

1 Corinthians 5 (Conrad Bowman) (5-27-07)

Chapter 5. When we last studied chapter 4, that chapter ends with Paul's declaration – in verse 14 – that he doesn't like these things, that he didn't write this letter in order to shame these people, but to admonish them as beloved children.

I do not write these things to shame you, but to admonish you as my beloved children. For if you were to have countless teachers in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the Gospel [or by means of the Gospel].

In other words he was the one who brought the Gospel of Grace to those believers in Christ. And as such, he became their spiritual father – that's the position one takes when he leads someone to Christ. It's a very important relationship that is established there. Because if a person leads you to Christ, and takes you by the hand, and brings you there – is a person that's responsible for connecting you, and there's a father-child relationship there. That says something about the fact that sharing the Gospel is not a hit-and-run operation, but a stick-and-stay operation.

I exhort you, therefore, be imitators of me. Only a father can say that. For this reason I have sent you Timothy who is my faithful and beloved child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

He's very consistent. One of the things that we've noted as we've moved through the Pauline epistles is this marvelous consistency as we move from letter to letter, and book to book, written to different groups of believers in different cities. But the message is the same. To the Romans he admonished them in that marvelous book that's a panoramic scene of Christian doctrine. He first deals with every man, and the fact that God has displayed Himself for everyman through the natural things of the world – that's Romans chapter 1. And then you move on up through Romans through 5 chapters he develops the way that God has explained Himself to the Jew, to the Gentile, to people wherever they might be found, wherever in the world they are. God's display of Himself and His authority and His Godhead and His power is found in Romans 1 through 5. And now you come to Romans 6, because in Romans 1 through 5, man is lost, and his

lostness is underscored, it's underlined. You come to Romans 6, and it's talking about behavior, sins, and the fact that every man can look at his own life, and see that there are sins that are committed by any standard they choose to measure. Man doesn't even live up to his own laws much less God's rules. So, as we come to Romans 6 and man in his lost state, he presents our union with Christ in His death to sin. Is sin still there? Absolutely! Is the old sin nature still there? Absolutely! But we died to the old sin nature in Christ. In Christ the new creation is not bound in slavery to sin. It's just not happening. We're freed from that. Now if we're freed from sin, we're also freed from the standard that identified sin, and that was the Law. Because the purpose of the Law was to identify sin. Now if we died to sin, we died to the definition of sin, and that definition is found in the Law. What we died to, in Christ, when he died to the Law, we died to the Law. When we were resurrected, we were resurrected in the new creation life, so Romans chapter 6 takes us up to there.

The same thing in Galatians. In Galatians, we found as he moves through that letter, he states, Oh Galatians, who has bewitched you? Can you finish by Law what you started by Grace? No! You can't do that. That's impossible. It's impractical. It's improbable. It can't be done. Because Grace is a life completely apart from the Law. You died to the Law and that put that away. And then you were raised to new life in Christ – that's Romans 6 again. So in Galatians he says, "who has bewitched you?" If I or an angel from heaven should come to you and teach you any other gospel other than the one which I taught to you that brought you to Christ – as your father – he didn't say, but that's what he would have said if he was using the same language that he used here in the Corinthians. If anybody comes to you, whether it's me or an angel from heaven and gives you a gospel other than that gospel of grace which I gave to you, let him be anathema, let him be accursed – don't you listen to him, because you cannot finish in Law what was started in Grace. Now, that's the letter to the Galatians.

To the Thessalonians he says.

Make it your ambition to live a quiet life, work with your own hands, tend to your own business. So, work with your own hands so that you won't be in need and might live at peace with all men.

That's marching orders for the Church. Not going out and doing great things for God, he didn't say that, and in fact, when you get to Revelation, he's going to say, "You've been real busy, I know your works," he says that to every one of those churches, I know your works, and I'm not happy about it, except you

change your mind, you repent and start doing My works, walking in My works, what does that sound like? Sounds like Ephesians. Ephesians 2:10.

For you are my masterpiece, my masterwork, my *poema*, my poem to the universe.

That's what the Church is – you're my masterpiece.

Created unto good works.

Good works that we're going to do? No! Read the rest of it.

Which God hath beforehand prepared that you should walk in them.

God's works. And that's what He condemns the seven churches for, by the time Revelation was recorded. Now here, we're looking at Romans, we're looking at Paul's epistles written between the time of his conversion – that's after Stephen was stoned – so you're talking about Paul at the end of Acts – you have Paul hitting the road to the Gentile nations. So Acts is the record of events from the time Christ was crucified and was resurrected and ascended – you've got the Acts of the Apostles, and at the end of that, you see Paul leaving on his journeys – let's take the Gospel to the Gentiles. So Acts is a kind of chronological table of contents to that transitional period when the disciples and apostles under severe persecution were run out of Jerusalem and forced to go to other places, and here you see them scatter, and everywhere they go they're taking the Gospel with them. Well, beautifully, Paul is prepared during that time, and at the end of Acts, Paul is on the road. He's going to the Gentile church, because that was his charge.

So in the Ephesians, he told them that. To the Galatians, he told them, who's bewitched you? You can't finish Grace by going back to Law. In fact, in Galatians chapter 6, after he says, "bear you one another's burdens, and fulfill the law of Christ, that every man should bear his own burden, he goes down to the end of that thing, and he starts talking about, "for we have learned that circumcision is nothing, neither is un-circumcision anything," and the man who learns to live by this rule, blessings on him and on the Israel of God. Now, what's the Israel of God? It's the spiritual Israel. That's the Church. That's the spiritual seed of Abraham sprouting up in every one of us. Same Gospel, and it is uniquely Pauline. So there we have it in Ephesians, in Thessalonians, in Galatians, didn't

we see it in Colossians, didn't we see it in Philipppians – we absolutely did! We saw it in 1st and 2nd Timothy as he was preparing the Church about the selection of leaders, and the qualifications for leaders. Unique qualifications. Tough? You bet they were. Everyone is not qualified for that. Why? Because you're representing Jesus Christ and His relationship to the Church. Now man with all of his flaws, he carries that baggage with him, right up to the time when it's time to select from among the men here those men which we would have serve as elders. We want to select men to serve as elders and elect those guys who represent the relationship between Christ and His Church. Can you elect a man if you don't know him? Absolutely not. First you have to know Christ. You have to know Him intimately. That's what we're about in this class. Secondly, you have to know the men that you're electing to that office. And you have to know them intimately. You have to know about their relationships, to their wives, to their children, to the Body of Christ. Their relationship to the Word, how studied are they in it. Go look up qualifications. So, we have a congregation of 350 or 750 or 1,050 or 8,000, and we end up finding 5 men who meet those qualifications. Is that enough? If that's what God has given us, that's enough. We don't elect to fill a number, we elect because God has shown us that men are qualified to serve in that capacity. That's 1st and 2nd Timothy and Titus, the Pastoral epistles. And we've studied those. So we see consistency there.

Now, that's chapter 4, and that's how chapter 4 kind of ends.

Some among you have become arrogant as though I am not coming to you, but I'm going to come to you soon, if the Lord wills, and I'll find out, not the words of those who are arrogant but their power.

Because Paul is saying, listen, mouthing the words doesn't make a bit of difference. I can mouth the words of a lesson – that cuts no ice with God. But, I have to have within me the power to walk by the Gospel that I teach. I have got to live according to what the Lord has revealed in the Word. That's where we measure. You don't measure a man by what he says, you measure a man by how he lives. He may be limping the lesson that he is teaching. I'm going to come to you soon if the Lord wills, and I'll find out not the words of those who are arrogant but their power, for the Kingdom of God does not consist of words, but power. Where does that power come from? Dynamite. That comes from the Spirit, the Spirit within. The Spirit within powers present. If the Spirit's not within, words won't do it.

What do you desire? Should I come to you with a rod or love of the spirit of gentleness?

The answer is obvious. They want him to come like a father would come – in a spirit of love and gentleness.

Now, chapter 5. It's actually recorded – he sharply turns this corner, he has professed his love to them, and he has given them the foundation for his correction.

It's actually recorded that there is immorality among you, and immorality of such kind that not even exists among the Gentiles. For someone has his father's wife. [That someone has his father's wife]. And you have become arrogant [puffed up, self-important] and have not mourned instead in order that the one who's done this deed might be removed from the midst.

And this “puffed-up” and “self-importance” – you can almost see it happening, the grapevine goes around, but this one person within the church has taken his father's wife and become intimate with her. Rather than deal with that – now we don't know why, we haven't been told – but there is a reason they're not dealing with it. Either they don't want to or leadership is not secure enough in God's intentions – because, remember, they did not have Scripture like we have today, what they had was the word as it was circulating from the apostles. So they become puffed up in their importance but they are not dealing with this, and instead of mourning over this, they are going around like Lot who vexed his self-righteousness soul daily in front of those immoral people in Sodom and Gomorrah. That word arrogant carries with it self-righteousness [Webster's Second College Edition: “full of or due to unwarranted pride and self-importance; overbearing; haughty. SYN: proud]. So, they put their self-righteous nose in the air, and they don't do these things, but they're not going to remove this person from their midst. I on my part, though absent in body but present in spirit have already judged him, who has so committed this as though I were present.

Now, there is a gross misunderstanding that's spread far and wide within the Church that Christians are not to be judges, we're not to judge any man on any thing. Well, that's not quite right, is it?

The natural man perceiveth not the things of God, neither can he know them, because he is spiritually dead.

We got that out of Ephesians also. The natural man receiveth not the things of God, neither can he know them, for they are spiritually discerned. The word “discerned” is the same word that’s translated here “judge.” The discerning judge. Yes sir, we judge! You betcha we do! We discriminate. You bet we do – that’s another bad word right now because it is used to describe a certain kind of behavior, but believers are discriminating people. We discriminate between people. We discriminate between good and evil. And we discriminate between good and evil behavior and good and evil men. How do we know we’re right when we judge? Because we listen to the Spirit within. We don’t think with our head and our heart about the way we feel about something. We judge on the basis of how it squares with the Word of God. That’s the way we judge. We judge on the basis of what the Word says. We’re fortunate because in this age today we have the canon of Scripture, God’s word recorded for us.

So we study, we have the Pauline epistles, and the letters of Peter, and the letters of James and John. We can study those things, especially the Pauline epistles. So we do judge, and Paul says.

On my part, though I’m absent in body, I’m present in spirit with you because you are my children.

You are operating on the basis of things I’ve told you and taught you.

I’ve already judged him who has committed this as though I were present. In the name of our Lord Jesus – that’s the way we end every prayer – when you’re assembled and I am with you in spirit, and with the power that belongs to our Lord Jesus.

Remember, I said I am going to come to you in power, and the Word of God, the kingdom of God, does not consist of words but in power, the Kingdom of God consists in the power of Jesus Christ. And I’m with you in spirit with the power of our Lord Jesus.

I’ve made a decision to deliver such a one to Satan for the destruction of his flesh, but his spirit may be saved in the day of the Lord Jesus.

Here's one who considers himself a Christian. Though there is not, but he considers himself one, and taken the name of Christ, and he proclaims it as his own. And yet, blindly, he's taken his father's wife to his bed. That's a gross sin. Actually what that is, is rejection of the Spirit within him.

Let's assume for the moment that he is a Christian. That's rejection of the Spirit leading within him because the Spirit is not going to lead him to do that, He's going to lead him not to do that, and, to the fact that that's evil. Now, if he fails to see that, it's the leadership's job to point it out to him, and point it out to him emphatically, to let him know exactly where he is, he's slipping, he's wrong. Now, in order to do that, they have to be very secure in the Word, don't they? That's the first thing. Secondly, they have to be strong enough to have the backbone to confront this man regardless of who he is in the congregation – it does not matter. He can be the number one giver, he can be the number one missionary, he can even be the pastor. It does not matter. This one needs to be called down for his behavior in the power of the Lord Jesus Christ.

Would Jesus Himself put up with this? He would not. Not the father of the Church, not the husband of the Church – He wouldn't. He would absolutely not. So, in the power of Christ invested in each one of us we make this discernment and we confront this individual with this gross sin that's been committed. Now Paul is saying, this man already knows that he's doing wrong, he already knows that. So, when he comes, when the family gathers, just as he's with them in spirit, he says when the assembly gathers, they are to confront the individual, Paul with them, and let him know that Paul has discerned this thing and made a judgment on it, and has decided to commit this man's body to Satan for the destruction of his flesh, in other words he expects him to die, that his spirit may be saved in the day of the Lord Jesus.

That's if he is a Christian. If he is not a Christian, you do the same thing – you commit the person to Satan for the destruction of his flesh, and, you let that individual know that your expectation in prayer before God, is that Satan is going to take him. He is going to die in a very short period of time. Now, if he's not a believer, he's a short-termer – that's the fear of the Lord being put in somebody, because now he knows that the expectation of the entire body is that he's going to die unless he repents and gets his life right before God and changes his mind with regard to the Gospel. If he's an unbeliever, the fear of the Lord is where he is. Now,

I've decided to deliver such a one disabled of the destruction of his flesh in order that [a purpose, for this purpose] that his spirit may be saved in the day of the Lord Jesus.

Now, in that one verse, you have a distinction made, a differentiation made, between the flesh, the body, which is going to be destroyed, and the spirit which is going to stand in the day of the Lord Jesus.

You're boasting is not good. Do you not know that a little leaven...

Leaven is the whole lump of dough – and this is the effect of sin within the Body. What Paul is telling them is that you can't tolerate a sin. If you tolerate one sin, it effects the next person to you, and that effects the next person to them, and so on. So, that leaven of sin within the Church begins to grow, and sin begets sin. So, the first thing you know, the whole Body is affected by the sinfulness of sinful behavior. So what you do is clean out the old leaven, that you might be a new lump. Just as you are in fact unleavened. Now get that, because he's talking about the new creation you apart from the old sin nature. You are a new creation body, which means that everyone who's in the Body has the power within them to resist the old sin nature. You have died to sin, it doesn't have power over you any longer. You are in fact unleavened as a new creation believer. That doesn't mean that the flesh you occupy doesn't have that sin nature in it, it certainly does, and we are bound to it until we die. But spiritually we died in Christ, and spiritually we were resurrected in Christ.

But the new creation you, that's within you, is not subject to sin. It's over. Died. Sin's still there, that's why we see it, when it jumps up in our lap every once in a while when someone cuts us off in traffic, or when the kids misbehave, or when the Church makes a decision we don't like. That monster jumps right up in our throat and grabs us and says, "what are you going to do about this.?" Well, what we're going to do about this is put up with it. What we're going to do about this is we're going to endure it. Even more than that, what we're going to do about this is in grace, we're going to put our shoulder to the wheel. Follow our leadership where God is leading them, because He can correct them through our willingness to follow. It's only when they depart from the Word and begin to lead us in the direction contrary to what the Word teaches that we need to do something about it. Up until then, we don't. It's enough, that we're taking care of those people that He's put in our charge to grow and to stretch toward maturity. That's our job. Our job within this Body is to mature as fast and go as far as God

allows us to go, in knowledge of the Word, in knowledge of Him, and coming into a closer and closer and closer relationship to the Lord. So when something occurs in our life, we lay it before him. Quietly, and with absolute confidence, that His will is going to be done. And if it takes a while, we endure it. That's the way He would have us do it. So,

Your boasting is not good. [that's words again]. Don't you know a little leaven leavens the whole lump of dough, so clean out the old leaven, that you may be a new lump, just as you are in fact of leaven. For Christ, our Passover [and Paschal Lamb, our Lamb is what it is – so Christ our Lamb] also has been sacrificed.

So, why are you hanging on to your life? Christ laid His life willingly down. Christians, again, I've said it before and you've heard it from me before, Christians are free to live their life completely for the benefit of others. We don't need to accumulate anything in this world, we don't need to build a great estate, what we need to do is make sure every minute we are alive we spend it in service to the Lord we serve. And, we spend it for the benefit of those around us – that's what we're called to do. We have a call which is just as sure as Tom Douthit's call to fill the pulpit. As Joe Wall's call to build the East-West Ministries and take the Gospel behind the Iron Curtain. We have a call that's just that sure, and that call is to pursue the Word of God and our own personal relationship with the Lord Jesus Christ right here where we are, so that those people that He brings into our path and comes in contact with us – those people will see the Gospel alive in our life, power in our life, not words, power in our life, the power to remain calm and to exhibit His character to the world around us. That's what He expects of us.

Let us therefore celebrate the feast, and the feast is on, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

So, the feast that we celebrate is a feast we celebrate without sin. How do we do that? Well, we take that bread, that unleavened bread, as a small piece of bread in our hand at the communion feast, and that's what it is, and we take that bread and hold it together, and at one time, we eat that piece of bread all together – unleavened bread. It's the bread of a sinless life. And Jesus said, "Take this bread and eat it, this is my Body which was broken for you." The Body was sinless. It was the Body of a man. A body like we occupy, a man – he had pain, it bled, it needed water, it was the same kind of body we have. And, it was sinless. And we

take that bread and eat it, that's the sinless Body that was broken for us – just like the lamb was sacrificed on Passover. And, it was a Lamb without blemish, without spot, and no leaven associated with it, and no sin. And the lamb was taken and was eaten, all of it, by everybody in the house. That's the way the Jewish ceremony went. The Christian ceremony is a small piece of bread. And Christ said, "As often as you do this, you do it in remembrance of me. This is my Body which is broken for you. So, take it and eat it in remembrance of me." That's the feast. Then comes the cup. And the cup is passed. And the cup has wine or grape juice – it doesn't matter what it is, it could be Gatorade as far as that goes, but in most congregations we either use grape juice or wine. So the cup is taken. And in the same manner he took the cup, and everybody takes the cup at the same time, and we are served by the elders among us or other people, and we take the cup and the Lord said, "Take this cup, this is My blood which was spilled for you." And it's the blood of atonement, and that reminds us the blood of the sacrifice of the sin offering in Israel was spread on the Mercy Seat that covered the Ark of the Covenant. What was in that Mercy Seat? The Tables of Law, that God gave to Moses, they were under that Mercy Seat, and the blood covers that. Those two angels on top of the Ark of the Covenant looked down in that box, and in the Ark of the Covenant, their eyes are on the Law. And all at once they don't see the Law. You see what's happened? The Law defines sin. So, they look in that box and what they see is SIN. But they don't see that now. What they see is spread on that lid on that Mercy Seat is the blood of the sacrifice. And so justice and righteousness, God in His very character, are satisfied that the penalty has been paid. There is no more penalty. The wages of sin are death. Death has been satisfied, for something died to provide that blood. Sin has been atoned for. It's been covered, and that's where the word atonement came from, it meant sin was covered. So it's that Mercy Seat covering sin on which the blood was placed, and they had to do that over, and over, and over again – every year they had to do that for the whole nation. But Christ, it says in Hebrews, after offering Himself one time, sat down at the right hand of God, so no more sacrifice for sin.

That's Paul's argument in Hebrews. Consistency that takes us back to chapter 4, doesn't it. But you see that consistency. So, the feast consists of a representative of the blood of Christ, and a representative of the body of Christ, both of which were necessary in order for complete atonement to have been made for sin. Now sin is covered. But He didn't put that blood on the Mercy Seat. The Mercy Seat became the cross of Christ. That's where the blood was spilled, that's where the body was broken. Then the body was put in the grave. And Christ was in the grave for three days. And in the grave in Abraham's bosom, He looked across at

hell and he saw the souls of those that died not trusting in the God of Israel. And He met the saints that had died, the souls of the saints that died and went into Abraham's bosom where they awaited His coming. To those He announced His victory over death, and victory over sin, and He had bought their ticket out of this place. And, even though the place was a place wholly without torment, it was a place where they were awaiting His literal sacrifice of Himself. Atonement had been accomplished. Not only had atonement been accomplished, but reconciliation had been effected. Because Christ through His death reconciled man to God. Now, God the Father who had decreed that the wages of sin are death, and that there was a penalty that had to be paid, and there was a standard of justice that had to be met – He wanted to love us with an infinite amount of love – those things which were decrees of His own will had to be satisfied. Those things were satisfied once and for all. And so when He came out of the grave, He brought all those OT saints with Him, and they appeared with Him in the land and were seen by many, it said, and then they went in the ascension on the 40th day – ten days before Pentecost – they rose in the Ascension with Him and went to the marriage supper of the Lamb as guests of the Groom. But, not the Bride of Christ. They're guests of the Groom at the ceremony. And there they are waiting for the arrival of the Bride. And it's going to happen in just a minute. Just a second. They've arrived, they went in, they got their wedding clothes, they put them on, they went into the great feast hall, and there they are in that heavenly feast hall, turning and waiting for the Bride to come in. The next thing that's going to happen, and it's just an instant between the day they ascended – that ten days before the day of Pentecost, and the Rapture of the Church when Christ comes to get his Bride – there's just an instant between those two in heaven. Now we've seen two thousand years separate them. There is no two thousand years in heaven. That's only a blink of an eye, because heaven is forever. And those guest are just now arriving and are turning to greet the Bride. And, as far as they are concerned, Christ is on His way to get her. So, when you start praying the Lord Jesus, you remember that. Because your life doesn't consist of words, but power. And power is your connection to Christ through the Spirit within you. Christ also has been sacrificed, let us therefore celebrate the feast, but not with old leaven, because old leaven is old sin, nor with the leaven of malice or wickedness, those things which could be present with us, as we attempt to get even with people, or do things we shouldn't. But we celebrate the feast with the unleavened bread of sincerity and truth.

So when we celebrate the Lord's Table, the pastor always reminds us, let a man examine himself, so as Scripture says, and then take of the bread and take of the wine, for this cause many are sick and weakly among you, because they took the

cup and they took the bread unworthy of taking it. Now, how can you celebrate the Lord's Table in an unworthy manner? You know things about your life that no other living soul does, and you know whether your trust in Christ to have paid a price for those very secret things in your life. Are you holding any of them back? Are you harboring them, or holding them back, from trusting Christ to have dealt with them and removed them from your life? For this cause, many are weakly and sickly among you. Some may have even died, many gone to sleep, he says, that died, because they harbored sin in their life that they were not going to commit to the Lord. They are holding them back. They are either not sorry they did them, hadn't repented in their heart, there's no remorse, no mourning here, or, they plan to do them again. Secretly, they may be lying to themselves about it, but they plan to do them again. Now, you remember when we started chapter 5, he said, there's actually recorded there's immorality among you, and immorality that doesn't even exist among the Gentiles, that someone has his father's wife, and you've become puffed up in your attitude and have not mourned – now I want you to tie that to this attitude with regard to the Lord's Table. If you go to the Lord's Table with a sin in your life and have not mourned over it, and it's not bringing you to a point of tears before God, that's the same as tolerating the sexual immorality of one of your number – you won't deal with that either. What is it? Guilt that keeps us from dealing with that? Is it a natural tendency among men to hid his sin? Well, I've got news for you. You can't hid your sin and not have it have an effect on you when you come to the communion table. Because if you come to the communion table and you have sin in your life that you haven't yet committed to Christ, and you haven't repented enough that you can claim the sacrifice of Christ to have been a price paid for that sin, then what you're doing is resisting the Holy Spirit within you who is wooing you to come to the side of Christ, and that's rejection of the Spirit of God. Or, blasphemy of the Spirit of God, because you're saying to the Spirit of God, who would have you put everything you have on the alter before Christ – you're saying to the Spirit of God – His sacrifice was not enough, for that. That's a sin unto death. So what Paul is doing is following the dictates of the Spirit within him, and saying, you have a man who is arrogant enough to continue in his sin openly to the point where instead of mourning about it, instead of you being in mourning about it, I'm going to commit that one to Satan for the destruction of the body that the soul might be saved. You see, there is a sin unto death for a believer, and that's continued rejection of the Holy Spirit in any given area of your life, whether anybody else knows about it or not. That's not the point. You know about it.

So, let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness but with the unleavened bread

of sincerity and truth. I wrote to you in my letter not to associate with immoral people. I did not at all mean with the immoral people of the world, or with the covetous or swindlers or idolaters. For then, you would have to go out of the world. But actually, I wrote to you not to associate with any so-called brethren, if he should be an immoral person, or be covetous, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one.

That doesn't sound like the description of a congregation, does it? Or does it? Do we have a congregation that includes people who are immoral? Or covetous? Or an idolater? Or a reviler? Or a drunkard? Or a swindler? Do we have any people like that within our congregation? Or you don't know, you say? Well, how is it you have family that you're so close to but you don't know them? You have members of your family that you don't know that well? Your natural family? What about your spiritual family? Well, you don't have that much time with them, do you? You only see them once a week, and that's on Sunday. Well somebody needs to change that, don't they? Now, who's going to make that change? Or, are you going to wait until they invite you in? Or, are you going to take the initiative and invite them into your life by opening up your life to them, and invite them to do the same thing? Or, maybe they won't. So, what is this? I give one, and they give one? This is not a true bare. This is not a plan that was conceived by Madonna or one of her people. No sir. This was a plan that was conceived by God, and taught by Paul, and powered by the Holy Spirit. We either live our life openly and bare before those around us – that's how we live. We live openly. Well, people can take advantage of us. Well, certainly they can, and probably will. What difference does that make? If you're not trying to accumulate these things and save them for yourself, your grasp is loosened a little bit, and you're not hanging on to your stuff so hard, and you're willing to be used up for Christ. You see the attitude that should overtake us as Christians and believers. That we should be willing to make ourselves open to the people that he described here.....

[TAPE ENDED]