

We may think this is not our problem(s) and since we are not addicted to porn or gay or in a church that accepts it we are o.k. or safe. But, our children, or sons and daughters and our grandchildren are being swept away by the changes in the world we barely recognize. The church, any church, cannot continue to do nothing and see itself as being obedient to God's word or to our savior who died that all humanity could we free from Satan's grip.

The daily news touting these changes as acceptable and normal is almost numbing. Now it is acceptable to be LGBTQ and serve in office as is currently true of the mayors of Seattle, WA, and Houston, TX. Yet, if a born again believer runs for office they are ridiculed as backward and out of touch.

We live in a culture that screams inclusion but which excludes any who disagree or have any traditional, Christian or Biblical values. The latest figures show that having a Biblical world view deeply impacts how a person responds to sin and lifestyle situations. George Barna's Christian research group survey and study shows.

"People's views on morally acceptable behavior are deeply impacted by their worldview. Upon comparing the perspectives of those who have a biblical worldview with those who do not, the former group were 31 times less likely to accept cohabitation (2% versus 62%, respectively); 18 times less likely to endorse drunkenness (2% versus 36%); 15 times less likely to condone gay sex (2% versus 31%); 12 times less likely to accept profanity 3% versus 37%); and 11 times less likely to describe adultery as morally acceptable (4% versus 44%). In addition, less than one-half of one percent of those with a biblical worldview said voluntary exposure to pornography was morally acceptable (compared to 39% of other adults), and a similarly miniscule proportion endorsed abortion (compared to 46% of adults who lack a biblical worldview)." <https://www.barna.org/barna-update/article/5-barna-update/131-a-biblical-worldview-has-a-radical-effect-on-a-persons-life#.VMAGm-GNPh4> Accessed January 15, 2015

If our world view is Biblical, shouldn't it change how we live and how we respond to the world we live in?



THE SECOND PROBLEM IMMORALITY IN THE CHURCH

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The translation quoted here is the New International Version (NIV)

Warning this lesson contains adult materials not intended for children.

Part ONE

1 Corinthians 5.1-13

(emphasis added)

^[5:1] It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. ^[2] And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? ^[3] Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. ^[4] When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, ^[5] hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

IMMORALITY EXPOSED

- ◆ Vs. 1 What was happening in this church that shocked Paul?
- ◆ How bad was this problem?

- ◆ Vs. 2 How were the members of the church acting in regards to this problem?
- ◆ Did they even see it as a problem? Explain.
- ◆ How does Paul feel they should have personally responded and handled the Problem.
- ◆ Vs. 3 What is Paul's dilemma in handling this problem?
- ◆ How does Paul want them to see him as he deals with the Problem in their church?
- ◆ Vs. 4 When they came together as a church who should they realize was present with them?
- ◆
- ◆ How should this change their fellowship and who was allowed to be part of their church?
- ◆ Vs. 5 What does Paul say they should do with this sinful man?
- ◆ What does this mean they should do? (hint: see verse 13)
- ◆ How could this help the man?
- ◆ How should the modern church handle matters like this?
- ◆ Why should a church be careful in the way they handle such matters in our modern world?

happening at the church in Corinth?

- ◆ How should the local church respond to the social pressures to change and accept LGBTQ into their membership?

HOW SHOULD THE CHURCH RESPOND?

EXAMPLE THREE: Legal changes to laws
Legal decisions will impact the local church.

WASHINGTON (AP) -- The Supreme Court is getting back in the marriage business.

The justices agreed Friday to decide a major civil rights question: whether same-sex couples have a right to marry everywhere in America under the Constitution. http://hosted.ap.org/dynamic/stories/U/US_SUPREME_COURT_GAY_MARRIAGE?SITE=AP Accessed January 21, 2015

CNN outlined on its website a timeline of the changes of the national attitude or legalization and acceptance of gay or homosexual marriage. (<http://www.cnn.com/2013/05/28/us/same-sex-marriage-fast-facts/>)

It should be noted that there are no references to religious beliefs or historic background in the list. That this is the first time in human history that it is legal and that it runs contrary to accepted.

- ◆ How should the church respond to growing social pressure to accept same sex marriages?
- ◆ What should the churches attitude be toward members of the LGBTQ community?

HOW SHOULD THE CHURCH RESPOND?

EXAMPLE TWO: EastLake Community Church Bothell, WA

Evangelical megachurch supports full inclusion and affirmation of LGBTQ people.

Their website (eastlakeecc.com) has an opening video with a line in it which says, "gay or straight here, there is no hate here." Under a section titled "What We (aspire to) Believe" they state, "We think the world is tired of religious people who claim to believe a list of ideas when those very ideas don't translate into any kind of personal transformation."

This acceptance now is rapidly coming to Evangelicals or those who have traditionally been seen as holding to or following the teachings of the gospel and the Christian religion. Some examples of these changes are in the Time Magazine article "How Evangelicals Are Changing Their Minds on Gay Marriage from January 15, 2015. <http://time.com/3669024/evangelicals-gay-marriage/> Accessed January 21, 2015

Bill Hybels of Willow Creek megachurch "has been meeting privately for the past year with LGBTQ congregants to learn to better understand their stories." (ibid)

Even where there seems to be a clear voice there are openings being developed. "At the Southern Baptist Convention's three-day, October bootcamp to train more than 1,300 evangelicals to double down against gay marriage, Stanley met together with both LGBT evangelical advocates and SBC leaders for a closed-door conversation about whether their different views on gay marriage put them outside the faith." (ibid)

It is interesting that there is the question that no one seems to be asking as to whether this is a sin or not. I have to ask if they have read the Bible recently and are allowing human feelings and social pressure to sway their understanding of what is and is not sin.

- ◆ How can the inclusion or acceptance of members of the LGBTQ community into a local church without asking them to change be seen as repeating what was

^[6] *Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough?*
^[7] *Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. ^[8] Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.*

CHANGES THE CHURCH NEEDS TO MAKE

- ◆ Vs. 6 The word boasting means 'puffed up,' or 'proud' or 'being full of oneself.' How is the churches acceptance of sin and the sinners as members of the church hurting them?
- ◆ How is the illustration of yeast in dough a good way to warn them about what will happen if they do nothing?
- ◆ Vs. 7 What is Paul telling the church to do with anyone who is living in such a sinful manner?
- ◆ Why is this important for their relationship with Jesus?
- ◆ Vs. 8 The first Passover (Exodus 12) was celebrated with no yeast in their bread. This was directly related to their being set free from Pharaoh and Egypt. How is their relationship with Jesus supposed to change their lives?

^[9] *I have written you in my letter not to associate with sexually immoral people— ^[10] not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. ^[11] But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.*

SETTING MATTER STRAIGHT

- ◆ Note: Paul had written them a previous letter which they had not responded to as he intended Here he is going to try and straighten out the matter.
- ◆ Vs. 9 What directions had he given them in his first letter?
- ◆ Vs. 10 Which group of people was he not referring to?
- ◆ Why was (is) this a totally impractical way to live?
- ◆ Why would this be exactly opposite of what Jesus had taught in Matthew 28.19 where he told them to “God and make disciples of all nations...”
- ◆ Vs. 11 What would make a person someone they should not associate with?
- ◆ How far does Paul want them to go when it becomes necessary to break fellowship with such a person?

^[12] *What business is it of mine to judge those outside the church? Are you not to judge those inside?* ^[13] *God will judge those outside. “Expel the wicked man from among you.”*

WHEN TO JUDGE

- ◆ Vs. 12 Paul asked two rhetorical questions. What is the answer to each one from what he has already written? Why is this the way it should be handled?
 - 1.
 - 2.

Seventy percent of American men ages 18–34 view Internet pornography once a month.

Don't assume that porn isn't a problem in the church. One evangelical leader was skeptical of survey findings that said 50 percent of Christian men have looked at porn recently. So he surveyed his own congregation. He found that 60 percent had done so within the past year, and 25 percent within the past 30 days. Other surveys reveal that one in three visitors to adult websites are women.

Porn is gaining a stranglehold on mainstream American culture. One reason is the false message that porn viewing is harmless and socially acceptable for the sexually frustrated. One reason it is not harmless is the number of casual porn viewers who end up sexually addicted. The term sexual addiction is only 25 years old. But it describes the very real problem of extreme sexual behavior that is destructive to self and others. In his research, John found that experts believe tens of millions of people are addicted to sex.

Stigma and fear work against Christians who wish to address this issue in the community of their church. John himself bears witness to this reality: He became motivated to write about sex addiction after his pastor stonewalled his request to start a confidential men's accountability group. The pastor basically said this hot potato was too hot to handle.

<http://www.christianitytoday.com/ct/2008/march/20.7.html>
Accessed January 21, 2015 for more recent stats see <http://www.washingtontimes.com/news/2014/aug/24/more-than-half-of-christian-men-admit-to-watching-/?page=all> Which puts the current rate for Christian men monthly viewing porn at 64% and Christian women at 15%. This compared to the general population at 65% men and 30% women.

- ◆ How should the church respond to such a significant social need?
- ◆ What hinders a church for responding?
- ◆ Do you see any possible solutions.

circulated Guardian story on the country's low rates of marriage, childbearing and even sex. (<http://www.breitbart.com/national-security/2015/01/07/washington-post-japans-sexual-apaty-endangering-the-global-economy/> Accessed January 15, 2015)

Breitbart News reported this week on the prevalence of pornography in Japanese culture. Dr. Susan Yoshihara, SVP of Research for the Center for Family & Human Rights in New York, told Breitbart News that porn is everywhere in Japan, including in business magazines, that men view porn openly on public transportation and that the main porn icon in Japan is the schoolgirl.

The BBC reports in depth about the craze Japanese men have for schoolgirl porn, what they call "child porn" but in comic book form. (<http://www.breitbart.com/national-security/2015/01/12/japans-child-porn-comics-craze-raises-questions-of-legality/> Accessed January 15, 2015)

- ◆ **Though not scientific, what conclusions can be drawn between Japan's pornography problem and the celibacy syndrome?**

- ◆ **What is the best solution for Japan's problem?**

Part THREE

Immorality and the New Church

If the Bible has a clear definition of acceptable and unacceptable behavior for believers, then it should be easy to know how the church responds to those who openly call themselves believers and practice or condone such unbiblical behavior. In our modern world it is much more complicated than that. Either the church is ignoring the issue or it is accepting such behavior.

HOW SHOULD THE CHURCH RESPOND?

EXAMPLE ONE: From Christianity Today March 7, 2008
Porn's Stranglehold

- ◆ **Vs. 13 Who judges everyone who is not a believer? What is the key truth that will decide His judgment. (Hint: See John 3.3, John 14.6)**

- ◆ **Why should the church "expel the wicked man?" Who will this benefit and why?**

Part TWO

Immorality & Morality Defined

"It is actually reported that there is sexual immorality among you..." NIV

It is actually reported that there is immorality among you, and immorality..." NASB

It should be noted the word sexual that is used in the NIV is not in the Greek and was added by translators to identify and clarify the interpretation. It is within the understood use of the word in the first century.

The word immorality is derived from the Greek word *pornē*, which come from a word meaning "to export for sale." In its various forms it is translated immorality, sexual immorality, prostitute, harlot, unchastity, and fornication. Its broader implication is always sexual and sinful.

Sexual sins are clearly defined in the New Testament. There are four distinct list in the New Testament dealing with sins that will separate a person from God. The New Testament is clear that those who participate in such sins *"will not inherit the kingdom of God?"* This is a nice way to say they are going to spend eternity in hades. The following list includes 29 distinct sins and an explanation for each one. Circle each sin that is sexual in nature. (Hint: There are eight that may be directly linked to sexual immorality.)

1 Corinthians 6.9-10 Galatians 5.19-21 Ephesians 5.5 Revelation 21.8 (?) times repeated on list	Meanings of the words are explained here. Some of the words have lost their original meaning or are used differently today.
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Abominable	To stink from sinning, to be so sinful as to make others sick who come in contact with you.
Adulterers	Sex with a person who is not your spouse
Carousing	From “A village festival” - out of control activities
Covetous (2)	Always wanting more no matter how much they have, wanting what other have even if they do not need it.
Cowardly	Without faith, denying the faith, afraid to stand for or denying Jesus.
Disputes	Selfish Ambition for personal gain.
Dissensions	To stand apart (and cause problems).
Drunkards (2)	Intoxicated on alcohol, using alcohol in excess
Effeminate	Instrument of unnatural LUST – an example of this is pornography
Enmities	To be hostile, to choose to be an enemy
Envyng	To improperly want what others have.
Factions	To choose to cause division
Fornicators	Sex between unmarried individuals
Homosexuals	Sex between individuals of the same gender - The word literally means male bed or males in bed together.
Idolaters (4)	Image worship, serving another God, an idol is anything that comes between you and God.
Immoral (3)	Sexual misconduct
Impure (2)	Not Clean - to be ceremonially wrong
Jealously	To boil or to be hot, angry zeal against someone
Liars	Not telling the truth
Murders	To slay or to kill in hatred or in anger
Outburst of Anger	To have an uncontrolled temper
Revilers	Abusive, uncontrolled behavior
Sensuality	Licentiousness, wantonness, sexual lust
Sorcerers (2)	The use of medicine, drugs, or spells for evil or to contact evil, demons, etc.
Strife	To quarrel or to cause disagreements
Swindlers	To cheat others for personal gain

Thieves	Stealing from others (Greek – klepto)
Unbelieving	Without Faith, No Faith, someone who does not follow Jesus
Unrighteous	Not innocent or someone who is guilty or is a sinner

and THINGS LIKE THESE JUST IN CASE YOU SIN AND IT IS NOT ON THE LIST- IT IS STILL COVERED!

- ◆ Read Romans 1.24-32
- ◆ The phrase ‘God gave them over’ means he refused to have fellowship with those who practiced or lived their lives in this way.
- ◆ Consider Japan and possible consequences of sexual immorality. Japan is the world’s third-largest economy and is in a demographic crisis.

More than a quarter century ago, Japan became the first society to have more people over 65 than under 15. They were the first country to invert what’s called the demographic pyramid that shows societies naturally have many more young people than old. (<http://www.breitbart.com/national-security/2015/01/07/washington-post-will-abortion-ban-halt-japanese-death-spiral/> Accessed January 15, 2015)

Japan’s population shrank by its largest amount on record in 2014. Roughly 1.001 million people were born and 1.269 million people died last year, leaving the country with 268,000 fewer people overall. (<http://www.washingtonpost.com/blogs/wonkblog/wp/2015/01/07/japans-birth-rate-problem-is-way-worse-than-anyone-imagined/> Accessed January 16, 2015)

Japan is considering banning abortions to change the rate of deaths to births in order to save the nation from literally dying out. (as reported in the Washington Post at <http://www.breitbart.com/national-security/2015/01/07/washington-post-will-abortion-ban-halt-japanese-death-spiral/> Accessed January 15, 2015)

People in Japan are so averse to romantic relationships that the country’s media even has a name for it: sekkusu shinai shokogun, or “celibacy syndrome,” according to a widely