People living in sin are not gonna come here and sing the praises of God. They're not gonna have any victory. The church that is victorious; the church that is in the Festival of the Lord and praising God; the church that's moving with God has won the victory over its sin and it is purifying itself all the time and not tolerating sin, is celebrating Christ's victory OVER sin in it's own experience over sin!

Man, that's reason enough to keep the church here. As I said before, God doesn't only call us to doctrinal purity and Baptists have been strong on this and I'm all for this. You know this. But God has called us unto moral purity and moral Holiness ~~which~~ and the church is to keep itself morally pure as well as doctrinal pure. I'm all for the Bible and I'm on the conservative side but I've wondered a lot of times if the people running around defending the Bible all the time, are that concerned about the morals. We can defend the Bible and believe in the virgin birth and all these things and live in sin.

Sometimes people hide their sin behind their orthodoxy. ~~XXXXXXX~~ Orthopraxy - which means the practice of the Truth - is as necessary as orthodoxy. Ortho means straight and doxy means opinion. Orthopraxy is as necessary in the church as orthodoxy! It's as necessary that we keep this church pure, clean from sexual immorality as it is that I believe the virgin birth, if we're gonna be the church of JC. Heres' the subject that I preached on 'The Abomination (and, indeed, it IS an abomination) of High Doctrine and Low Conduct'. Oh, I hear a lot of things - too much to tell you.

But I hear of people going places and preaching on hell and preaching on the virgin birth and defending the Bible and sometimes I hear of them singing and then I hear something else. I hear of their utter immorality. I hear sometimes they don't pay their bills. I hear sometimes they don't treat their wife right and I hear that they take Gods Name in vain and they're involved in sin.

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THAT is an abomination of high doctrine and low conduct. Listen, you can preach in a Baptist church on the blood of cJes. and man, people will amen you. You can preach on the pre-millennial return of Christ and man, is that great! But, listen, there's an issue more relevant today and that is the issue 'are we clean before God?' Are we clean in iur sexual life? Are we clean in our attitude toward money? Are we clean in our speech or are we constant critics? Are we morally pure tonight? God's called us unto orthopraxy as well as unto orthodoxy and we are to be as ortho - as straight in our living as in our doctrine and we don't believe the

doctrine unless we're straightin it. I ask you tonight 'Are you really straight in your living not just your doctrine?' Steve, will you come up here just a few moments.

Let me show you the power of evil in a church. It's very, very great and you can take any of these sins. Take the constant critic: take the person who's permitted to go around and talk and tear everybody down. If that is permitted, another person will start doing that and another person will start doing that and another person will start doing that. YOu know in come Bapt. churches, it's popular to tear the preacher to pieces. I tell you some of our pastors tonight are waging a fight that cannot be won because it's actually popular to sit around and criti-size the Pastor. Yet, these people are very orthodox.

Tearing the chrches and the work of God to pieces. If sin is tolerated, Paul says, it will leaven the whole lump. Look here, I've got this much clear water. Can you all see this? Now here's some contaminated water. I take this contaminated water and I pour it in this water here and all of this water is contaminated. There's not a one of us who would drink any of this water. At all! Because I took just a little bit of this, leaven (this evil) and it contaminated the whole ~~xxx~~ thing. But look, suppose this was pure, and it's not now because I've contaminated and I put this plain water over here in this impure water.

Does it cleanse it? No, indeed it doesn't. It just doesn't. That's what Paul says 'a little leaven leaveneth the whole lump.' How about your life tonight? Is it a leavening power for righteousness or is it a leavening power for evil? Search your soul tonight. God's calling us unto Holiness of life. Oh, we can't be perfect but we don't have to be immoral in sexual relations; we don't have to have a materialistic heart; we don't have to have a constant critical attitude; we don't have to be idolaters; we don't have to be swingers or cheaters in this world. No, we don't! If I'm talking to anyone in this boat, repent. God calls us to repentance and forgiveness and cleansing. Let's keep our church clean so that God can use it!

Let's stand now.