



## Supernatural Practical Christian Living

May 11, 2025          Romans 12:9-21

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(video 47:39)

Well, Romans 12. You should already be there, we just read a portion of it, and, as you know, the chapter starts out with a great command, the overarching principle of 11 chapters of orthodoxy, and now 4 chapters of orthopraxy. 11 chapters giving you the theological foundation for why it is a very simple thing for you and me to respond back in love to Almighty God. And therefore what? ***I urge you therefore, brethren, by the mercies of God,*** those mercies which you just studied for 11 chapters, ***to present your bodies a living and holy sacrifice acceptable to God, which is your spiritual service of worship.*** How? By not being conformed to this world, by being transformed by the continued renewing of your mind so that you can prove out, so that you can live out what the good and perfect will of God is. And as you've seen, as we've studied after that, verses 3 through 8, Paul then transitions to what happens when you do come to Christ. You're given that spiritual gift. And remember, 1 Corinthians 12:11, He gives a gift to each believer in Christ individually. *idios*, remember the word idiot? No one like him. Idiot, it means a positive thing. There is no other person on the planet, never before, never will be, like you. You are the gift. Your spiritual gift is you. Quit trying to put a label on it. Exercise it.

But, not but, but in addition, he transitions now into verses 9-21, 9 through the end of chapter 12. And it's sort of a grocery list. It's sort of a laundry list. It's actually 25 separate exhortations. And it's really important that he does this because, and I've titled this sermon, the *Supernatural Practical Christian Living*. Supernatural Practical Christian Living, the two are not opposites. Supernatural in the fact that you can't do it unless you've been born again.



You can't do it unless the Spirit of God is resident within you. It's a supernatural thing. It starts inside, but it is very practical. It applies to every attitude, every action, every spoken word, every situation, every venue, every relationship in life. And he gives us these 25 exhortations. I love what Teddy Roosevelt said one time. He said, *The things that will destroy America are prosperity at any price, peace at any price, safety first instead of duty first, and the love of soft living and a get rich theory of life.* That is so unbelievably very, very true.

So what? Personal discipline is what he's talking about. And the Christian life is a life that is accountable. The Christian, one of the things that I never got to in talking about the resurrection of the Lord Jesus Christ, some of you said, "Oh, you didn't give us those last two points." I'll tell you what the last two points were from the sermon last week. One, the resurrection of Jesus Christ **guarantees eternal bliss in heaven for the believer.** What's He say? He says, ***Let not your heart be troubled; believe in God, believe also in Me. In my Father's house there are many dwelling places; if it were not so, I would have told you. I go to prepare a place for you.*** That couldn't happen without the resurrection.

But the one I also didn't share, it's the one that is tied into what we're doing this morning. The resurrection of Jesus Christ also **guarantees a day of future judgment.** There will be a day of future judgment. Jesus says (John 12:47), ***...I did not come to judge the world...***, not the first time, but He also says all authority over all the nations is given to me. And He is coming back to judge the world a second time. For the believer, as we're going to see, it's eternal rewards. For the believer, it's going to be how accountable were you to live out the mandates in part of Romans 12:9-21. For the non-believer, it's what did you do with the offer of eternal life in Christ? One, it's going to be a resurrection to eternal damnation. To another group, it's going to be a resurrection to eternal life.



But don't think this: Because you are a believer in Jesus Christ, that somehow you are not going to give an account for your life. We talked about that in great detail when we did a study on eternal rewards and maybe we'll renew our study on eternal rewards sometimes because our church has morphed so much over the years and maybe a lot of you are not just dialed in to how critical that is. But the Christian life is very and very much indeed a way of life. As a matter of fact, in Acts chapter 9, it says Paul got letters to go out and persecute the church, or it didn't say the church, that group which is known as The Way. D. Martin Lloyd-Jones says the church was originally called, the ecclesia, the called out ones, we're not talking about an organization, was originally called 'The Way' because it was not just a way they believed; it was a way they lived and the way they died. There is an accountability in the Christian life. And so the basic characteristics of the Christian life are set forth here in this section.

Now as we read through them already and as we'll work through verses 9-21 in the weeks to come, I don't think it's going to be like the last four or five weeks. Even me as the preaching elder, I was greatly impacted by some of the profound truths that we unpacked around the resurrection of Christ and His bodily, fleshly, uniting to His spirit and some of that stuff was really very profound theological stuff. I don't think you're going to see much of that in this passage. I don't think you're going to basically be reminded of a lot of things that you've heard, if you've hung around at church very long, all your life. Some of the things are going to encourage you. You're going to sit there and say, you know, I see that in my life or I see that developing in my life or I know where I once was and I know where I am today in Christ and I can see where God has been developing in that in my life, and you'll be commended. I hope you'll be encouraged. Others that we'll cover, you might say, "Oh boy, I'm weak in that area", or "I got a real problem here." And there may be a real sense of godly conviction. I just want



to underscore the fact that it isn't like, well, you're saved, now go do what you want to do. Quite the opposite.

This passage of Scripture from verses 9-21 has been referred to as 'Paul's book of Proverbs'. It's actually been referred to at times as a New Testament law, if you will. These are imperatives. These are commands in the Scripture. You say, wait a minute, John, that's legalism. We're free in Christ. That's right. But what Christians fail to realize is that we were in bondage to sin. We were enslaved to sin. All we wanted to do was fulfill the desires of our fallen depravity. Then we come to know Christ. We're possessed with the Spirit of God. We are free in Christ. But guess what? It's not a license. We're free, and enabled by the Spirit of God, to obey the word of God. The freedom you have is the ability now, because Christ lives in you. You're renewed in Christ. You have the ability, and get this, the desire to want to do all the things that are set forth here. So it isn't like, well, you're commanded to do it and in the flesh you force yourself to do all these things so that you can be in a right relationship with God. No, you're indwelt with the Spirit of God, and you now have a desire to want to do these things. So the question is, as we go through this the next several weeks, it's sort of a litmus test. It's where you are in terms of your spiritual life, but it's also a test. You know, if you look at these and you go, well, I don't have much of a desire to do that. I don't really see any of that in my life. You may want to question whether or not you're genuinely in the faith. He wasn't a believer far from it, but Aldous Huxley, an English novelist, made an interesting statement one time. He said: *It doesn't take much of a man to be a Christian, but it does take all of him.* And I still love the line by Henry Drummond. Henry Drummond was an Englishman, a contemporary of D.L. Moody, and an Englishman, and he was speaking to a group of wealthy men at a swank London club one time, people who understood entrance fees and annual dues and things like that. And he made a fabulous comment. He says, *Gentlemen, the entrance fee*



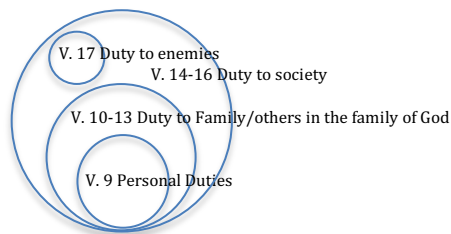
into the kingdom of God is zero. It costs you absolutely nothing. He says, *but the annual dues cost you everything.* And that's so true. And that is lost, I think, on the church, a great amount of the church, in our day and age. We have a license and a liberty and a laxness, and we don't realize it. We are called to a particular way of life.

So Paul sets out these 25 exhortations, if you will, 25 principles, if you will, 25 characteristics of a supernatural, practical Christian living. 2 Timothy 3:16-17 says what? ***All scripture is what? Is inspired by God and is profitable for what? For doctrine, for reproof, for correction, for training in righteousness that the man or woman of God may be mature, thoroughly equipped for every good work.*** This is a section of those scriptures. All scripture inspired for what? Teaching or doctrine, telling us what is right; for reproof, telling us what is not right; for correction, telling us how to get right; for training in righteousness, telling us how to stay right. This is a powerful passage of scripture that does that. The Christian life is not mystical. It's not some mystical thing mentality that floats out there. It is very, very practical. It's how you act, how you think, how you talk, how you walk, how you deal with every situation.

Some people think that the guts of Romans is over once you finish chapter 11 and you get to this. I'm going to submit to you that everything we've read and studied in Romans 1 through 11 was to get you to this point. The whole purpose of knowing principles from the word of God is to apply them to your life. The whole principle of, actually the reason, why you were born again was to glorify God in the way you live your life. You come to know Christ, you get a gift, you start using your gift, and then you deal with these principles. People say all the time, what is God's will for my life? I'm going to tell you exactly what God's will for your life is. Verse 9, ***Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another...*** and on and on and on and on. That is God's will for your life. And

so there's a lot, there's various ways, several commentators have different ways of sort of outlining this section. They think that Paul just sort of shotgun this stuff out there. He didn't. He had a very logical mind.

And let me tell you how verses 9-21 are outlined and give you these pegs to hang a few things on before we get into it.



1. First of all, in verse 9, he gives us personal duties. He basically deals with our attitudes, personal duties, and I like to see it as a series of concentric circles. You got personal duties, verse 9, in the center.
2. Then you got another circle that sort of encompasses that circle, and that would be family duties, duties to others within the family of God. That'd be verses 10 through 13.
3. Then those two circles are encompassed with yet a third circle as he gets a little bit wider, and these are duties to all people in society in general, if you will, verses 14 through 16.
  - a. And then he gets even to a wider circle than that, or it could actually be a subset of the bigger circle, but it doesn't matter. It's duties to personal enemies, duties to personal enemies. And by the way, we're going to get there; turn the other cheek and some of those principles, and if your enemy's hungry, feed him, and what does that say about borders? Personal duties, not national



duties, not corporate duties. This is personal, relational duties as a believer in Christ to others. This is one-on-one stuff, and we'll get there.

D. Martin Lloyd-Jones outlined it this way in

- ❖ verses 9-11, you have our general attitudes overall,
- ❖ verses 12 through 13, you have the reaction to varying circumstances,
- ❖ verses 14 to 16, you have a reaction to other people, and
- ❖ verses 17 to 21, you have a reaction to wrong or evil.

Whether you want to do expanding circles, whether you want to do D. Martin Lloyd-Jones, it doesn't matter. The same concept is the same. Every time Paul gives some characteristics, like these first ones we're going to look at this morning, personal duties, but even when he goes to our duties towards those in the family of God, when he expands the circle, he still points it back to our heart. And then when he goes to duties to others in society and outside the family of God, he still brings it back to where is your heart in all this? And even when it comes to how we respond and treat our enemies, avowed personal enemies, he always brings it back to our own personal heart as he ever expands that circle.

Okay, let's start off. Verse 9, some of this will go quicker than others, but just like he did with verses 1-2 of the chapter, where he set the overall theme for everything that's going to come in the rest of the book, he's now, in verse 9, giving us three exhortations, which are our attitudes, attitudes. And they set the tone for everything that follows in this chapter.

What is the first of that basic attitude? He said, ***Let love be without hypocrisy.*** Let love be without hypocrisy. You know, the greatest thing in the Christian life, you hear it over and over and over again, is what, it's love. Now, don't confuse love with lust, and we all know that we're



not to confuse love with what the syrupy sentimentality that the world calls love. What is love? The agape love that he's referring to here, by the way, it was thought of as weakness in Greek culture. They talked about eros and fleshly exotic love, and they talked about phileo-brotherly love, but they thought agape love was weakness. The Greeks had really nothing to do with it. It's Christianity that took that form of love and elevated it to the highest form of love. Well, what is agape love? First of all, it's not a feeling or emotion, although ultimately feelings and emotions may come with it. It's a function of the will. It's a decision that you make when you say to yourself, I am going to seek the best for the object of my love. And the best is determined by the word of God. What is best in accordance with the word of God for the individual who is the object of my love? That's why, by the way, after talking in 1 Corinthians 12 about spiritual gifts and spiritual giftedness, Paul goes on and says, and that's all good, and you ought to be exercising those gifts. But at the end of 1 Corinthians 12, he says, but you know what? I show you even a more excellent way. And then he goes into 1 Corinthians 13 where he says, love is patient, love is kind, love does not seek its own. And so he does the great love chapter. So we hear about this all the time, that love is critical. And just so you know that it's not an aberration, just look over in Romans 13 real quick. Look at verse 8. ***Owe nothing to anyone except, what? to love one another; for he who loves his neighbor has fulfilled the law.*** Look at verse 10. ***Love does no wrong to a neighbor; love, therefore is the fulfillment of the law.*** What did Jesus say? In Matthew 22:37-39, ***YOU SHALL LOVE THE LORD YOUR GOD WITH, what? ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. This is the great and foremost commandment.*** And He said, ***The second one is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'*** And then what's He say? ***On those two commandments depend all of the law and the Prophets.*** It's all summarized in it. It was always an issue of love in terms of seeking the best for the object of your love, always being other focused. That's



why in counseling people on marriage, one of the first principles I try to get out and dissuade in a young couple's mind is quit thinking that marriage is a 50-50 partnership. Wrong, bad thinking. Marriage is 100% nothing. You need to be looking to give 100% to your partner and expect nothing. That is a key basic principle of the Christian life. Paul talking about the fruits of the Spirit in Galatians 5, what did he say? I said fruits. The fruit of the Spirit in the Christian life. The fruit of the Spirit, what's the very first one, is love. Everything else flows from it. Love, joy, peace, long-suffering, gentleness, and so forth. Okay, love then is where everything begins. Talk about the Ten Commandments in the Upper Room, John 13, the night before his crucifixion. Jesus says, hey, a new commandment I give you. He washes all their feet. He says, a new commandment I give you, that you love one another, as I have loved you, you love one another. Now, I understand, and you understand, He's talking about that sacrificial love, dying to self to meet their need, their greatest need, et cetera, therefore lays out the perfect spiritual principle of agape love. But there's something else He did. What did He do? He washed their feet. He saw an immediate physical need, and He Humbled Himself and met it. That is a teachable moment. And that, by the way, did it in the midst and at the commencement of His greatest passion, struggle, and suffering of all time. It is the perfect example of what agape love to you and I is to look like.

Now, he says, though, this love, always seeking the best of the object of your love, is to be without hypocrisy. Without hypocrisy. What's he talking about there? Well, basically, let me just cover a few more. 1 Peter 1:22 says the same thing. Peter says, ***Seeing ye have purified your souls in obeying the truth through the Spirit*** of God. In other words, now that you're redeemed, now that you know Christ as your Lord and Savior, what does he say? With a ***sincere love of the brethren, love one another with a pure heart*** or with a fervent heart. The word fervent there, *ektenōs* (G1619), fervently, to stretch a muscle to its absolute limit.



This concept of you and I seeking the best of the object of our love literally is a striving, is an exercise, is a pushing yourself to the max. 1 Peter 4:8, he repeats it again. He says, **And above all things have fervent charity** (*agapē*, G26) **among yourselves**, a pushing yourself, a stretching yourself to the max, a fervent kind of love. He says, why? **Because love covers a multitude of sins**. We don't want to get too far afield on that, but that love covers a multitude of sins. You know what? I've said it long ago. It wasn't original with me, and it's so true. We have such people that have such thin skin and hard hearts, and we as Christians need to be characterized as a people who have thick skin and a tender heart. Love covers a multitude of sins. In many ways, the word means that just every little offense and slight and irritating thing that's said or done to you, just cut some people some slack and give them a break. And if it's something that needs to be confronted, love covers a multitude of sins. Go to them first in private in order to protect their reputation. But there, in any event, I didn't want to get too far afield on that. But have you ever, here's one for you. And he says, love should be without hypocrisy. When I was a new Christian, I heard this phrase, sad to say from a few family members who were mentoring me at the time, "Well, we love John Roots in the Lord." Have you ever heard that phrase? We love so and so "in the Lord". Anybody heard that phrase? The older saints are raising their hands. Maybe we've eradicated it in Christendom, but I doubt it. What does he mean? You know what they meant by that? I can't stand the individual, but God says I'm supposed to be nice to him. And it's almost like you have a pipe running at him. You can squirt some niceness on him and say, this is not of me, it's of God, and I've got to do it. So here, I'll be nice to you. No, that is not Christian love. Quite frankly, that is Christian hypocrisy. That is sin. That is exactly. Love one another, Christ says, as I have loved you. Frankly, there's nothing more vulgar in the world than hypocrisy disguised as love. The greatest sinner who ever lived was the greatest sinner because it was the ultimate in hypocrisy. Jesus says to



Judas, are you betraying the Son of God with actually a betrothal kiss, with an affectionate, loving, multiple kisses? Even the Lord Jesus Christ was stunned by Judas's blatant hypocrisy. John Murray said this, *If love is the sum of virtue and hypocrisy is the epitome of vice, what a contradiction to bring the two together.* 1 John 3:14, ***We know we have passed from death to life...*** In other words, we know that I'm out of the kingdom of darkness and I'm truly in the kingdom of heaven. I know I genuinely have come to know Christ as my personal Lord and Savior. ***We know we have passed from death to life***, if what? ***because we love for the brethren.*** Not that I'm so wonderful. This is the grace of God, not me. But I remember like it was yesterday. I've always been a baseball fanatic. And I remember like it was yesterday. I was a very new believer in Christ. And this well-known baseball player at the time was given an award. I don't know if it was Rookie of the Year or what it was. And I read later, in *Moody Monthly Magazine*, his testimony for Christ. He was a born-again believer. And I remember, I hadn't been a believer six months. I remember the joy that filled my heart. I was so happy for that guy. And I felt like, hey, one of us got this award. Now, it was, and sad to say, I wish I still had that exuberant joy of those early days of walking with the Lord. We need to instill more of that in our hearts and souls again. But I remember it like it was yesterday. And I've always thought to myself, actually, what that was was a little confirmatory aspect of God's loving grace. Let me know now in reflection as I look back on it, I truly came to know Christ. Because I really was genuinely happy for that individual. The test of genuine love, 1 John 3:18. ***Little children, let us not love in***, here we go, ***in word, in tongue, but in*** what? ***deed and truth.***

Okay, key point. If you dialed out, here's where you dial in. The **first** Christian duty, the supreme Christian duty (and by the way, there's 25 of these, and I'm not gonna spend this much time on all of them, so relax. But the first couple are critical) **is to live a life of unhyprocritical, honest, legitimate, genuine, truthful love, which manifests itself in sacrificial**



**service to those who have needs.** Now, Luke 10, the disciples come to Jesus. Okay, but Lord, who is my neighbor? Who are you to do this type of love towards? And of course, He goes on and gives the parable of the Good Samaritan. What's the point? Anyone and everyone that the Lord brings across your path in or outside the family of God, that you have it in your power to meet a physical or spiritual need that's right, that's appropriate, that's balanced, that honors God, and so forth. Anyone and everyone who comes across your path, that is who you're to direct this towards. One commentator actually said he'll never forget the story of a woman who started coming to their church and ultimately came to know Christ and gave her testimony one evening. And she said, here's how I came to know my Messiah. She had a Jewish background. She said she was going to a synagogue down the street from their church and she wanted to get some marital counseling. And they refused to do it because she had not paid her dues. She was so incensed and upset and heartbroken, she just started walking down the street. And the first "religious place" she came into happened to be this man's church. And she walked in and she sat there and she started, and she ultimately came to Christ. Well, she's given her testimony. And the man interviewing her said, well, what was it that I preached on that night when you were that day or whatever when she was? She says, oh, I don't even remember what you used to talk about. She said, you really were irrelevant. I could not get over how loving and kind all the people were. And that's what kept bringing me back. And ultimately, I came to know my Messiah. You know, we lose sight of this. We think that what happens around here is sort of normal. And then you realize outside these walls, there's a whole world out there that is looking for love in all the wrong places, if you will. There's a lonely, sad, empty-hearted world out there. And we're sitting here with the answer, which is another reason why your discipleship thing is so critical, Bob, in terms of making disciples and fulfilling our mission. But you have no idea, and I just want to encourage you as a church,



you have no idea how many times I have stood here or stood out in the foyer or off to the side or out in the parking lot and talked to people who I had not met before or didn't know very well who've been coming to Reformed Living Bible Church. And you know, it was the preaching, right? No, I mean, sometimes they say that, but they're very quick to add. They say, I think they say it to be kind to me. No, I cannot believe how friendly your church is. And I really want to encourage you. They will know we're Christians by our love. And again, what is that? A conscious decision to do the best for the object of your love. If it's a stranger or someone you don't know who walks in the doors, what is their need of the moment? Not to feel like a fifth wheel, not to feel lonely, not to feel out of sorts, not to feel unwelcome, not to feel unwanted. Try to get plugged in. By the way, over here, I'm looking to this side of the church because primarily most of our youth, for some reason, they sit to the right. Maybe that's a political thing, I don't know. In any event, you've done an unbelievably fabulous job in reaching out on your middle school and high school and college campuses and showing the love of Christ and bringing people or at least having a great witness for Christ by your friendliness, by your kindness. It is a powerful, powerful testimony.

So in any event, he says, let love be without hypocrisy. And then quickly he turns around. If you genuinely, genuinely love Christ, the **next [second]** thing is absolutely critical. **Abhor**, hate, **what is evil**. You say, well, how do I know what is evil? Anything and everything that violates the word of God is evil. Anything and everything that is of sin is evil. Psalm 97:10, you that love Jehovah hate evil. Starting out with the evil in our own heart, I might add. Psalm 101 is a psalm of David. And I'm gonna take the time to read it. Listen as I read or follow along as I read Psalm 101. David says this, ***I will sing of loving kindness and justice, To Thee, oh LORD, I will sing praises. I will give heed to the blameless way. When wilt Thou come to me? I will walk within my house in the integrity of my heart. I will set no worthless thing***



(some of your translations say evil thing) ***before my eyes. I hate the work of those who fall away; It shall not fasten its grip on me. A perverse heart shall depart from me; I will know no evil. Whoever secretly slanders his neighbor, him I will destroy; No one who has a haughty look and an arrogant heart will I endure. My eyes shall be upon the faithful of the land that they may dwell with me; He who walks in a blameless way is the one who will minister to me. He who practices deceit shall not dwell within my house. He who speaks falsehood shall not maintain his position before me. Every morning I will destroy all the wicked of the land, so as to cut off from the city of the LORD all those who do iniquity.***

You read that and you go, wow, David's a little bit exercised, isn't he? He's a little over the top on this, isn't he? This is sort of an imprecatory psalm where he's got judgment on the evil and the wicked, isn't he? Let me tell you something. Do you remember what the Lord Jesus Christ said in Matthew 18? *If your right eye offends you, pluck it out. If your right hand offends you, cut it off.* He isn't talking about masochism. He's speaking in hyperbole. David is speaking in hyperbole. And what's he saying? Lord, because I love you above all else and because you've done this work in my heart, I will deal drastically with my sin.

I remember as a new believer some of the first Proverbs I learned. Proverbs 8:13, ***The fear of the Lord is to hate evil.*** Proverbs 9:10, ***The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.*** You moms, Mother's Day, you dads, Father's Day, your primary stewardship responsibility before Almighty God is to rear your children in the fear and admonition of the Lord. And a major, major part, in addition to loving Christ as Lord and Savior, is understanding their sinfulness and training them to know what is right, and know what is wrong, and how they are to respond to evil. We've got kids that claim the name of Christ going off to college campuses, don't know Job from job, don't know how to defend their faith, and don't know how to stand and resist or flee wickedness, but



prefer to engage it and get swallowed up by it. Jude 23, by the way, is that little book written right before the book of Revelation by our Lord's brother, Jude. In Jude 21, he says this, **keep yourselves in the love of God**, (We're gonna talk about what that means) **waiting anxiously for the mercy of our Lord Jesus Christ to eternal life**. Now it comes to evangelism, witnessing, saving people, sharing Christ with people, what's he saying? **And have mercy on some who are doubting**; verse 23, Jude 23, **save others, snatching them out of the fire; and on some have mercy**, get this, **with fear, hating even the garment**, the *chitōn* (G5509), the garment, **polluted by the flesh**. That word there, garment, is the word for the undergarment, underwear, if you will, the undertunic, the thing that was closest to the flesh. What's he saying is this, when you, Bob Merwin, go to disciple people, when you, Bob Winkler, reach out in evangelism, when you, John Politan, go to share your faith with someone, you be very, very sure you're doing it in a proper attitude, with a proper mindset, with a proper heart attitude, and you don't, look, we hate the sin, we love the sinner, and while you may have to be around certain things to get the message out, while we are in the world, we are never to be of the world. What I'm, specifically in the back of my mind, I have a guy I knew 30 years ago who claimed to be born again, and he wanted to have a witness for Christ, and he started going to various nightclubs and bars, and where so-called dancing took place, and I talked to him, I said, "Look, this is a bad testimony for Christ, what are you doing?" He says, "Hey, I'm just being like Paul, you gotta be all things to all people, and I just wanna reach them with..." And I kept saying, "Hey, buddy, sitting at a table, people drinking cocktails and booze, and scantily clad women walking around is not the way to be evangelizing." And Jude 23 hits that very point, you have a healthy fear that you yourself do not get wrapped up and polluted in the evil of this world, even in wanting to have a witness for Christ, and sad to say, it is exactly



what happened to that man. He had a major, major series of moral failures. You and I need to have a healthy respect for evil, for wickedness, and we need to fear it in the right way.

There's a **third** thing that's said here. He says, ***Let love be without hypocrisy, abhor evil and cling to what is good.*** In closing, I wanna set us up for next week. I want you to turn to Isaiah 1. We could go to Proverbs 6:16, and Proverbs 6:16 says, *there are six things which the LORD hates, yea, seven, that are an abomination to him, a lying tongue, feet that run quickly to evil, murder,* and so on and so forth. But Isaiah 1 points out something else that the Lord hates intensely. What's that? Isaiah 1:12. ***When you come to appear before Me,*** this is God speaking, ***who requires of you this trampling of my courts?*** In other words, what type of an attitude and conduct do you dare come to me with? I didn't command you to do this. ***Bring your worthless offerings no longer, incense,*** this is God speaking, ***is an abomination to Me. New moon and Sabbath, the calling of assemblies-- I cannot endure iniquity and the solemn assembly.*** You know what he's saying? Don't come to me feigning real worship when your heart's wrong and you're hiding sin in your heart. The issue is your heart, not whether or not you slayed the cow right and you want to worship Me right? You worship the God in spirit and in truth. Don't be hypocritical, what's the point? Verse 15, ***So when you spread out your hands in prayer, I will hide my eyes from you. Yes, even though you multiply prayers, I'll not listen. Your hands are covered in blood. Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good;*** and then he goes on. What's he talking about there? One of the biggest hypocrisies and anathemas in the nostrils of Almighty God is false religion, false worship.

And I have decided that now is the time next week, Lord willing, to share with you some horrific biblical heresy of false worship that has been paraded across your television and computer screens all this past week. In the name of God, in the name of Christ, multiple



millions are led astray and away from the true teachings of the word of God. To the extent you rely on an organization, good works, prayers to Mary, to save your soul, you denigrate the cross of Jesus Christ. You water down, you obliterate the gospel. And no amount of, well, he's an American, no amount of holy water, no amount of smooth language can disguise that heresy. We love sinners. Paul says, *I'm the chief*, and I am too, but we hate sin. We gather on the Lord's day to study and to learn and to preach the truth. Coming out of a system that had me bound in legalism and on my way to hell for the first 26 years of my life, I feel like I am in a very unique position to bring God's word to bear to what you have been witnessing on your television monitors this past week. There is nothing good, from a godly perspective, in any of that. And that's why all of those people need our prayers and they need a positive witness. You may say you're preaching hate, no I'm not. The kindest thing that was ever done to me was someone came and lovingly pointed out my theological error, pointed out that I was on my way to an eternity in hell because I didn't understand the gospel. I had it in my head but never in my heart and I had been playing at a religious system, very sincere. Took it very sincerely, very intently. I was an altar boy when the mass was in Latin, memorized it cold. If you gave me a test on the Baltimore Catechism, 188 questions, every one letter perfect. And I was on my way to an eternity in hell based on the gospel of Jesus Christ. The most loving thing you can ever do is to kindly, but boldly, tell people the truth. Next week, I don't know how the Lord's gonna have me handle it, but next week we're gonna walk through a few things. Starting with Matthew and the Lord turning to Peter. *Who do men say that I am? Well, some say you're the great prophet, some say you're Elijah, some say you're John the Baptist risen from the dead. And he said, well, Peter, who do you say that I am? He says, thou art the Christ, the son of the living God and there's salvation in no other.* And what's he do? He turns to him and he says, *I declare to you, thou art Petros, Peter. And upon that Petro, I will build my church.*



Nowhere in that passage of scripture. Is there the succession of Peter? Nowhere in that passage of scripture is there popery. Nowhere in that passage of scripture is there a confessional. But wait a minute, I'm gonna give you the keys to the kingdom of heaven. Whatever you bind on earth, it'll be bound in heaven. Whatever you loose on earth, it'll be loose in heaven. That's the confessional right wrong, no. That is misunderstanding the word of God. That is a bad hermeneutic. That is man-made religion. Some of you won't be here next week because I've just offended you. But I want you to know, my offense is in love. I've been there, I know what I'm talking about and I believe fervently in my heart. I shed, as I do now, real tears this week watching what was going on.

Let's pray. Father, I just thank You for the patience of these dear souls. I pray that You will give all of us thick skin and tender hearts. Pray that we will learn more and more what it's like to really love people, that there can be no love of anyone that is not based upon truth. Father, enable all of us to not only speak truth, but to live lives of truth for Your glory. For we ask it again, Father, in the matchless name of Jesus the Christ, and again, all God's redeemed people said, amen.