

THE CHRISTIAN'S RELATION WITH THOSE OF THE WORLD

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INTRODUCTION:

A. A good topic...

1. A question made by my wife, "As a Christian, what is my relation with those outside of the body of Christ, with those of the world?" Her point of view, family who are not Christians...

B. Some of the questions:

1. Up to what point, or how far should a Christian associate with a person of the world?
2. Up to what point, or how far should a Christian associate with the "liberal brethren"?
3. What about our relationship and responsibility with the wayward, those Christian who have fallen?

I. OUR RELATIONSHIP WITH THE UNBELIEVER

A. The great example of Jesus

1. Jesus ate and drank with sinners (**Mark 2:15-17**) **READ**
 - a. According to this passage, what was Jesus' main purpose to eat and drink with this type of people?
 - 1) In part, it was because they had followed Him (**Mark 2:15**)
 - (a) An explanation of this is because they were interested in the teaching of Jesus, His wisdom, compassion, because as we know there was no physical attraction in Jesus (**Isa. 53:2-3**).
 - (b) Also, Jesus was with them, because He came to call the sinners (**Mark 2:17**). Luke add the following, "I have not come to call the righteous but sinners to repentance" (**Luke 5:32**).
 - (c) Could we sustain from this passage (**Mark 2:15-17**) only a social association with the unbeliever in events such as pick nicks, parties, etc.? Yes, only if we take advantage of the occasion of these events to teach the unbeliever the way of Jesus, His salvation, "to call sinners to repentance".
2. Jesus pointed out their sin and on some was able to produce a change in them
 - a. The woman at the well (**John 4**)
 - 1) Jesus did not speak to her because of her unbelief
 - 2) Jesus pointed out her sin (**John 4:17-18**)
 - 3) What was the result from this? She believed in Him as the Messiah (**John 4:19, 25-26, 28-29**), she spoke to others about Jesus, and they also believed in Him (**John 4:28-30, 39-42**)
 - b. The woman caught in the act of adultery (**John 8:1-11**). At the end, Jesus told her two things:
 - 1) "Neither do I condemn you..."
 - 2) "...go your way. From now on sin no more"
 - c. Jesus stayed in the house of Zaccheus (**Luke 19:10**), "...a man who is a sinner" – (vs. 7), and Jesus did accomplish a change in Zaccheus:
 - 1) The promise of Zaccheus to give half of his possessions to the poor

2) The promise to give back four times as much to anyone whom he has defrauded

B. No communion with the unbeliever (2 Cor. 6:14-7:1)

1. (Deut. 22:10) NASV – “You shall not plow with an ox and a donkey together”. “Unequally yoked”- MKJ, ASV & KJV (2 Cor. 6:14), is referring to having different animals under the same yoke. I am not a farmer and I can tell that it will not work! The Christian and the unbeliever are two kinds of persons; we as Christians should be different than those of the world!
2. Common words in (2 Cor. 6:14-16):
 - a. Partnership (2 Cor. 6:14, *metoche*)
 - b. Fellowship (2 Cor. 6:14, *koinōnia*)
 - c. Harmony (2 Cor. 6:15, *sumphonēsis*)
 - d. In common (2 Cor. 6:15b, *meris*)
 - e. Agreement (2 Cor. 6:16, *sugkathesis*)
3. In the context deals with the spiritual partnership
 - a. It is not a prohibition of any personal contact in the absolute we may have with those who do not believe in God. See the example of Jesus previously mentioned and also (1 Cor. 5:9-10)
 - b. It is **NOT** referring to marriage **NOR** about a commercial association (business)
 - c. It is referring to the spiritual yoke when I determine to participate, join or approve sin with others (**Ephesians 5:3-12**) **READ**

C. My responsibility as Christian towards the lost

1. To preserve like the salt does and to illuminate like the light does (Matt. 5:13-16; 1 Peter 2:11-12)
2. To do him/her good and pray for them (Matt. 5:44)
3. Teach, admonish and reprove (Colossians 1:27-29; Ephesians 5:11)

II. OUR RELATIONSHIP WITH THE “LIBERAL” BRETHREN

A. The definition of “liberal” as it is used in this study:

1. It is the individual who calls himself a Christian who has obeyed the gospel of Christ and who participates of the following in his/her own local congregation:
 - a. The arrangement of “the sponsoring church” where a (large) church receives monetary support from other small congregations to carry out a program such as evangelizing (radio, television, to pay and send missionaries or benevolence)
 - b. An “institutional” concept on which the local congregation gives the money to an institution outside of the church, and such institution could be a school, hospital or clinic, orphanage home, etc.
 - c. Is there Biblical authority to do such things?

B. Could or should we call the members of these churches, “brethren”?

1. When two persons have the same father are “brothers”, whether we like it or not
2. How does man become a son of God? He is “born” again (John 3:7, 5), born of water and spirit. To be born again of imperishable seed (1 Peter 1:23-25)
3. If another person has obeyed the same Gospel as I did, could it be my brother? (1 John 5:1; 2 John 9)

III. OUR RELATIONSHIP & RESPONSIBILITY WITH THE WAYWARD

A. Could a brother fall from the truth? (Ephesians 5:19-20)

B. What is then my responsibility with the brother who strays from the truth?

1. I cannot have communion with error (**2 Thessalonians 3:14-15; 1 Cor. 5:1-13**)
2. But also notice (**James 5:19-20**) **READ**, I must try to turn him/her back and try to save his soul from death.
3. Could I have a continual association with the wayward or even the "liberal brother" and not touch upon their error? NO, if I truly love him and want to save his/her soul from death

CONCLUSION:

A. Therefore, what is our relationship with those outside, those of the world?

1. For us **NOT** to participate in their sins then are we to isolate ourselves from them? No, otherwise we will have to get out of this world in order to do that (**1 Cor. 5:10**)
2. Any association or contact that we may have with those outside the body of Christ we should call to repentance.

B. To the lost and the brother who is in error, or they call themselves Christian who are "liberal" our responsibility still the same, to call them to repentance, to teach them the truth.

1. I must let him/her know of everything that will separate them from God, if I truly love them. My focus then should be towards their necessity, which is to be right with God!

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