

Pilgrims Problems No. 3 Strong Drink

by Willie Mullan

The sermon addresses the dangers and biblical condemnation of strong drink, illustrating its consequences through scripture and personal experiences.

Duration: 53:49

Scripture: Exodus 2:12, 2 Samuel 6:6-7, Matthew 6:33, Mark 8:36, Romans 1:24-27, 2 Peter 2:14

Topics: "Strong Drink"

Description

In this sermon, the preacher discusses the negative effects of the book, highlighting its role in bringing misery, immorality, blasphemy, stupidity, incapability, and leading to eternity. The preacher also mentions the upcoming topic of divorce and invites the audience to bring their Bibles for a deeper understanding. The sermon includes singing of hymns, specifically referencing hymn number 848, which emphasizes the grand theme of God's ability to deliver. The preacher shares a personal anecdote about a minister drinking Guinness and discusses the importance of the soul and the consequences of worldly pursuits.

Transcript

It's this matter of strong drink, and I have called it the curse of society. You see, some years ago, I was privileged to go to some of the great colleges in our country, and I thank God it was the Portadown College that started this, because the old master that was there was very kind to me. One day he phoned me and he said, I'm putting something before you now and I want an answer right away.

Are you prepared to come and take on the senior classes? And we don't want you to pray, and we don't want you to preach, we just want you to stand in front of the senior classes and let them ask all kinds of questions. Are you prepared to face them? I said, sir, how long are you prepared to give me? Oh, he said, we'll give you half an hour. I said, you must be dreaming.

I said, away and catch yourself on. Give me two hours. Sure, what way could you answer questions in half an hour? It would take me half an hour to answer some of the questions.

He says, but we cannot break up the curriculum like that. I said, when you're the boss over there, you can do anything. And so we worked it round that we break up the curriculum.

Give me two hours with all the senior scholars ready to go into the university, and I'm not to preach and I'm not to sing, it's a good job. And the boys asked questions that were long lingering in their soul, just wanted

to really get at somebody, you know. And these were the greatest days.

I've got a big letter from that school saying that the best part of the whole year was the day that Mr. Mullen came and they were allowed to ask whatever kind of question they liked. And I was at one of the colleges and one of the young fellows started something about booze. And I got round to talking to him about it and one of the masters went off the deep end about it, you see.

Not telling you where the college was, but he must have been boozing in the quiet. Didn't like it a bit. Stood up, you know, before all the class, big fellow he was.

He said, I want to ask three questions. Is strong drink and habitual drinking and the drunkard clearly condemned in this book? Three questions. Is strong drink and the drunkard and habitual drinking clearly condemned in this book? And I said, the answer to all three questions, sir, is yes.

Categorically, yes. He says, it's funny that I've never seen anything against strong drink in this book. Well, I said, that's not funny to me knowing you.

Because, you know, if you're going to stand up and be shot at, you need to be able to handle yourself, you know. You don't think I'm just a softie, do you? He said, you know, this is not a teetotal book. This is not a prohibition pamphlet.

Didn't the Lord change water into wine? Didn't Paul talk to Timothy? Take no longer water, but take a little wine for your stomach's sake. I know those little bits, you know, quite well. But we'll do the subject from the beginning and this is where we began.

We began with the misery that strong drink brings. Now let me do it for you. We're at the book of Proverbs.

And we're at chapter 23. But I'll guarantee you that the master never saw Proverbs 23 in his life. But he did that day.

Now just watch what God's word says. Verse 29. Who hath woe? There's a question for you.

Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? Here's the answer. Lay that tarry long at the wine. Lay that go to seek mixed wine.

So I put the master into the corner sort of style and I said have a look at these questions now. Is this commending strong drink or condemning? Sir, you answer me. Who hath woe? Who hath sorrow? Because I would think that almost everybody here from a medical point of view would know this.

That if you go about booze very long or something happens to your liver. Because a lot of the boozers know all about this. Who hath woe? Who hath sorrow? Because some of these fellows have never seen anybody in the DTs.

You know I've seen an old fellow you couldn't hold him in the bed. He saw men crawling up and down the wall. Yes.

Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? Here's the answer. Lay that tarry long at the wine. I don't need to linger on with this.

This is the misery that strong drink brings without any bother at all. I don't need to stretch the elasticity. You know when our friend stood up and said his strong drink and habitual drinking and the drunkard clearly condemned in this book.

He didn't know there were phrases in this book like this. It was his ignorance was his bother but he didn't know that. You know I know what the world says.

The world says no they're not condemned in this book. I know what the liberalist says. I know what the modernist says.

Some of the old modernist ministers. Oh they've got a wee bar in the house almost. Yes.

Yes cocktail cabinets they call them. When I was a boy just about 13 or 14 years of age. I used to stand with the boys at the corner on my bare feet remember.

Lot of us lads stood among the big men. Shouldn't have been there because we learned things we should never have heard. But you know there was an old Presbyterian minister in the town at that time called Dr. Wright.

Go back and find if this is right. And you know each Sunday night he would walk to the Presbyterian church and he had to come past the corner. And some nights as he came past he was so full of beer that he couldn't say good night.

He just mumbled as he came past. Other nights he would say good evening boys. And all the big fellas said that when he could say good evening boys.

There's no use of going to the meeting he could preach none. But when he was full he was the best preacher in the country. Sort of funny business this.

This. But my job is not to trouble about the modernists. Nor the communists nor the liberalists.

Nor the lodemost. Nor the theological professor who never knows where the pages are. My job tonight is to turn you to the pages.

And I think you can see the wool. And the sorrow and the red eyes and I don't need to go into that. But let's get deeper into this.

Let's go back to Genesis chapter 9. Book of Genesis. And we're at the ninth chapter. And at verse 18 you have Noah coming out of the ark.

Genesis 9.18 And the sons of Noah that went forth of the ark were Shem and Ham and Japheth. And Ham is the father of Canaan. These are the three sons of Noah.

And off them was the whole earth overspread. They're all descendants from some one of them. And Noah stepping out of the ark into the new world after the flood.

Noah began to be a husband man. And he planted a vineyard. And he drank of the wine and was drunken.

I want you to get the hold of this. Here he is, you know, he found grace in the eyes of the Lord before the flood came. And when the flood is over and he's into the new world, here he is drinking wine until he was drunken.

And then that mighty phrase comes and he was uncovered within his tent. And that's why I've put this heading on this second bit on your notes. The immorality drinker served.

Because it was just because, it was just because this old man got drunk that homosexuality began. Oh, he was uncovered within his tent. It doesn't mean the bedclothes fell off him.

You would know that. No, his younger son did something onto him. We don't need to go on with this.

Verse 24 says, Noah awoke from his wine and knew what his younger son had done onto him. And he said, Cursed became him. He cursed his younger son's son.

He cursed Cain. Something dreadful had happened. And it happened because of booze.

Oh, let's go on from there. Let's go to Genesis chapter 19. Book of Genesis.

And we're at the 19th chapter. And the 19th chapter is the horrible story of Sodom. And Sodomy.

And homosexuality of a depth and height and length and breadth that you want nothing to do with. Because God saved Lot out of Sodom. Verse 30.

We're at Genesis 19 verse 30. And Lot went up out of Zoar and dwelt in the mountain and his two daughters with him. And he feared to dwell in Zoar and he dwelt in a cave, he and his two daughters.

And the firstborn said unto the younger, Our father is old and there is not a man in the earth to come in unto us after the manner of all the earth. Come and let us make our father drink wine. And we will lie with him.

That we may preserve seed of our father. And they made their father drink wine that night. And the firstborn went in and lay with her father and he perceived not when she lay down or when she arose.

He was stupid, drunk, incapable of anything. Only sex. And this is a well understood fact you know.

That drunk men are incapable of many things but still capable of sex. What need to drive this home you know. I'm only pointing out the misery that drink brings.

And the immorality it has served. It served immorality in Noah's day and it served it here too. It says verse 34.

And it came to pass on the morrow that the firstborn said unto the younger, Behold I lay yesternight with my father. Let us make him drink wine this night also. And go thou in and lie with him that we may preserve seed of our father.

And they made their father drink wine that night also. And the younger arose and lay with him and he perceived not when she lay down or when she arose. Thus were both the daughters of Lot withtried by their father.

And the firstborn bare a son and called his name Moab. The same is the father of the Moabites on to this day. And the younger she also bare a son and called his name Benamai.

The same is the father of the children of Ammon on to this day. And I think you can see how drink served here. For this immorality and from this drunken immorality.

These two mighty nations came the Moabites and the Ammonites. And if you go to Palestine this year. Maybe if you are down at the Dead Sea.

You will find that the Moabites still have a portion of the land down there. Just right south of the Dead Sea. And you will find that the Ammonites.

They were never allowed to cross the Jordan into the promised land at any time. And up to this moment they are not. They are still wandering in the desert.

As sort of Bedouin Arabs. And they are still cruel terrible men. Come sweeping down on travelers at times.

With maybe 400 men and camels. And these terrible cruel murderous tribes. This is where they came from.

And you can see how the effects of this drunken sin. Has come down to this very hour. But I need not sort of go on with that do I? I think you can see these two points without me pressing it home too much.

The misery that booze brings. And the immorality it asserts. Let's go to Leviticus chapter 10.

Just going through the book just to make sure that the young folk about here. Know exactly what this book is talking about when we begin to talk about drink. Because I can tell you.

That as you go through the world you are going to find. So called smart elics. Who profess themselves to be wise.

But they are really fools. Because they want to tipple in the dark. And they have got these booze and parlors in their very homes.

And I want to tell you this. You need to know the word of God when you come to meet them. We are at Leviticus chapter 10.

Now this must be watched very carefully. And Nadab and Abihu. The sons of Aaron.

Just get this into your mind. These are two sons of Aaron. The high priest.

And they are both priests. And they are both dressed as priests. And they are allowed to go into the tabernacle.

And Nadab and Abihu the sons of Aaron took either of them his censer. And it is just a sort of brass thing. Like a bugle almost.

But it was used for filling with fire. They took fire from the altar. And of course the fire on the altar, remember this.

It was there the lamb was placed. And when the lamb was being offered. Why the fat of the lamb went down into the coals of the altar.

So that the fragrance of Calvary as it were. Was in the fire. And that is the only fire that was to be used in this wonderful house of God.

Nadab and Abihu the sons of Aaron took either of them a censer. And put fire therein. And put incense thereon.

And offered strange fire. They didn't go out to the altar at all. They won't want to be bothered with this anymore.

They just got fire from anywhere. Made fire of their own. Strange fire it is called.

And they offered it before the Lord which he commanded them not. And they went out fire from the Lord. And devoured them.

Just like that. See these two fellows walking into the house of God. See these brass censers with the smoke coming out of them.

This strange fire I don't know where they got it or whether they made it. Or whether it was sticks or wood or what it was. I don't know.

But God wasn't having it. And immediately they were blotted out. Verse 3. Then Moses said unto Aaron.

This is that. This is it that the Lord spake saying. I will be sanctified in them that come nigh me.

And before all the people I will be glorified. And Aaron held his peace. These were his sons.

Yet they were burned before his eyes. And Moses called Mishael and El-Saffan. The sons of Uziel.

The uncle of Aaron. And said unto them. Come near and carry your brethren from before the sanctuary out of the camp.

So they came near and carried them in their coats out of the camp as Moses had said. And Moses said unto Aaron and unto Eleazar and Ithamar. These were two other sons that Aaron had.

Uncover not your heads. Neither rain your clothes lest ye die. Lest wrath come upon all the people.

But let your brethren the whole house of Israel bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation lest ye die. For the anointing oil of the Lord is upon you.

And they did according to the word of Moses. And the Lord spake. That's the moment the Lord began to speak.

And the Lord spake unto Aaron saying. Do not drink wine nor strong drink thou nor thy sons with thee. When you go into the tabernacle of the congregation lest ye die.

And that tells the whole story. The two boys were drunk. That's why the strange fire was there.

These boys had got drunk on this particular day. And they didn't give two hoots about the commandment of the Lord. And they thought they could just go in intoxicated before the Lord.

And they would just laugh into a face. And like that they were blotted out. Now that's a tremendous lesson and there are many applications of that.

You remember when David was bringing the ark of the covenant home. That one of the servants walking alongside put up his hand when the oxen stumbled. And God just blotted them out like that.

And a lot of God's people can't understand why God ever blotted them out. The wee man was trying to keep things safe. Oh no the wee man was so intoxicated with his own importance.

He thought that things wouldn't go on without him. There's a lot of boys in God's house you know. Get so intoxicated with their own importance.

Oh God doesn't need you. If you think that your hands will uphold the place it's a pity of you. Because he can bury you and go on with the job.

Yes do you see Ananias and Sapphira? And we're in the New Testament now. And they sold a possession. And they sat in their wee kitchen and they said you know we'll hide the money.

And we'll take so much and we'll put it on the altar before the Lord. And we'll let the people see that we're giving. And they were so intoxicated by their own clever cunningness.

Because you can get intoxicated by your cuteness you know. But your cuteness won't love God. He sees through you all the time.

Just like that he blotted them out. Oh this intoxication is a terrible thing. Sometimes men are born in this world with gifts.

I mean singing. I think you're born with a gift for singing. I don't think you just get it because you're saved.

Some of the greatest singers in the world were never saved as far as I know. Oh no. Some of the greatest musicians in the world never got saved they just had gifts.

Just natural gifts. Because when you have natural gifts you can give them to the Lord that's very true. But there are some of the singers have got so intoxicated with their own importance.

They think they're a whole cheese. So easy. Yes.

I know men, I think I know men, whom God has given success to in this world. And they've got so intoxicated with their success they can almost do without God. It's a pity of fools like that you know.

You know when Herod was king he was so proud that when he came into the throne everybody had to sort of bow down. And these royal robes and all the chains and everything that went with them. My when he came the people had to cry.

It is a God, it is a God. And God blotted them out one day. Just like that.

This intoxication is a terrible thing. I'm talking about intoxication before God now. Yes.

When I was in Palestine, I was in St. David's Hotel on the Saturday evening put my feet up on the chair and leaned back. It was a terrible warm day. Tell me it was a hundred and four in the shade.

I was nearly beat out, sat there. Saw an old minister coming in. He got a collar on.

Sat down there a bit and Jim Zervan was beside me and I saw him drinking something. And I said, you see the old fellow with the collar on, he's drinking Guinness. He says, are you going to start a row here? Blame me for everything.

I said, I'm telling you he's drinking Guinness. He says, you know they have drinks out in the east here that you've never seen in your life. That may be something else that's quite harmless.

Well I said, you know we'll soon know who's right in this heat. If he goes on drinking Guinness, I can tell you this, he's fallen off a chair in a minute or two. And as sure as you were there, he fell off a chair.

And as sure as you were there, I helped him up to bed. And took the collar off him and that was a great delight to me. I assure you it was never taken off as rough before.

And next morning I was up first I think. Down about half four in the morning looking around the hotel. And the next man up was the old boozier.

He heard that much about him anyway, he got out of bed in the morning. And he came up the room to me and somebody must have told him something about me. He said, hello Paddy.

Well that's as nice as anything when you're away in the far east you know. He says, hello Paddy, I'm in charge of the big church here in Jerusalem. I would like you to come and preach this morning, it's communion morning.

I said, are you giving out the wine and the bread? He said, yes I am. I said, look you'd better get this quite clear, I wouldn't be caught dead with you. He says, you're an old boozier.

He says, look friend, do you get drunk all the time? He says, I get drunk every day. Well he was as honest as anything about it, he didn't hide it or anything. He says, every Saturday night I get into the bath up to the neck in water.

With about 25 bottles of Guinness up there. And I just lie in the bath in the heat and I booze the whole of them. I says, you'll be drowned and drink one of these mates and you'll go to hell.

And we had a real row about it. He said, you know, if we saw an old fellow around this town of ours in Lurgan and he was boozed up every Saturday night, do you think we would let him at the table on Sunday morning? And if I can't do it there, I can't do it here. I didn't go.

No notion of going. Mind you, some of the boys went. I don't know how you can go.

I can't understand that. I'm not associating with that. Not for anything in the world.

If I can't do it in this wee place, I can't do it in any other place. Not a bit of me. I'm not doing that.

And you know, one day I was walking along the road through a maze on my own way at the front of the wall. And he caught up on me. He said, Paddy, you're the only man who ever told me I was going to hell.

And I said, you are, you know. And I'll tell you this, sir. You'll be in hell and you'll be looking for Guinness and it'll not be there.

But I tell you, friends. Men who can go in intoxicated before God deserve to be damned. Do you get that? Because that's how big a curse it is.

It brings blasphemy. We're getting through this now. You see the misery it brings.

And the immortality it serves. And the blasphemy it has inflamed. Let's go a bit further.

Let's go back to Proverbs. We're in Proverbs and we're in chapter 20. And I said to the schoolmaster when we turned here.

I thought you said that this book didn't condemn this thing. Watch this very carefully now. And don't ever forget it.

This is God's word speaking. Proverbs 20 verse 1. Wine is a mocker. Strong drink is raging.

And whosoever is deceived thereby is not wise. You see I'm talking now about the stupidity it creates. Oh, you've seen men mocking, haven't you? I think you have.

Drunkards mocking. Went up the street here one evening. There was a little man.

And if I draw his picture too well, some of you would know who he is. Steps out on the footpath there. Picks the cap off.

Folds it into the air, you know. You ever seen this? And he begins singing the old rugged cross. And he seemed to know every word.

He was brought up somewhere. Some good old Sunday school. Then he gets out onto the middle of the street.

Takes the coat off. Says, just you listen to this for a minute or two. Then he gives the text out.

What shall it profit a man if he gain the whole world and lose his own soul? Then he begins to talk about this man's soul. It's his soul. It's his own soul.

It's a precious soul. It's more important than all the world. It's into the whole sermon.

And what a lecture he gave me. And I stood listening. Because he was quoting God's word and the folk were watching.

And he said to me, You know I could preach the boots of you or Big Paisley either. He'd have bothered preaching the boots of Big Paisley. You should see the size of the feet that are there.

You've seen this mockery, have you? Because that's what this book says. It's mockery. It's stupidity, isn't it? Now I've got to tell you something against myself.

And the inspector of the police is sitting there. And I don't know whether I'll get summonsed when this is over or not. But I'll chance it anyway.

See I'm going to Lisbon one day. And I had a big Ford. 3000cc it was.

GT, it was a real motor car. It could move. Won't do 125 at its dead ease.

And I went the little back road as you go down there to Bornhouse. And I'm not a mile down the road when a fella passed me like she'd like me. Well now that's not nice of him to do that.

So I thought I would chase him a bit. Just to see what his old motor car could do. And I chased him until he was doing over 100 according to the clock that was on mine.

And I chased him until I thought he could do no more. And then I passed him on the little narrow road at about 110 miles an hour. And kept in close up against him to give him a bit of a scare into the bargain, you know.

And then when I got past him at this speed. I thought I'll pull him up and ask him what his clock was registering. And I wagged him down and I could see him slowing and slowing behind me.

And then I went out and went back. And when I went back I've never seen a man as drunk in all my life. Oh absolutely stupid.

He was lying down in the seat now and he says to me. Boy Johnny she can go he says. I assure you that I was the more stupid of the two.

And I felt it too. And I came to the conclusion that day there and then I shall never do anything like that again. This man was totally stupid drunk driving at 100 miles an hour.

And me passing him at 110 and closing him in on the road. Ah strong drinkers Reggie. Yes you've seen some of the men that it erases.

We used to have a man in our town who on Saturday night. Break all the windows in the place until about 10 police got the hold of him. But he had half of the street broken by then.

Just went mad with booze. Is this book right? I'll tell you this. The man who's trying to stand up for strong drink or wine.

This book says whosoever is deceived thereby is not wise. The man is not wise. That's what this book says.

He's a fool. You see this master that I had in the corner of my eye. I rubbed it into him now.

And you stand up trying to make a stand for that you're not wise. That's what this book says. And the big fellas in the class laugh.

I've every right to laugh. I think you can see this. See this strong drink.

The misery it brings. And the immodality. The immorality it has saved.

And the blasphemy it has inflamed. And the stupidity it creates. Now this is something I must do.

Let's go to 2 Samuel. 2nd book of Samuel. And we're at chapter 11.

But we must make a stand here for something. This is really terrible. Just knowing where to go and find the places I think.

We're at the 2nd book of Samuel. We're at chapter 11. And we're at verse 1. And it came to pass after the year was expired.

At the time when kings go forth to battle. That David sent Joab and his servants with him and all Israel. And they destroyed the children of Ammon.

There's that crowd again. And they're fighting with Israel now. But David tarried still at Jerusalem.

And it came to pass in an eventide. That David arose from his bed. And walked upon the roof of the king's house.

And from the roof he saw a woman washing herself. And the woman was very beautiful to look upon. And David sent and inquired after the woman.

And one said. Is not this Bathsheba the daughter of Eliam. The wife of Uriah the Hittite.

And David sent messengers and took her. And she came in unto him and he lay with her. For she was purified from her uncleanness.

And she returned unto her house. And the woman conceived and sent and told David. And said I am with child.

And David sent to Joab. He was out on the front at the battle. He was the captain of the host.

And David sent to him. Send me Uriah the Hittite. And Joab sent Uriah to David.

And when Uriah was come unto him. David demanded of him. How Joab did and how the people did.

And how the war prospered. And David said to Uriah. Go down to thy house and wash thy feet.

And Uriah departed out of the king's house. And there followed him a mess of meat from the king. And Uriah slept at the door of the king's house.

With all the servants of his lord. And went not down to his house. And when they had told David.

And Uriah went not down unto his house. David said unto Uriah. Keepest thou not from thy journey? Why then didst thou not go down unto thine house? And Uriah said unto David.

The ark and Israel and Judah abide in tents. And my lord Joab and the servants of my lord. Are encamped in the open fields.

Shall I then go into mine house. To eat and to drink and to lie with my wife. As thou livest and as thy soul livest.

I will not do this thing. David said to Uriah. Tired here today also.

And tomorrow I will let thee depart. So Uriah abode in Jerusalem that day and tomorrow. And when David had called him.

He did eat and drink before him. And they made him drunk. I want you to get the whole of this.

I think you can see the adultery that took place. And the conspiracy that was in the heart of David. And yet the loyalty.

That was in the heart of Uriah. This man was so loyal to the king. And country.

And he wouldn't even go home. And yet you can see the subtlety of David here. David makes him drunk. That's a blot that's on David's character. You see David knew quite well. That if I can make him drunk. He will be incapable. Oh you know that. Sometimes the law brings a man up. For being incapable of driving the car. While he's drunk. Yes. There's an incapability about this thing. You're not capable of this. But although this fellow was drunk. And the king made him drunk. Let me tell you he didn't go to lie with his wife. Let me tell you that David had to put him in the forefront of the battle. To get rid of him. And stained his hands with this man's blood. Had to murder him. I remember going into the condemned cell. To see the boy who shot the man at the petrol pump. In Omar. I said you sent for me. This is the one to talk to you. He says no before we talk. Tell me if you can shoot this old fellow. I said don't you know. He says don't ask me where I shot him. I don't know. I just saw him opening the till and the money. And I had the gun and the shovel. I want to know can I go to heaven yet. Yes. Of course you can go to heaven. He says there are murderers in heaven. And David is one of them. And Moses is another. Moses killed the Egyptian and buried him in the sand. It's just a testimony to the fact that where sin abounded. Grace did much more abound. But I think you can see what I'm getting at. And I don't need to stretch the time out. I think now you're beginning to know something about the curse of strong drink. The misery it brings. The immorality it has served. The blasphemy it has inflamed. The stupidity it creates. The incapability it produces. Now let's get down to some fine facts now. Yes the inevitability it brings. Let's go to 1 Corinthians chapter 5 please. Now this is a very difficult passage. But I want you to watch it carefully. And I think we'll get it all right. 1 Corinthians. And we're at chapter 5. Now let's get the facts clear that Paul is writing here. And let's get the fact clear that he's writing to believers. He's writing to this church at Corinth. To the saints that were in this assembly at Corinth. Let's keep that quite clear before us. And in this 5th chapter in verse 9 he says. I wrote unto you in an epistle not to company with fornicators. And we'll go into that a little bit more next week when we come to divorce. Yet not altogether with the fornicators of this world. Or with the covetous or extortioners or with idolaters. For then must ye needs go out of the world. He's not talking to them about keeping company with sinful world.

But now I have written unto you not to keep company. If any man that is called a brother be a fornicator. Or covetous or idolater or lailer or a drunkard.

You see sometimes we might get somebody into the assembly. They would apply and we would believe they were saved. And we would be very glad to welcome them in and help them.

But then we might find out that they were boozing about. They never really left it. Oh they're called a brother alright.

But that's just all. It's only a pretense. Any man and you notice how he put it.

That is called a brother. Now he is a drunkard. And verse 11 says.

Now I have written unto you not to keep company. If any man that is called a brother be a fornicator or covetous or idolater or lailer or a drunkard or extortioner. With such and one know not to eat.

Now it was this little phrase with such and one know not to eat. That the exclusive brethren and big Jim in particular who led them. Divided families not many years ago.

And one of the good all exclusives who was a teacher among them came to see me about this. He said you know I can't eat with my son or my daughter anymore. I said on what grounds are you talking like this.

So it turns to this ground. My son is not saved. And I can't eat with him.

And I said you are trying to tell me that when Paul said with such and one know not to eat. That you think he was writing to you personally do you? I'm afraid not. I'm afraid he was writing to the assembly about the Lord's table.

All the damage that has been done. All the hellish things that have taken place in the name of Christ. How can a father treat a boy like that? I said you know if the prodigal had to come home to you he wouldn't have a chance.

This is not to a personal father about anything. This is to an assembly. And it's about the members of the assembly.

And if there's somebody found in this assembly boozing about you can be sure you'll be on the carpet before the elders and we will put you out. Would you make any mistakes about that? I shall lay my hand on you one Sunday morning and say we want to see you. And we'll have all the facts that you're boozing.

And then you'll go on to the street and there'll be no nonsense about it. Got that quite clear now? You're not sitting eating with us and boozing. And I'll tell you if they did this in some of the meetings they would rid them out of it.

It's all fellas getting drunk on Saturday night and lifting the collection in some of the places around here. It's all to tell me. Look watch the thing.

See verse 12? For what have I to do to judge them that are without? We're not judging the world. It's none to do with the world. Do not ye judge them that are within? We're talking about them within the assembly.

But them that are without God judges. Watch this bit. Therefore put away from among.

Look at the word now. Yourselves. It's not you.

It's yourselves. The minute I hit this old fella with this word yourselves. He says my God.

I have destroyed my family. God wasn't writing to him. He's writing to an assembly.

You put them away from among yourselves. Did you get that? That's the inevitability isn't it? You just get into bursty you see. You'll be put out.

Put away from among yourselves. Watch this bit. We're in 1 Corinthians chapter 6 now.

See verse 9 again. Paul's talking to them. Know ye not that the unrighteous shall not inherit the kingdom of God? Now there's no foxing about this.

If you're unrighteous and you're doing things wrong. And you're not being honest about a whole lot of things. Then I'm afraid you're not saved at all.

Doesn't make a matter whether you're a Baptist or not. You're not saved. If you can habitually be unrighteous.

You're not saved at all. He says be not deceived. See that.

Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor carpenters, nor drunkards. See that's the fellow that can continually, habitually booze and try to cover it up.

Now they're buying booze and taking it home and they try to tell me that social drinking's alright. I'll tell you this. You'll not even get into the kingdom of God.

That's the eternity it leads to. At the end of the day, God will put you out of heaven altogether and into hell for all eternity. Your bones will take you to hell.

You got this? I think we have looked at the book, haven't we? See the misery it brings. And the immorality it has served. And the blasphemy it has inflamed.

And the stupidity it creates. And the incapability it produces. And the inevitability it brings.

And the eternity it leads to. I think we have done it honestly from the book. Next week we'll do the very same with divorce.

And I think you should come and bring your Bible because there are things about divorce that I feel the world doesn't know much about, nor the church either. We'll sing a couple of verses dear. 848.

Just two verses. 848. It is the grandest thing through the ages run.

It is the grandest thing for a mortal tongue. It is the grandest thing that the world has sung. Our God is able to deliver thee.

First and second verses. 848. Thank you.

848. Thank you. Our God is able to deliver thee.

He is able to deliver thee. He is able to deliver thee. For this we offer praise unto Him.

For rest our God is able to deliver thee. Our God is able to deliver thee. He is able to deliver thee.

He is able to deliver thee. For this we offer praise unto Him. For rest our God is able to deliver thee.

Dear Lord, part us in thy fear and with thy blessing. And take us to our homes in safety. Through Jesus Christ our Lord.

Amen.

Audio: <https://sermonindex1.b-cdn.net/22/SID22673.mp3>

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