

# Christ Reformation Church

Tillamook, Oregon

## *You Must be Born Again!*

*True repentance begins with knowledge of sin. The eyes of the repentant person are opened. He sees the length and breadth of God's holy law with distress and confusion. He sees the extent, the enormous extent, of his own transgressions. To his surprise, he discovers that he has been under a huge delusion by thinking of himself as a good person with a good heart. He learns that in reality he is wicked, guilty, corrupt, and evil in God's sight. His pride breaks down. His high thoughts melt away. He sees that he is a great sinner. This is the first step in true repentance.*

*Ryle, J. C.. Repentance - What it Means to Repent and Why We Must Do So (pp. 3-5). Aneko Press. Kindle Edition.*

[www.sermonaudio.com/crc](http://www.sermonaudio.com/crc)

[www.unholycharade.com](http://www.unholycharade.com) (blog)

[www.lightfordarktimes.com](http://www.lightfordarktimes.com) (blog)

Christ Reformation Church – YouTube Channel (Light for Dark Times)

## ***Do Not Even Eat with Such a Person (Part 2)***

***October 13th, 2024***

**Sermon Text:** 1 Corinthians 5

**Scripture Reading:** Exodus 12:1-28

One of the common false claims which we hear coming from the lying left is that our nation was not founded as a Christian nation. Satan uses his minions to propagandize and brainwash the gullible in this way as an attempt to stamp out any remnant of Christ and His church in America. Such people are not interested in facts – only lies and delusions.

But let me give you some facts. America was indeed founded from its very earliest beginnings upon Christ. In fact the very reason the earliest pilgrims came to America was...well, let's hear from someone who was there and who knew what really happened, Cotton Mather. Incidentally, don't let the lies of the wicked mislead you regarding Cotton Mather. He is much maligned, but he was a Godly and wise Christian man, brilliant. He wrote an exhaustive record entitled *The Great Works of Christ in America*. Listen to him:

“One main end of all these undertakings (ie, leaving England at great cost and peril to settle in the New World, a howling wilderness), was to plant the gospel in these dark regions of America...I am now to tell mankind, that as for one of these English plantations (ie, colonies, Plymouth) this was not A main end, but the *sole end upon which it was built*.” [Banner of Truth, Publisher]

And again-

“All of this they cheerfully underwent, in hope that they should settle the worship and order of the gospel, and the Kingdom of our Lord Jesus Christ in these regions.”

The things they underwent cheerfully were:

- Leaving the comforts, estates, and sometimes wealth of their homeland
- Risking life in crossing the Atlantic – a journey of many weeks
- Risking death at the hands of violent savages in the New World
- Famine and the elements, the cold, sickness, drought...things from which up to half of them died in the early years. Of the first 100, half died that first season, sometimes two or three a day. Oftentimes there were only 5 well enough to care for the sick.

And yet they went out, just as Abraham went out by faith from

his homeland. As soon as they could, the first priority it fact, was to establish churches and to bring Godly pastors over to shepherd them.

Soon a second colony at Salem in Massachusetts was established and Mather notes of it:

“A beginning thus made upon the purpose of planting a country of English and Reformed churches...they made application to two non-conformist ministers, that they would go over to the New World to serve the cause of God and of religion in the beginning of those churches....and who, thus driven out of their native country, sought their graves on the American-Strand. These ministers came over to Salem in the summer of the year 1629, and with these there came over a considerable number of excellent Christians, who no sooner arrived, but they set themselves about the church work, which was their errand there.

This pilgrimage went on for 12 years together to carry on this

transplantation. It was indeed a banishment rather than a removal which was suffered by this glorious generation, and you may be sure sufficiently afflictive to men of estate (wealth and standing), breeding and conversation. As the hazard which they ran in this undertaking was of such extraordinariness that nothing less than *a strange and strong impression from Heaven could have thereunto moved the hearts such people...*The God of Heaven served as it were a summons upon the spirits of His people in the English nation; stirring up the spirits of thousands who had never seen the faces of each other, with a most unanimous inclination to leave all the pleasant accommodations of their native country, and go over a terrible ocean, into a more terrible desert, for the pure enjoyment of all His ordinances. ***It is now necessary that we make known to posterity the reasons for this undertaking, lest they come at length to forget and neglect the true interest of New England.***” [Ibid]

What has happened to this memory and heritage today in the minds of most Americans? It has been forgotten and due to the hatred and lies of Satan and his people among us, the entire purpose for the existence of America has been, like the law of God in the days of Josiah, lost from memory.

How did our nation begin? It began by the Great Works of the Lord Jesus Christ in America. It began when he impelled His people to leave everything and go out knowing not where they were going, into a howling desert, *to take His gospel and establish His church in a land which was unknown to the Apostles*. Yet in the fullness of time, Christ would build His church.

The Lord Jesus moved His people, a remnant, to leave a homeland where: [Cotton Mather again]-

- A majority of the visible church had come under a desolation
- It had become almost impossible for a good, upright

man to maintain his walk without being the object of scorn and contempt

- ***The schools of learning and religion were so corrupted as most children, even the best, wittiest and of the fairest hopes, are perverted, corrupted, and utterly overthrown by the multitude of evil examples and licentious behaviors in these schools.***

Now, the primary point we need to consider this morning in relation to this 5<sup>th</sup> chapter of First Corinthians is this:

*“No person was admitted to their new churches without regard to a blameless and holy life...They resolved upon using discipline in the congregation against scandalous offenders, according to the Word of God and some scandalous persons were denied admission into the communion of the Church, and this began to raise a deal of trouble hereupon.” [Ibid]*

Listen to this account Mather cites as an example:

“Of these there were especially two br0thers; the one a lawyer, and the other a merchant, both men of parts, estate, and reputation in the place. These men gathered a company together, separate from the public assembly of the church and gathered a following, using the very Common Prayer Book in their meetings. [That Prayer book of the church of England contained Romanisms and other unscriptural practices which the Pilgrims rejected and were driven out for].

The governor perceiving a disturbance arising among the people for these reasons, sent for these brothers who accused the ministers of departing from the orders of the Church of England, claiming they were Separatists (ie, schismatics) and would shortly become Anabaptists. The minister gave good answer to these charges and the Governor made verdict in their behalf. The brothers returned to England with very furious threatenings against the new

church in New England, yet that church continued and flourished under the pastoral care of Mr. John Higgins” [Ibid]

Before 1640 some 4,000 pilgrims came to New England and in a short space of time that howling wilderness became a pleasant land, the 4,000 in less than 50 years increased to more than 100,000.

As we have seen then, God blessed His church as these Christians obeyed His commandments, kept His Day holy, took good heed to their walk, and who obeyed this commandment in His Word-

For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. (1Co 5:3-5)

And again:

unleavened bread of sincerity and truth.

But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Purge the evil person from among you.” (1Co 5:11-13)

Sincerity and truth are to characterize Christ’s church, not malice and evil. Christ is our Passover Lamb. He has been sacrificed for His people. In this sense we celebrate *a continual Passover*. We are unleavened in Christ. We are a new lump of dough with no leaven. *Be who we are* in other words.

And Paul goes way back to the days of the Exodus, that first Passover we read about earlier, to show us that this removal of leaven from their homes was a type, a picture, which pointed to Christ’s church maintaining purity of doctrine and practice:

No church, and no individual member of a church, will ever be blessed by the Lord if we become arrogant and disobedient as these Corinthians had been. They boasted about how wonderful their church was when in fact they should have been humbled and grieving over this wicked man’s sin in their midst.

1Co 5:7-8 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. (8) Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the

In this church our covenant which we as members enter into before the Lord specifies that this scripture and church discipline is to be obeyed and practiced. We have done so numbers of times, and probably not as often as really was

needed! Most of the time when we have done so, there have been troublemakers like those two brothers Cotton Mather tells about. The sin of the wicked was plain and obvious, yet there have been people who hated us for obeying God's Word. As such, these kind showed themselves to be false brethren and generally "they went out from us because they were not of us." Many others have left us for these very reasons.

But like those early churches in New England nearly 400 years ago, God blesses His church for obedience to His Word, and I conclude that He is blessing this church. I see more of you remembering the Lord's day faithfully to gather here and to keep that day holy, and that is very encouraging. I think we all know that no person claiming to be a Christian yet who walks in sin would be able to be among us without being confronted with his sin and put out if he refused to repent. This is cleaning out the old leaven and being that new lump Paul speaks of.

I think most of you are aware that 30 years ago this church was filled with leaven. People who were known for their sin were still assured that they were saved and forgiven and justified and not only permitted to be members, but to hold significant offices and positions in the church.

Paul concludes his instruction on this subject with this clarification:

1Co 5:9-13 I wrote to you in my letter not to associate with sexually immoral people— (10) not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. (11) But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. (12) For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? (13) God judges those outside.

“Purge the evil person from among you.”

In other words, Paul is not teaching some kind of monastic life of isolation from the world. That would require going out of the world, he says, and this is very instructive to us. *It is impossible for us, as long as we live on this earth, to separate ourselves from sinners.* Even the most pure churches are not perfectly free of sin. It is even in our own flesh. To be separate from sin completely would require departure from this world and these corrupting bodies.

What Paul IS saying is that we are to separate ourselves from people who claim to be Christians but who walk in sin. So-called brothers in other words.

Now, here is an observation which is absolutely true:

*Many if not most professing Christians (excluding the “liberal,” unbelieving element that calls itself the church) focus upon separating themselves from sin in*

*the world. From sinners. But they neglect to separate themselves from professing Christians who walk in sin, the very kind of people Paul is telling us not even to eat with! So they get it all wrong. They leave the leaven among them.*

Years ago a church board member in a church we planted (and after we left) told me that there was a woman in the church there who was very, very divisive. A real troublemaker. She and her husband had moved there from another state and their old pastor highly recommended them to the new church. Ha! Well, she was trouble.

So I told this board member that clearly the church needed to confront her with her sin and if she would not repent, put her out of the church. His response was soooo typical, “Oh we couldn’t do that. It would split the church.” I told him “you guys who are supposed to be leaders of that church always choose to do the easy thing and disobey the Lord.” I was marked as a troublemaker from then on.



Christ our Passover Lamb has been sacrificed. We celebrate a continual Passover feast free from leaven in our churches. If we refuse to cling to leaven among us, we need to seriously ask ourselves if Christ will be of any saving benefit to us?

Consider, what if the Israelites had refused to obey the Lord in regard to this leaven? What if they spread the lamb's blood on their doors, but they refused to get rid of the leaven in their homes. What do you think would have happened to them when the angel of the Lord passed over?

Exo 12:15-19 Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, **that person shall be cut off from Israel.** (16) On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by

you. (17) And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. (18) In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. (19) For seven days no leaven is to be found in your houses. **If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land.**

It is a sobering truth that many, many, many local churches today refuse to put the leaven out from among them. Should they not be in fear that Christ will be of no saving benefit to them? And what of individual Christians who insist upon continuing to "eat with such a one" in spite of the discipline of the church? It is, as you can see, no small matter.