

Dividing Brothers Hinders Personal Revival

by Alan Martin

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Transcript

I want to just share with you from the scriptures how I believe the Lord Jesus opened to me the scriptures because God will not hear us if we come in with unclean hands and impure hearts. They're smarter in the medical field. They do not rush in in a panic.

When it's serious, they make sure every germ in the room is gone. They make every effort. God didn't even send Isaiah out.

He didn't even ask who will go until he had touched Isaiah's lips with the coal on the altar. Then he asked. I'm sure Isaiah would have volunteered before that.

But when God sent the Savior to the world, he sent a man without sin who knew no sin. And the reason he was able to do that is he never sinned. He was pure and completely broken and submitted.

And there is an area where I saw in my life, and I see it in the lives of very serious brothers like you and I, that are much of our seeking and crying out these judgments and fights. So by the Lord's grace, I just want to take you through what I believe how he opened up the scriptures to me, granting me repentance from this. Turn with me to Romans chapter 14.

Just going to take us through it just like he did with me. Romans chapter 14, verse one. The one being weak in faith received, but not unto doubtful disputations.

This word, this disputation, what it means is to separate thoroughly. You know, when you make an incision, you're cutting something open. When you make a decision inside, you're still cutting two things and putting apart.

And this same word, *diacrino*, is found in Acts chapter 15. If you want to go there, Acts chapter 15, verse nine, where Peter is relating about when the Gentiles received the Holy Spirit. And he said, God, who knows hearts, bore witness to them by giving them the Holy Spirit in the very same way he gave to us, but he put no difference between us and them.

That's the same word. These doubtful disputations happen when we put a difference between a devout brother and God is putting no difference there. We create a situation.

And what it leads to is it goes on to say there in Romans, you know, one eats, one does not eat. Well, the one eating is in danger of despising. All it really means is make light of, make light of the one who doesn't eat.

And the one who doesn't eat, he's in danger of judging, making a separation, making a difference between the one that does, that is eating these things. And it says, but I want to read the verse, the one eating, the one not eating, let not despise. And the one not eating, the one eating, let him not judge for God has already received them.

You know, when I saw the Lord showed me, Lord immediately took me to the parable of the prodigal son, but it's not about the prodigal son. The parable was supposed to be about the elder brother after the father was already hugging and kissing the son. The older brother is outside asking questions.

He's still got questions about who this person is. What did he do to your name? What has he been doing to your kingdom? Who was he with? How can you be in there celebrating? And it's the imperfect tense in the Greek. He's continually outside asking questions when the father has already.

And if we have that kind of attitude in our heart, we can cry out from now to forever and we will not be hurt. None of us in verse seven of this chapter, it says, none of us lives to himself alone. None of us dies to himself alone.

Whether we live, we live with the Lord. Whether we die, we die to the Lord. So whether we live or die, we are the Lord.

For this reason, Christ died. It was made Lord of both the dead and the living. So then you, why do you discriminate between your brother? Why do you put a difference between you and your brother? Or why do you, why do you make light of your brother? For we shall all stand before the judgment seat of Christ.

It's written, as I live, says the Lord, to me, every knee shall bow and every tongue shall confess to God. So then each of us, we will give an account of ourselves to God. Okay, stop.

Therefore, no longer, never again put a difference between you and your brother. There is a difference between our brothers and the world. We know that we have passed from death to life because we love the brothers, but in the family and among the brothers, we should not be putting a difference where God, our Father, has not.

And it says, therefore, no longer, never again. He that has suffered in his flesh has ceased from sin, and it's time we arm ourselves with this attitude. I will not put a difference between my brother whom my Lord has received.

Because what that does is that puts a stumbling block in front of them. It's just what that does. You know what this looks like? What does this look like? How do you recognize whether this is happening? Turn with me to third John.

This is where the Lord took me next. I want to say where I believe the Lord took me next. That word is so thrown around nowadays.

Third John. Remember him? There's a name in first John. He's famous for all the wrong reasons.

His name is Diotrephes. Verse nine. I wrote to the church, but the one loving the preeminence, Diotrephes.

How do you know he's loving preeminence? Because John says he does not receive us, and he doesn't receive the brothers. And those who, those in the church who want to receive the brothers, he hinders them. Now, what's he doing to hinder these brothers? Well, the key is in receives.

Receives here is the Greek word epidekamai. It means he's not fully welcoming. And the key is epi.

Are we that way? He's a sweet brother, but yeah, they've got a neat church over there. But oh yeah, he's a believer, sincere. But so it says, John says, verse 10.

So on account of this, if I come, I will call to mind the works which he does. Now, what are the works which he does? Do you see it there? What works does he do? He's slandering us with evil words. The word here for evil, ponerous.

It's a word that talks about the effect. The effect of his words have an evil effect. You know what evil words really are? They're any words that are unwholesome.

Brothers and sisters, let no unwholesome talk proceed forward out of your mouth, but only what is good for the edification of the hearer and ministers grace. I'm not really interested in the detail of the word. I want to know in effect, what effect is the word having on the hearer? And you know what the word is used for slandering? It's the Greek word, flouro.

And it means to bubble up or to boil over. And let me show you a place where it's used in the New Testament. Turn to first Timothy chapter five.

First Timothy chapter five. This is used of women, young widows actually. First Timothy chapter five, verse 13.

But hold on ladies, you're going to get you some big relief here. This idea that gossip has to do with women is about to be shot down. Here it says that these young widows, he refused to put them on the list there in verse 11.

He says, because you know, when they grow wanted against Christ, they desire to marry and they incurred judgment because they broke in their first pledge. And then he says, verse 13, and besides, they learned to be idle, wondering about from house to house, and not only idle, but also gossips. That's the

word here.

Gossips, busybody saying things they ought not. Now, what do you think a young widow who's going from this house to this house, to this house, and this house and bubbling over with information is saying that she ought not. How about just comparing this house to this house? Well, they do it this way.

Well, they do it this way. Well, they do it this way. Those who compare themselves among themselves are not.

And this is what Deuteronomy is doing. He's just not fully receiving the brothers. But, and here's this, there's something a little bit more about evil speaking than just content.

It's not just the details of what a person is saying. It's the direction they're speaking from. Look with me in James chapter four.

This is something that I wish I would have had a godly brother come alongside and slap me upside the head and show me this, but let a righteous man smite me. You know, there's a, there's a speaking that says a piercing of a sword, isn't there? And I, it's going to take the rest of my life for the reputation of my repentance to outpace the damage my own tongue has done. I'm being honest here.

Here in James chapter four, you see it, verse 11. What, what's the direction that is wrong regardless of the, of the factual accuracy of the detail? What direction is it? It's against. Do not speak against.

You know, the same word kata, the light thing, it means kata, the let go to speak against. In first Peter chapter two, it's called evil speaking. That's how it's translated.

And it says, put away all evil speaking and malice and slander and envy and clamor of every kind. And then crave the pure spiritual milk of the word because you mix the pure spiritual milk of the word with this kind of evil speaking against another. And here, here's, here's the thing too about this word, another brother, there's two words for other in the Greek.

There's a loss, another of the same kind and Etteros, another of a different kind here. It's another brother. What kind do you think it is? What word do you think is all loss or Etteros here? What do you think? It's all do not speak against another brother of the same kind.

Cause he said, if you speak against your brother, you were speaking against the law and judging the law. And if you judge the law, you're not a doer of a law. You are a critic.

Hey, that's the idea. You're a critic of the law. You're a judge of the law.

And there's only one law giver who is able both to save and destroy, but who, who are you to criticize or judge or evaluate or discriminate against your brother? Who are you? What would cause a person to be able to think he has the ability to do this, to put a difference where God places no difference? What would cause, what would cause a person to be able to think to do this? Wouldn't it be that he thought he had the ability to do so? Where does that come from? Look with me in first Corinthians chapter eight and see Paul warned this. Where does this come from? This tendency that we fall too easily in first Corinthians chapter eight. Now Paul says, now concerning things offered idols, we, we know that we all have knowledge, but what does knowledge do y'all? It puffs up, but love edifies.

And if anyone thinks he sees his idol to perceive, he does not get agnostic. He does not. He does not know by experience.

If anyone thinks I can see clearly, he does not yet experience. We know as he ought, you know, both of these words, I know and know, or in first Corinthians 13, verse two, if I have the gift of prophecy and I can perceive, I know all mysteries and I have all knowledge, but I have not love. I am nothing.

You want an example of someone who has, who could perceive all mysteries and have all knowledge, but did not have love. His name was Solomon. The, the, the perception and the knowledge he had really came into great use when he built temples to Molech and Chemosh and Ashtoreth without love.

Because his, his, his wives turned his heart away from the Lord and his heart was not fully devoted under God as it was before, but he still had his perception and his knowledge well intact. It's not surprising. Didn't Jesus say, well, before I go there, but it says, knowledge puffs up, love edifies.

It's, it's, if you think you see, and you think, you know, you do not know as you ought, but it says, but if anyone loves God, this one has been known of him. So what does it take to be known of God, to be loving? Now think about this. If you don't have love, but you have ability, perception and knowledge, you can build big churches.

What do you think these guys are building them with? They know how it works. They've got perception and that the human personality, they've got knowledge of what people want. You know what they're missing? Love.

And that's why the Lord can say, I didn't know. It's easy to talk about them. Let's talk about it.

The church of Ephesus. You know, you can test false apostles. You're enduring hardship for my name.

You're doing more now than you were at first. But I have this against you. You had left.

It's not lost. You had left your first love and knowledge without love is dangerous. You can know about revival, but if you're praying outside of the baptism of the love of Christ, watch out what you might be able to do with that in a group of people.

It's a dangerous thing. Look in Colossians. You know, where does it, Colossians chapter two, you're turning there.

Knowledge puffs up. What part of us does knowledge puff up? Where does it puff up? We need to understand this. Colossians chapter two.

Colossians chapter two, verse 16. Now let's look at verse 18. Let no one rule against you desiring to do so in false humility in the worship of angels.

Intruding into things, which what? Isn't that interesting? What's the intruding into things he has not seen? Vainly being puffed up. Where? Where is he puffed up? In his carnal mind. What do you think the carnal mind is puffed up with? Knowledge.

It's interesting. It's knowledge that he has not seen. How can that be? How can you, how can you have knowledge that you have not seen? Here's a way.

Jesus says the son does nothing but what he sees the father. If you're only doing what your carnal insight has given you the ability to see without the spirit of God, it will puff you up. And what it leads to is that what it warns about in verse 18, let no one rule against you.

You know what the word is umpire and referee. You know what umpires and referees are? They are the guys who are rule experts. They can't even play the game themselves sometimes.

The guys on the field are professionals, but they're experts in the rule. And what it says here is let none of these people who were puffed up in their carnal mind making differences between people rule against you, disqualifying you for the pride. There is one rule among brothers of the same kind.

And Paul in this very same book said, because you know an umpire, there's one rule that must rule because an umpire and a referee really comes in handy when two people see something from a different perspective. The umpire has to make the decision. You know what the umpire is supposed to be for brothers of the same kind, the body of Christ.

Let the peace of Christ rule. As members of one body, we were called to peace. And if that's not what's making the ruling, watch out to see if it's not some zealous, carnal, puffed up man who's lost connection from the head.

Because you know how the head, you know how someone's connected from the head? The whole body is joined together, not separated into different parts. That's how you can tell. And you're going to see this another picture of this carnal mind at work turn with me to first Corinthians.

Paul mentions this in first Corinthians chapter four. This was the problem in the Corinthian church. First Corinthians chapter four.

Let's just take verse six and seven. Now these things brothers I've transformed myself and Apollos because of you in order that you may learn in us not to think beyond what is written. Puffed up in behalf of one, against the other.

And here, guess what other is? Because see, when you are against someone, you have to make them the other of a different kind. Then you can be against them because you are doing the work of God. And here, you have Apollos and Paul.

We are warned and there's a grave warning for us here. And I want, it's here in the verse, if you could see it in the original language, it's beautiful. Not to think beyond what is written.

Actually in the original, it's not beyond what is written to think. Who pair what is written to think. Normally when who pair and to think is put together, who pair think to think above, it's translated pride.

The only thing separating it here is the word it is written. Everywhere else in the New Testament, when you begin to think above what God thinks, he calls it pride. And when you, when you place a difference where God has placed no difference, you are puffed up in your carnal mind and you are proud.

And you're not operating in the spirit. That's why verse said, verse seven says, for who makes you to put a difference? See, if you, Diacriano, the same word in Acts 15, nine, right here, who makes you to put it? If God has not put a difference between brothers of the same kind, he has not given you the assignment either. I know, ask me how I know.

Ask me how many times I've repented of that. Lord, is that somewhere ashes becoming beauty? And I hope so. Back up with me also in first Corinthians three, this, he puts it this way in first Corinthians chapter three, brothers, first one, I, I was not able to, to speak to you as to a spiritual people, but to a carnal as to babes in Christ.

I gave you milk to drink, not solid food, because you are not able indeed. You're still not able because you are carnal. You know what, you know how you know you're carnal as a church, that there is divisions among you.

Sides, sides, you can't have sides unless someone has been putting a difference between people of the same kind. That's how you make sides. For where there are in the end, see strife, the reason I'm calling it strife because I understand the Greek word, it just means sides.

You see down in, I'll point that out in a minute, but it's clear division is you stand apart. You know, that's literally what the word means. If there are sides that are standing apart, you are carnal.

You see, that's the difference between a holy man of God and a Pharisee. I know I was a Pharisee. I can say like Paul, I tasted the Pharisee.

I walked as a Pharisee. I was a Pharisee, a Pharisee. Here's the difference between a man holy, he is set apart unto God, and a Pharisee is a separated one from men.

I spent enough time separating myself from men because I placed a difference where God had placed on God. It was not holiness unto the Lord. It was my own carnal mind puffed up creating divisions.

And the spirit of God was not with me, and he was not hearing me. And here, all they said, here's what they, I am of someone other than Christ. And here, they only had one person between them and Christ.

Think about that. He called it carnal, just saying, I am of, think about what you hear now. How long is the spiritual pedigree we give now? Well, you know, I came from, and from, and he came from, and he was a disciple of, and it's carnal just to have any one man.

You think Jesus said for no reason, call no man father. Isn't that what it means to be of someone? We're not to do that. I told you that the word strife, it means sides.

Look in 1 Corinthians chapter 10. I'm sorry. 1 Corinthians 1 verse 10.

Excuse me. 1 Corinthians 1 verse 10. When we're putting differentiations between brothers, we're creating sides.

I appeal to you brothers in the name of the Lord Jesus Christ to think what, or to speak what? The same. You see it? The same. To speak the same, all speak the same.

That there be no divisions, but that you be completely restored in the same mind and the same purpose. You can't have the same mind, the same purpose, and think the same when you are putting differentiations where God has placed none. And it says that there be no divisions.

Here is the word schism. You know where schisms begin. They begin with isms.

And I just recommend it for the body of Christ, just from a brother to please forsake all isms. Forsake them. Why describe yourself with an ism of any kind? It's only going to produce a schism.

That's all it's going to produce. And it goes on down to say in verse 12. Now I say this, that each one of you says I'm a Paul, and I'm a Paulos, or I'm a Cephas, and I'm a Christ.

He asked in verse 13, has Christ been divided? The word for fights is erudites. The word for divided is meridates. The only difference is one letter, M. M is in the division.

The meridian, you've heard of them? The prime meridian comes from this Greek word, meridites. Erudites is just, erudites is like a contest. You know it takes, two can't walk together except they be agreed.

We already know that, but they're also, two can't fight together except they be disagreed. It takes two to quarrel. And you must have a division if you're going to have a contest.

And a contest, they contest thus. And you contesting against each other. But Christ has not been divided.

This word for meridian was used in the Septuagint over and over and over again is what they did with the spoils after they won a battle. You want to see that in the New Testament? Turn to Colossians chapter two real quick. Colossians chapter two.

Colossians chapter two. Paul's trying to spare them. It's already going on in the church.

And he says, be, well let's read verse six. As therefore you see Christ Jesus is the Lord, so walk ye in him. Not an ism.

Having been rooted and being built up in him, being established in the faith just as you were taught and abounding in it with thanksgiving. And be where less anyone will be capturing you. Capturing you literally means from the Greek word to carry you off as a prize after battle.

That's the result of schisms in the church. People wanting to boast in their fleshly mind that you agree with them. And it's a carnal work.

It is not a work of the Spirit. I want you to notice something. There's going to be a key here that Paul begins to try to make clear to those he's writing.

Paul was such a man of God. He had such wisdom. I just want to understand what he's trying to warn us about.

In verse eight, beware lest anyone will be capturing you through this love of wisdom and this empty deceit. You know what empty, another word for empty deceit is? Path of knowledge. Vain.

Worthless. But what is it according? What is this love of philosophy and this empty deceit according to? It's according to the tradition of men. It's always going to come from men and Paul is going to begin to do something.

And I'm going to ask you to turn to Titus and you're going to see what this traditions of men begin to look like. And he's going to begin to make a contrast. You know, that's how we know things.

We know things by comparing them. Hot only has meaning because you understand what cold is. Rest only has meaning because you understand what it means to be worn out.

Good only has meaning because you are contrasting it and comparing it to evil. So the work of man producing these differences and divisions and schisms, putting differences where God has not put them is set in contrast to the work of the spirit. Watch that and see.

Look in Titus chapter three. Titus chapter three. Verse eight.

We'll start there. Faithful is the word in concerning these things. I want you to strongly affirm so that you may take thought unto good works to maintain good works for those having believed in God.

These things are good and profitable to men, but foolish speculations or disputes and genealogies and strifes and legal quarrels avoid. They are unprofitable and useless. So you see something he just said were good and profitable to all these things that come from men, these foolish speculations, these genealogies, these strifes and these legal battles.

They are what men are doing. They're not good and profitable. They're unprofitable and useless.

I want you to strongly affirm the things that are good and profitable to all. What were those? They're back at the birth of the chapter. Chapter three, verse one, remind them to be subject to rulers and authorities, to be obedient to every ready unto every good work, and to do what? To blaspheme no man.

You ever seen that before? We know a lot about blaspheming the Holy Spirit. We're not supposed to do that. The scripture said we're not supposed to blaspheme another man.

That just means injure with your speech is what that means. You're not to blaspheme and you are to be uncontentious. No brawler, I believe it says in the kingdom.

You are to be gentle. This word gentle is intensive. It has the the Greek intensifier epi in front of it and eikes.

Epi eikes. Eiko means to yield. It means think.

It means pliable. So to be fully pliable. This is what Paul uses in in Philippians chapter four, and let your forbearing spirit be made known to.

And here it's let let you fully forbearing spirit be made known to all men. It's also used in the passage wisdom from above is first of all pure, then peaceable, and then this word yielded, fully yielded. It's going to take the rest of my life for my zealous carnal pharisaism and those that knew me.

It's going to take the rest of my life for my walk of repentance, for my forbearing spirit to become known. There's skeptics out there. Some of them may be watching me right now on on streaming that knew me and do not want anything to cry with to do with Christ because of me.

Blasting no one. Be completely uncontentious. To be fully gentle.

Demonstrating all meekness to all men. Where do you get these qualities from? Only the Holy Spirit. You'll never get these from traditions of men.

This is no working according to men. Look at just just real quick, a quick purveillance please of the these back in third chapter verse nine. These things that come from men.

I do not want to spend too much time with them, but I do want to just touch upon them. The Holy Spirit forbade me to go into details on these. I felt a check to do that, but I wanted you to understand how to recognize them.

The first in verse nine we are that are that are completely unprofitable and futile are foolish disputes. The greek word for foolish is moros and the greek word for dispute is a thesis. It really means seekings in its most literal translation and what it I search for what's the best english word for this that I came up with at least it works for me it's fixation.

These these morose fixations and what a fixation is something that a person becomes so focused about and so consumed about and so thinking about that it becomes his issue because it's always what is issuing out of him upon others and you know it's a fixation because he's going around trying to fix others with his issue and it what it produces is a morose dispute morose is the is the same greek word where it says if the salt has become morose if it's lost its savor it one of the better ways to translate it in english is insipid it's dull it's without life it's without vitality it's meaningless it's powerless it doesn't attract anyone's attention it it doesn't make anyone thirsty and the other place it's used in a very dangerous way is that there were ten virgins five were morose and five were wise but they were virgins waiting for the lord expecting him to come and can you see five virgins without the holy spirit and full of the doctrines of men waiting for christ they don't discover it to the hour when they need light so what do they do when they need light and they have no oil they do what where they got all the rest of their information from they turn to men and ask it from them and they at this time they say no go get it on your own serious serious thing beware of men fixated on issues that only cause to put differences between brothers of the same kind and the other thing is genealogy as we touched upon that you know what a genealogy is it's a study of origins i thought that's simple i am of christ i was born from above god is my father christ is my brother where's my pedigree that's it i've got a lot of brothers and sisters it's a large family that's the only thing i'm concerned about us when it's a brother of the same kind be careful we've talked about strife strife or to have strife you must have a contest to have contest you must have contestants to have contestants you must have two sides against each other from men it's not a work of the spirit you know how all the work of the spirit is in accordance with the will of god and it was his will to bring all things unto one he destroyed the barrier the dividing wall of hostility because his purpose was to make in himself one new man out of the two thus making peace and sides don't make peace men putting differences where they have not placed by god make sites and it's an unprofitable and useless procedure and the holy spirit is not in it regardless of the amount of zeal and passion you might be witnessing in the person speaking there and the last thing is i'll touch upon a little more it's legal fights i want to say that for a moment i'm going to talk more about what that is in a minute but i want you to notice in verse 10 who who is it that we are to reject verse 10 but a heretic reject after the first and second admonition knowing that he's such a person has been perverted sinning they are self-condemned do you know what a heretic means do you want to explain what a heretic is the word heretic comes from the greek word heretical to choose here's what here's what a heretic is he's a person asking you to choose side and god has not and what does it say to do to him after the first or second admonition you try to admonish him then it says reject you know what you know what reject means all it means is please excuse yourself that's all it means same word when they used when uh the king sent out his servants to go invite people for the banquet they said may i please be excused when i find a person that's trying to make christian brothers choose a side i just excuse myself that's the second time i'm not the quote look what says it uh second timothy see this this same stuff is in second timothy look real quick second timothy chapter two same same thing the same comparison and contrast are right here in second timothy chapter two um first 22 but youthful lust flee and pursue righteousness faith love

and peace with the ones calling on the lord out of a pure heart but foolish and unlearned disputes the same word these foolish and unlearned fixations excuse yourself timothy knowing here's what they bring forth fights not only are they completely unprofitable and they're useless they bring forth fights and a bond servant of the lord must not he must be kind to all skillful at teaching and he must forbear evil that's really what the word is he must be able to bear with evil a bond servant of the lord needs to learn how to do this in meekness instructing the ones that oppose themselves if perhaps that god may grant them repentance and lead them unto a full knowledge of the truth that they may regain their senses and escape out of the snare of the devil having been taken captive to do the will of that one and you know what the will of that one is and why it's so important that a bond servant of the lord not must not strive he must not fight he must he must in meekness instruct those because the the work of the evil one is the accusation of the brethren and a bond servant of the lord must learn how when when someone has been taken captive and he's coming against one of the lord's brothers he must deal with it skillfully and not fight when it's another brother of the same kind now i mentioned that these legal battles i didn't cover that but i want to cover it now in first timothy chapter one in first timothy chapter one legal battles are particularly difficult to deal with and i believe by the grace of god you're going to see what i was shown by our lord in first timothy chapter one let's start with verse three just as i urged you to remain in ephesus traveling into macedonia that you should command certain ones not to teach differently eteros but our teaching should not lead to making differences nor to pay attention to myths genius and you know myths are they're sayings you know what a saying is you know what a myth is a myth is something made up in the mind of man that didn't come from the holy spirit that's all it is and it can have the lord told me all over it jesus told me jesus showed me the carnal mind is puffed up with all kind of things it hasn't seen it's a myth if it's not the work of the spirit to bring men unto christ beware nor to pay attention to myths or endless genealogies what do they cause disputes these same fixations rather than the edification of god the one by faith now follow here in verse five what is the end of the commandment what's the goal of the commandment love out of a pure heart and a good conscience and a faith without hypocrisy or a sincere faith but some certain ones having strayed from this have turned aside under meaningless talk and look what they're wanting to be teachers of law they want to be teachers of the law not understanding neither the things they say nor what things they confidently affirm here's the difficulty when you get into someone that is wants to be a teacher of the law but he is not full of the holy spirit turn with me in second corinthians chapter 11 to see this you know before you go to second corinthians chapter 11 let's go to romans let's do this i think it'd be better in this order romans chapter 10 romans chapter 10 verse 1 brother the good pleasure of my heart and the sup my supplication with god on behalf of israel is for is unto their salvation for i bear them witness that they have a zeal for god but it's not according to full knowledge epigenosco it's not complete it's for not fully knowing god or no i should say for not knowing the righteousness of god what did they seek to establish y'all righteousness their own righteousness but what was their righteousness based on the man who does these things shall live by them that is a dangerous person with a zeal for god but not according to a complete knowledge seeking to establish righteousness that's a dangerous person you know why it is the perfect instrument for satan to keep a person from seeing the glory of god in the face of jesus christ you can see that now turn to second corinthians and you'll see this second corinthians second corinthians chapter 11 verse 12 what i'm doing i'm going to continue to do that i may cut off the opportunity of those who are desiring to boast that they may be found just as we are for such ones are false apostles deceitful workers transforming themselves unto apostles of christ and no wonder for satan himself transforms into an angel of light is it no great thing then if his ministers transform themselves as to ministers of what is it y'all that remains over the heart to this day when the law is read a veil what what does the veil represent the veil represents anything that keeps a man from seeing the glory of god in the face of jesus christ and

the most effective person to do this is a someone puffed up in their carnal mind seeking to establish righteousness because they don't fully know the righteousness i was one of these and i was shown mercy just like the apostle paul because i acted in ignorance and unbelief i was like the galatian after having begun in the spirit i sought to be made perfect in the flesh i fell from a great height christ jesus literally became to me of none effect i don't know what your theology is all i know is my wife knew christ jesus was none effect to me my children knew christ jesus was none effect to me those i work with knew christ jesus was none effect to me the only person who didn't know christ jesus had become none effect to me was me but by the mercy of god when i had finished nearly burning every bridge in my zeal and you know you know that there's uh there's something behind contention when the bible says contention cometh but by what pride when when my pride had finished running no overcoming most of my opponents because you know after all i was this i was an expert at making a difference between other christians and but they eventually uh they eventually got tired of persecuting me for how i figured they couldn't handle the truth and they i eventually wore them out and i found myself quite alone then i realized i had problems still and it wasn't them and all my knowledge began to work at something i mean i was a devout student of the word but i found myself in the place where paul was how is it that i keep doing what i hate to do if i do what i don't want to do oh wretched man that i am and and it's when i came to that place i saw a revelation who shall deliver me from this body of death and i was restored to jesus christ again and then this wonderful repentance i think a far greater salvation than my first one i i'm not trying to be well i just that's why i see it i'm being saved i am i still want to be saved he came to save me from sin if there's a single sin in my life i want to be saved i just want to be saved to the uttermost he's able to save to the uttermost and it's i don't think he's finished with me yet now the lawyers are always the ones that have a difficult time with that now if you're still in second corinthians chapter 11 turn back to the first part of the chapter and and and may the grace of our lord expose at this or the last bit of our time here together may he expose one of the the most pervasive and effective strategies that satan has ever come up with second corinthians chapter 11 oh that you would bear with me a little in the foolishness my foolishness and indeed you bear with me where i'm zealous of you with a godly zeal because i betroth you unto one husband as a pure virgin to present you to christ but i'm afraid lest perhaps as the serpent deceived eve by his craftiness so your minds may be corrupted away from the simplicity that is in christ satan is crafty he's this word crafty means all working he's able to work it all out he's able to make it seem so right but if you were going to corrupt because corrupt means to ruin or spoil and the word simplicity actually comes from the latin simplex means to be without a fold complex means to be with a fold this is the same word for if your eye be single a plus in the greek if your eye be single what is it your whole body is full of light but if the light within you is darkness how great is that darkness but here here it's supposed to be single simple simple the simplicity of christ so if you wanted to ruin and spoil simplicity how would you do it complicate it just complicate the simplicity of devotion to christ the lawyers when you think of complicating matters lawyer that's their specialty lawyers are experts at complicating things of course it's necessary it's always necessary to do what's right and you can put a lot of passion and zeal behind the effort according to man his ways are not our ways his thoughts are not our thoughts you want to see why the lawyers had a particular problem with this turn with me to luke chapter 11 the setting of this verse uh the latter part of luke chapter 11 find verse 52 with me but the setting of this is jesus is reclining at dinner i wish we could just do it he's just he's reclining he's been invited to dinner at a pharisee's house and he's leaning he's leaning his arms on the table and he's in a discussion and the discussion kind of goes awry because they they comment they notice he starts eating without he's done something wrong see they're noticing these differences it's not is it is it important to his heavenly father no but to the lawyer it's real important you know i could i could go into all kind of questions i get asked you know about when i visit a church you know one i'm hardly ever asked do they

love each other that's what brother zach said the same thing that's where i first heard that from but here they notice he doesn't wash his hands so he gets into discussion and it begins to be difficult a little bit and so we come to this part in in in chapter 11 verse 52 and he says woe to you lawyers because you have taken away the key to knowledge you didn't enter and the ones in trying to enter you hindered and it's interesting they could not handle this it says and after saying this the scribes and the pharisees began to be dreadfully hostile towards him and i know if you know if you look in chapter 11 he says some very very difficult things and but i do want to point out something about our lord jesus that i'd like you to notice if luke the writer interviewing a person said and then the pharisees who heard this the lawyers who heard this if they began to vehemently assail him at that point don't you think that the same writer could have made the observation if that's how jesus had been speaking to them what if he was just saying woe to you does he have to be yelling you have to see jesus do you see jesus standing and pointing his finger and railing on people i know he cleansed the temple from the time he was 12 at the time he was 30 he'd been there three times a year every every devout man in israel according to law had to be there three times a year for three feasts 18 years times three that's 54 think of all the times he could have been there how many times he cleansed the temple once or twice at the most we have recorded think of all the times he was there i'm going to make that your ministry i'd much rather hear about the healing of people at the he taught the people in the temple but it does justify a lot of carnal zeal i sure used it to justify a lot of my own carnal zeal but the sobering thought i had to ask the lord this one took me a while the key to knowledge he took away the key they've taken away the key to knowledge what did they take away i got to thinking we read it we read it we read it in first timothy they they missed the very end of the law what's the end of the law love they missed the very thing that enables the law of god to be fulfilled love and you know how he demonstrated this our lord jesus he was at another table one time this time he was reclining with his disciples leaning against the table and he knew that his hour had come that he was about to leave the world and return to the father and having loved his own it says he loved them to the goal and what did he do he got up from the table and he took his clothes off and he girded himself with the towel and judas was right there with the other eleven and he began to wash his disciples feet finished peter didn't understand what was going on he had to say to them you don't understand now but you will one day you call me master and lord for this i am and if i your master and your lord has washed your feet so you do under one another one another of the same kind this is what you do because in the first when the first covenant god gave through mooses the law righteousness there was the man who does these things shall live by them but jesus says now he's bringing about to institute a new covenant and he says now that you know these things blessed are ye if you do them a new commandment i give unto you love one another as i have loved you and paul saw it brothers you've been called to liberty only use not your liberty as an occasion to the flesh but in love serve one another because the person who loves his neighbor does him no wrong when jesus was asked what the greatest commandment was remember by a lawyer tested him with a question he said the first and greatest commandment is thou shall love the lord thy god with all thy heart all thy soul all they might and all thy strength and the second is like into it thou shall love thy neighbor as thyself and then he says on these hang all the law and the prophet it's not the it's not a commandment in the law love is what the law hangs on it's the one thing israel never and our lord gives us a living demonstration of what love is because regardless of what any commandment there ever was they are all fulfilled in this one word you shall love your neighbor as yourself love doth no harm do his neighbor therefore love is the fulfillment of the law can you see now why paul said for this reason i kneel before the father from whom all heaven and earth derives its name the family on heaven and earth drives its name and this i pray that ye be strengthened with power through his spirit in the inner man so that christ may dwell in your hearts through faith and ye being rooted and established where in love rooted and

established in love may have power together with all the saints to grasp what is the height and breadth and length and depth of the love of god and to know this love which we already know from paul surpasses knowledge that you might be filled to the measure of all the fullness of god the key to being filled with to the measure of all the fullness of god is simply this the love of god shed abroad in our hearts by the holy see it's what the law could not do weak as it was to the flesh god did by sending his own son in the likeness of and he condemned sin in the flesh and he became he was a propitiation for sin he condemned sin in the flesh in order that the righteous requirements of the law might be fully met in us who do what who do not walk according to the flesh in that carnal puffed up mind trying to establish the righteousness by knowledge it's an incomplete knowledge of god rather we walk by the spirit empowered being the very love of god the very life of god if a commandment had been given that could impart life righteousness would have been by the law but it takes the life of god to produce righteousness and the and jesus christ is the life of god and the love of god and when christ is reigning in the heart god who is love is abiding in a believer and he ceases to do wrong to his neighbor when the love of christ constrains he who abides in love abides in god and god in him by this is love made perfect this is how we have confidence in the day of judgment you know what gives us confidence in the day of judgment that being made perfect in love we are as he is in this world we do no harm to our brother or our neighbor by god at work in us to will and to do of his good pleasure what the law could not do the very love of god being shed abroad in our hearts by the holy spirit can do and will do we just simply need to reach we help people find the simplicity of devotion to christ it's not so bright peter saw it seeing you have purified your souls by obeying the truth that's really important isn't it seeing that you have purified your souls by obeying the truth that's important you realize it says unto that's just that's just to get you started unto the unthinged love of the brother look at first peter four first peter four i i wouldn't have can't quote them all i wish i could we're trying jose first peter chapter four verse seven but the end of all things is at hand guys we're in the last days you know what the most important thing about the last days is lawlessness is going to increase and you know what it's going to cause it's going to it's going to strike at the heart of the most vital thing god has ever placed in the love because the love of the many is going to begin to wax cold and if if love is the fulfillment of the law how then can the righteousness of god ever be established if love is waxing cold here he says the end of all things is drawn near be of sound mind be so self-controlled under prayers and above all things above all things have fervent love why what will love do what will love do it will cover a multitude of sins but you know what this took me back to brother al it took me back to a time when there were three brothers and one father who had made a pretty serious error and had too much to drink got hot took his clothes off and laid down for a nap and the youngest brother named ham came in and he saw his father's nakedness and you know what he went out and all he did is he went out and he gave a factual report of what he saw to his brothers you can make more of it if you want to all that's all the scripture tells us that he went out and he told his brothers and it's not what they said doesn't say they said a word to him it says they lifted up a cover between the two of them and they backed in and preserved the honor of their father i am driven to know the love of god christ jesus because i am tired of dishonoring my father by actions that blaspheme the name of jesus christ and the gospel of jesus christ i believe it's possible in this life to be so full of the holy spirit that you don't let any more unwholesome talk come out of your mouth but only what is good for building others up according to the need and the minister's grace that they hear i i know no man can tame the tongue i'm not just a man the holy spirit of god jesus christ dwells in me and if you if a man cannot even keep a tight rein on his tongue his religion is what does the bible say worthless and you should throw it away you know if you would love life and see good days what are we told to do put away perversity from your mouth keep corrupt talk far from your lips turn from evil and do good seek peace and per how do you do that you pursue the very love of god only the love of god makes this possible you see love is not puffed

up you can't puff love up love is kind it vaunted not itself it is not rude it seeks not its own it always it bears all things it believes all things it hopes all things it endures all things love never fails other things will pass away prophecy will pass away tongues will pass away knowledge even knowledge will pass away but these three things don't faith hope and love but the greatest of these is love what's the very next verse so don't quote it you know why we don't quote it very often because the chapter changes sometimes what they do not very much of help to us you know what the next verse i used to think the next verse said in chapter 14 eagerly desire spiritual gifts you know that's not what it says at all right in front of that paul wasn't finished yet these three remain faith hope and love but the greatest these things is love then he says pursue love man i just wish you know it said we should walk worthy of the calling we've received in all lowliness meekness long suffering forbearance forgiving one another gracing one another endeavoring to preserve what the unity of the spirit in the bond of peace you see everything god is wanting to do is to make us isn't this what jesus prayed father look with me john chapter 17 let's just see it together john chapter 17 verse 20 i do not pray for these alone but for those who will believe in me through their word that they all may be one father as you are in me and i in you that they may also be one in us in order that the world may believe you sent me do we want the people out there that we talk about so vehemently or the churches out there that we talk about so vehemently to see god with us to believe that we were sent of god what's going to make them believe we were sent of god they see the incredible miracle of a diverse people being made what is the bond of perfection only thing able to make it as as the elect of god holy and beloved put on bowels of compassion kindness meekness long suffering forbearing all these things if you have any complaint against one another forgive as god in christ forgave you and above all these things put on love which is the bond of perfection because it is so rare it is so rare to see a group of diverse people actually become one that even in the old testament it says behold you better want you better see it because it's so rare behold behold how good and blessed it is when brothers dwell together in unity you think it's you think it's a great work of god for you to walk in righteousness by yourself when the scripture says none of us lives to himself alone none of us dies to himself alone what really is a dynamic work of god is when two are made one god has glorified that and it see when brothers dwell together in unity it's like precious oil poured on the air and head running down on the beard running down on the collar of his robes is it the dew of herman we're falling on mount zion because they're in the brothers dwelling together for there the lord commands a blessing even life how does this relate to revival confidence back to this place you want to see the church cleaned up you want to see your own family cleaned up you want to see your own children converted you need the power of god god's not pouring god's not pouring his holy spirit in a dirty vessel if a man cleanses himself from the ladder he should be a vessel of honor sanctified ready for use because he's not going in taking the contamination from his carnal mind he's he's made up his mind not to murmur or complain against the brother that for the glory and honor of christ he would rather be wronged and to place a difference where god is trying to make a oneness i'm not talking about allowance to sin because the audience i'm speaking to is concerned about doing righteousness god knows our heart so it began in my home not another unkind word to my wife god won't let me be tempted by what i'm able to bear i just take the way of his game and even in this earth and vessel it's going to become clear that the excellency of the power is the love of christ constraining me controlling my tongue renewing my mind and it's going to produce good fruit and men are going to see good fruit and through that fruit they're going to taste the kindness of the lord and be led to repentance i've already seen it restore my family i'm beginning to see it restore the families in the fellowship husbands and wives experiencing the the very promises of god that my people shall live in peaceful dwelling places and undisturbed places of rest for no matter how many promises god has made in christ they are yay and christ is able to do exceedingly abundantly above all we ask our thing and it's so incredibly simple as contrasted with the

people quoted all the time the either the 10 commandments or the or the 630 36 something like that commandments of the of the old testament i think what the glory of the new is so much greater that that what came with glory has no glory now in comparison because all it took for jesus christ to fulfill his entire covenant is one commandment one and all of our efforts should be towards being made perfect in the one commandment and that will constrain us to pray as our brother calls us to pray you know what drove him really to pray for his son love simple you know what's burdening on his heart calling him to pray for the church love you know why you know why people out there or any of us it's simple why do we love the world or the things of the world it's just an evidence that the love of the father's not in us how do you get the love of the father in people you know what are you going to do put a bit and bridle on them make them come i paul had a way of doing it he preached the unsearchable riches of christ and he made much of his ministry and hope to stir other people up to envy and when you when you've caught a vision of the glory of god in the face of christ when you have been forgiven much what do you do you love much and then this loving much once once once your love for christ and gets where it needs to be your love for your brother you can't wait to tell others about him and then suddenly the things that you once thought gain become lost you don't stand at the commode and wonder maybe i should recycle this maybe it has something of other use it's all right i'll give it up you just haven't seen the glory of christ just haven't seen you see satan's strategy has not changed it's very simple the god of this age has blinded the mind of the unbeliever so that they cannot see the light of the glory of the goodness of god in the face of christ and you know who's supposed to be the light of the glory of god now how are they going to know what love looks like all men will know that a disciple has become like his master when you love one another like the master loves the disciple that's how all men will know we're a disciple that's what i was missing in my life and that's what i believe if we're not careful that we'll seek a revival by means of the law and not by means of the love of god

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