

Why Men Hate Free Grace

By Henry Mahan

Bible Text: John 15:16-20

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“I liked you better before you were saved.”

This was said to a young man recently by a fellow worker. The young man told me about it. He said, “I’ve been urging him to hear some of your tapes. I’ve been urging him to come and hear the gospel. I’ve been talking to him about the master. I’ve been trying to love him and show him the grace of God. And one day in frustration he looked at me and he said, ‘I liked you better before you were saved.’”

You know, some of you have experienced this. Some of you here have been brought to a saving knowledge of Christ Jesus. You have been brought to a knowledge of his free grace, the free grace of God as it is in Christ. You haven’t become a religious fanatic or radical or a belligerent soul winner. You just love Christ. You love his Word and believe it. You love his cross and preach it. You love his gospel and defend it. You believe in the Son of God.

There was a time when some of you were worldly and blasphemous. You were drunkards. You were openly wicked. But you had a fairly good relationship with your kinfolks. Oh, they didn’t particularly like the way you acted, the way you got drunk and carried on, busted up the furniture. But you all had a pretty good relationship. You got together and you enjoyed talking about baseball and basketball and football and politics and even some religion. But one day you met Christ, the glorious redeeming, conquering master. And since then it hasn’t been the same. They liked you better when you were a drunk. That’s right. They liked you better when you were a blasphemer. Even though they were, themselves, were religious, but they can stomach blasphemy better than they can grace. That’s right. They take it better. They can stomach a drunk better than they can a Calvinist, I’ll tell you that. They’d rather be around them. Even that whale couldn’t stomach a Calvinist. He spit him out on the beach.

Some of the rest of you, though, you were religious in name only. You went along with the system. You professed to believe what most folks believe, denying the power thereof. You had a profession of godliness. You had some rules and regulations by which you lived comfortably and you got along. You got along with your kinfolk. You got along with momma and daddy. You got along with the folks you worked with. But one day God revealed his Son in you. He revealed the truth of the fall and the consequences of that fall, its devastating, far reaching effects. He revealed a helplessness of

human nature, the inability of men to please a holy God. Our righteousness, filthy rags. In our flesh dwelleth no good thing. There was none good, no not one. That Christ is the only Redeemer, that salvation by purpose and plan and by the payment which Christ made on the cross. It is an effectual, sufficient sacrifice. That he redeemed us, that we belong to him, that we're loved by him and redeemed by him and kept by his grace.

And things have never been the same. You can't even talk to them about religion now without a fight. You used to could get together and you could have a little bit of...a little bit of communication.

I have friends who were just real church going, moral, religious folks. And they and their parents and friends and relatives and neighbors just got along fine. You see, having religion is one thing. But knowing and walking with the sovereign Christ is quite another. It is quite another. Religion, the world understands and tolerates. A religious Catholic and a religious Baptist can walk side by side. They can put up with one another. Though their creeds and catechisms are miles apart, but they don't believe either one of them, you know, I mean.... And a Seventh Day Adventist and a Methodist can walk side by side, no conflict, no trouble because religion, the world understands and will tolerate.

Free grace it neither understands nor tolerates. It won't tolerate it because it doesn't understand it. Any two errors—believe me, I know what I'm talking about—any two errors can walk together and permit the other to exist. You go to your church. I'll go to mine. You believe your doctrine. I'll believe mine. You worship your God. I'll worship mine. You hold to your Bible. I'll hold to mine.

But truth cannot exist with error. They cannot walk together. They just cannot walk together. And Christ is truth. It is impossible.

Our Lord said in our text, look back again at it in John 15. He said...he promises us this. He said, "Now, you love one another. You're going to need one another. You need one another because you have a common enemy. It is all people who believe in salvation by works. They are your common enemy. It is all those who would go about to establish their own righteousness. It is all those who reject and deny the Lord Jesus Christ and his effectual work. They are your common enemies. You had better love one another. You are going to need one another."

For he says, verse 18: "The world will hate you. The world will hate you." That doesn't mean that the drunken world, that means the religious world as well. That doesn't mean the world of open iniquity. That means all men that are not in Christ. "The world will hate you. You know it hated me before it hated you."

Now, I offer this for your comfort, if this is any comfort at all. It is not really you that the world hates, Charlie. It's your Lord. Now that's right. It's not.... Carter, it's not you they hate. It's not you they hate at all. But...how do you know that? Because they'll wind up building a monument to you. That's exact. The world always winds up building monuments to men they once hated. Could I show you that? They wind up building monu-

ments to men they once...it's not you they hate. It's the truth of this Word that they are hating. It's the God who sits on a sovereign, immutable, eternal throne. It is not you at all.

But this is not your Word. The gospel you preach is not your gospel. The redemption you proclaim is not your redemption. It is Christ's redemption. It is Christ's glory. So it is not you they hate at all.

Turn to Matthew. Let me show you this, Matthew chapter 23. So we need not be puffed up with pride, "Oh, I'm hated of the world." No, it's not you at all. It's your Lord. And we needn't get a martyr's complex, "All men despise me." No. It's not...maybe they do, rightfully so. Maybe you have some traits that...where they have been despised. Maybe you are antagonistic. Maybe you are an unlovable person. Maybe you are a troublemaker and you bring trouble, you look for trouble.

Then if it is just over the gospel it's not you at all.

Matthew 23. Let me show you that verse 29: "Woe unto you scribes, Pharisees, hypocrites! You build the tombs of the prophets. You garnish," that word means "decorate, adorn," "the sepulchers of the righteous."

What our Lord is saying to these Pharisees. The very men who were despised and hated when they were here on this earth, "What I'm preaching," Christ said. "The prophets witness of me. They wrote of me most. They were hated and despised. And now you hate me and you're going down there putting a wreath on Moses' grave. You're down there decorating. You're building the tombs of Isaiah."

They hated Isaiah when he was here. They hated Jeremiah. They hated Elijah. But here these fellows are building monuments to them. Let me show you how that comes all the way down through history.

The Jews hated Moses. Moses—contrary to the movie *The Ten Commandments*—Moses was despised by most of Israel. Why, he rebelled against him. They hated him. Even his own sister sought to cast away his leadership because he married a black woman. All the sons of Korah, they complained. They said, "What did you bring us out here in this wilderness for, to die? Why didn't you leave us alone? Why didn't you leave us in Egypt when we were there?"

He went away for so many days to get the 10 Commandments. While he was gone they raised up another leader and built them a golden calf. Why they spoke against Moses. They hated Moses in wrath, judgment. They just complained against his leadership.

After his death they put him on a pedestal. "Wish we had Moses back, Elijah, instead of you." They hated Elijah. See, here was here and Moses was gone. They always praised dead prophets and crucified living prophets.

”Listen,” they said in verse 22 in Matthew over there where I was reading a moment ago, Matthew 23. Where was I reading? Verse 29? Look at verse 29. “You decorate the sepulchers of the righteous and you say, ‘If we had been in the days of our fathers,’” verse 30, “we wouldn’t have been partaker with them in the blood of the prophet. We would have followed Moses. We wouldn’t have killed him.”

Our Lord said, “You’re guilty of the blood of every prophet that ever lived because you are praising Moses and killing the prophet God sent to you.” That’s exactly what it says. “You’re guilty of all their blood.”

And they go on. They hated Moses. They loved... When Moses was dead they loved him and they hated the prophets. And then when Christ came along they bragged on the prophets and hated Christ. Why they said, “We have Abraham. We have Moses. We don’t need you.”

And then when Christ died on the cross and was buried and rose again and went back to glory and God sent Paul they hated Paul and praised Christ. And then in the Reformation they praised the apostles and hated Luther and Zwingli and Calvin and Huss and burned them at the stake.

Today we name our sons Calvin, Luther, John Huss. We’ve got monuments to those reformers all over this country. We have Reformation Day in which whole denominations praise Calvin. They murdered him. Luther. He had to hide to save his neck. There was a friend hid him for months to keep people from killing him. John Huss, they did burn him. But we praise these men and kill the very folks that are preaching what they preached. Isn’t that right?

So I say...you say, “Well, where does that leave you?”

Some day they are going to build a monument to me. Some day, I wrote this down, “Son, you’ll be venerated and the poor soul that’s preaching in your pulpit will be hated of all men.” Taking the same thing here. That’s human nature.

So, really, it’s not you they hate at all. It’s the message. If we can learn that we’ll not be puffed up with a martyr complex nor will be cast down with a defeatist attitude. It’s not you. You’re not the issue. It is not you at all. It is the Lord Jesus Christ. And he came down here. You turn to Isaiah 53 and I’ll show you that’s what it’s all about. That’s the enmity, that’s the hatred. It’s the master.

In Isaiah 53 it says, verse two. “He’ll grow up before him as a tender plant, as a root out of a dry ground. He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised. He is rejected of men. He is a man of sorrows. He is acquainted with grief. We hid our faces from him. He was despised and we esteemed him not.” He is the issue. And that’s it.

And Paul, over here in Galatians 5:11—if you want to turn over there—Paul talked about his message and he called it an offense, an offense. It's offensive. He called it the "offense of the cross." Do you see it there? "And, brethren, if I preach circumcision, if I preach good works, if I preach human righteousness, if I preach salvation by cooperation and effort on the part of men, why are they persecuting me? There is no offense to that," he said. The offense of the cross is gone. Any time you give man the glory or the credit or even something to contribute to his redemption, the offense is gone because the offense is in the gift. It is in the gift.

And let me tell you this. This may surprise you. I don't think it will surprise many of you. But the greatest hatred and the greatest rebellion against you and your message because of your Lord will not come from the honky tonks. It will not come from the drunkard. It will not come from the openly wicked. It will come from the religious. That will shock you. That is what will take your breath away.

When that sweet little old lady that is president of the WMU down at the local church, when you confront her with the gospel of God's redeeming grace she'll murder you. That's it. She's the one that will do it. It won't be that old feller down there staggering around holding on to keep from falling down and you tell him, "Salvation is of the Lord." He'll say, "That's a fact. That's the truth you ever told him." But that little old lady down there, she's so good, she was raised good. She has never done anybody any harm. She served the Lord all her days. She's taught the Scriptures and Sunday school and given her tithe. And ain't no way God's going to get the glory for saving her. She's going to have a part in it and she's not going to let you preach that to her. And that good preacher brother down there, he'll declare war on you, too, and he'll put you out of business if he can. If he finds out that you're preaching what he's not preaching he'll put you out of business. He says he wants..."Oh, we want everybody to come to know the Lord." Everybody but you because you're a heretic and we bind heretics.

Everybody...every believer that has ever been burned at the stake was burned by a religious man. Every believer that has ever been martyred, every believer that has ever been murdered was martyred and murdered not by the politicians, not by the heathen, not by the pagan, but by religious people. That's so. That's Church history. You go back and you'll find it so.

They hate. And there are four things I'm going to give you this morning, four reasons why men hate the free grace of God, this message we're trying to preach and this message is simply summed up in one word: Glory, who gets the glory? That's where it is summed up. Who gets the glory? Who gets the credit? Who gets the press? In this matter of eternal grace, in this matter of incarnation, in this matter of righteousness imputed, in this matter of sacrifice fulfilled, in this matter of resurrection and ascension, eternal power, in this matter of redemption and salvation and regeneration and sanctification and justification, who gets the glory? Either it is all of grace or it is all of works. It's either all of God or all of men. Either God gets all the glory, all the praise or man gets it. And that's where your conflict is. Man's just got to have a part.

And there are four reasons. I'll give them to you briefly and I won't tarry long on any of them so you won't get weary. First of all, this is what makes the free grace of God, the gospel of his glory, offensive. And it is offensive. It is the word...we need a stronger word. It is despised. And this is the first reason: Because it addresses, it addresses all men as sinners. And that offends man's dignity. Now he's not perfect, mind you. He'll confess, "I'm not perfect, but I ain't no sinner."

That's what the Pharisees said. "We be not sinners."

There was a dear lady spared...a friend of mine. I think a lot of us...been in church all her life. She stood and talked to me just recently and she said, "Brother Mahan, pray for my children. They are away from God. They are indifferent to the gospel. They don't attend church. They don't worship. They don't love the Bible. Pray for them to be saved. Now, brother, they are good, good children. Now, don't misunderstand me. They are good, moral children. But they are just unsaved."

That dear woman, that dear lovely sweet lady just couldn't get it out of her mouth. "My children are wicked." She couldn't say it. Ain't no way she could say it. You could choke her to death, pull her finger nails out one at a time, she couldn't say it. She couldn't do it.

And she wouldn't stop there. And she said, "And my brother. I want you to pray for him. Now, don't misunderstand. He's a good, moral man."

She just kept needling me with that. I bit my tongue. But I just got through preaching the gospel. I knew no use in getting in a fuss. It's just...and if I had said, "But all people are sinners..."

"Oh, I agree with you." That's what she would have said. Her next... "I agree with you. But my children are good."

We just cannot...we cannot bring ourselves to say that from the soul of our feet to the top of our heads there is no goodness in us. There is no soundness. There is no morality. There is no righteousness. We are nothing but open running sores. That's awful, isn't it? They haven't been bound up, mollified nor helped, nor closed. In our flesh dwelleth no good thing. And when God looks at us he sees the maggots, he sees the lepers, he sees the dead, the corrupt, the rottenness of human flesh. That in God's sight every imagination of our heart is evil continually, that the only righteousness we can possibly have is to be robed in his righteousness and washed in his blood. We're dead, gangrenous, maggot infested flesh. Is that too hard, Joe? But that's so.

Now, that ain't dignified. You can't be dignified and face depravity. You might as well give up. You can't do it. You just cannot. You can't maintain our Sunday morning dignity and tell sinners what they are. And that's offensive.

Brother Walter Gingry told me that he and two other men went to a prison in Louisiana. They went, they were permitted to go there and preach to the prisoners. Now, here are men up for murder, rape, robbery, all kinds of things confined to a prison in Louisiana. And Walter and these two men went in and stayed three days. They ate with them. They socialized with them. They fellowshipped with them. They preached to them, hundreds of them. They were allowed to stand out in the walking yard, in the recreation center, in the mess hall and speak to them.

Walter said in the whole three days he didn't find one guilty man, not one guilty man, not one man that would say, "I'm here because I deserve to be. I'm no account. I'm no good. I can't be trusted out there. I am a guilty criminal getting what I deserve." Not one.

I wonder. Scripture says Christ died for sinners. Is there one in this congregation? I wonder. The Scripture says Christ died for the ungodly. Come on, now. Is there one here? Let...if we took a poll, if we went all around here every one of us in some way would justify, "Well, I am not...I may have done this, but I never done that."

"I will tell you one thing I wouldn't do..."

What is this? I'd like to know. You nailed God's Son to a cross. And that's not bad enough. You tried to throw God off his throne in your daddy Adam. Man's dignity will not allow him to admit to the fall or any part in it.

"Can the Ethiopian change his skin?" No, sir. He's black.

"Can the leper change his spots?" No, sir. That's his nature.

Neither can you do good that are born in sin. There is not anything you can do that God can look at it and say, "Good." There is not any thought you ever thought or word you ever said or prayer you ever prayed or deed you ever performed that God almighty could look at it and say, "Good."

And if he can't say, "Good," he can't have anything to do with it. To be accepted it must be perfect. Man's dignity will not allow him to admit in his flesh dwelleth no good thing. Man's dignity will not allow him to admit that his righteousness is filthy rags. And therefore our Lord turns at the best men of his day—listen to him—Christ said this. He turned to the Nicodemuses and the Gamaliels and all the rest of these high falooting religious, moral, leaders and he looked them right in the eye and he said, "The publicans and harlots enter heaven before you." That's what he said. He said, "You're going to find yourself outside and them inside."

And, brother, you talk about...you talk about taking a fellow down, you talk about wounding his dignity, they said in their hearts right there, "We'll get you. You're not going to get away with that. We'll get you. We may have to lie on you. We may have to

get false witnesses. But us good fellows will get you. We're not going to have that kind of preaching." It's offensive.

All right, secondly, the gospel of revelation... Now, listen, this is what is offensive. Calling a man a sinner, that's offensive in all that the word implies. Secondly, the gospel of revelation, revelation offends man's wisdom.

"You mean, preacher? Now come on. You mean...are you standing up there saying that here I am a sane, rational, reasonably intelligent person. I have a good job. I make my living with my brains. You mean to tell me that by reading and studying the Bible that with my intelligence and wisdom and ability to decipher and to unravel even medical terms, legal terms, political, economic...that I can't by reading understand this gospel?"

That's exactly what I'm saying. You can't any more understand it than a blind man can see the sunshine.

That's offensive, isn't it?

You can't even understand it any more than a deaf man can hear a concert. You can't any more understand it than a total imbecile can understand Einstein's theory of relativity, whatever it is. That's exactly what I am saying. That is offensive. They are not going to take it. They are not going to have it. And I wouldn't say it if Scripture didn't say it.

Turn to 2 Corinthians. This is what the Scripture says. Our Lord, 2 Corinthians two. There was a man...let me tell you something. I preached on this Sunday a week ago. So there was a man of the Pharisees—that was as high as you could go in religion—named Nicodemus, a ruler of the Jews—as high as you could go in political power, political ecclesiastical power. He came to Christ and our Lord looked at him and he said, "Except you are born again you cannot understand the kingdom of God." That is what he said to him. He said, "I told you earthly things and you don't understand. How can you understand if I tell you heavenly things? You don't understand."

He told him about regeneration. He told him about the work of the Holy Spirit in the new birth and Nicodemus said, "How can these things be?"

And Christ said, "Are you a ruler in Israel and you don't know these things? You don't know these things?"

And men don't by nature.

Look at 2 Corinthians...or 1 Corinthians 2:14. "The natural man." And I am talking about a genius, naturally. I am talking about a man who can draw the blueprints of a sky scraper, a man who can draw the blue prints of eight lane highways and bridges and overpasses and underpasses. I'm talking about men who can govern nations. I'm talking about men who can put together legal documents that are unquestioned. They do not re-

ceive the things of the Spirit of God for they are foolishness to him, neither can he know them. They are spiritually understood. Mystery. Mystery. “If our gospel be hid it is hid to them who are lost, to whom the God of this world have blinded them.”

Our Lord said, “Great is the mystery of Godliness: God was manifest.” Now, listen to it. Listen carefully. I’m going to tell you the truth here. This is so. Any natural man can understand religion—free willers, that’s no problem. That’s just the bargain, it’s the...the preacher stands up and says, “You ought to be good because God says be good. And if you be good God takes you to heaven.”

It’s like the lady who said, “You mean to tell me that I’ve taken care of my mother, she’s lived in my house, I’ve fed and clothed her and nursed her and taken care of her and I’m not going to get some credit for it? You mean to tell me the only way I can be saved is to believe on Jesus Christ and all this is not going to count in my favor and make me...?”

People understand that kind. If you’ll give to God he’ll bless you. They understand that. If you’ll do this God will do that. If you will... They understand that kind of religion.

I’ll tell you something else they understand. They understand cold, dead, fatalism. They understand what we call hyper-Calvinism, that God made a plan and there is no way you can change it, that this is set, what will be will be. What won’t be won’t be. It’s set. There’s nothing you can do about it so just sit down and wait for the lightning to strike. They can understand that. But grace they can’t understand, the mystery of grace, the grace of God which says, “God before the foundation chose a people and gave them to his Son and in time by his spirit he comes and calls through his gospel and with their hearts they hear and they believe and they willingly, lovingly, savingly, intelligently reach out and lay hold on him.

There is a group recently didn’t want to sing, “Reach out and touch the Lord as he passes by. You’ll find he’s not too busy to hear your heart’s cry.” That’s so. It’s like he is reached out. Zacchaeus reached out. The woman with the issue reached out. Blind Bartimaeus reached out. The thief on the cross reached out. If you are saved you will reach out, too. You sure will.

“I don’t understand that.”

I know you don’t. But it is so anyhow. It is so. I don’t understand what makes that light burn, but it’s sure burning.

Now, some of you fellows do. Aaron, you do. You wired it. You know what makes it work. I don’t. I don’t. But I’m going to accept it. And I’ll tell you the same thing about this. I know it works. I feel it. I’ve experienced it. I love it. And to a certain extent I understand this, this gospel of grace.

Turn to 1 John. I’ll show you what I mean by understanding it. 1 John five, verse 20. God reveals it. God reveals it. Look at 1 John 5:20. “And we know that the Son of God

is come.” We know this, that the Son of God is come. “And hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” I understand that, Joe. God gave me that understanding. He gave us an understanding.

Natural men resent that. They say, “I can figure it out.”

Listen to me and be warned. God says, “Your thoughts are not my thoughts. And there is a way that will seem right to you. It will seem reasonable, rational and right.” But God says you’ll wind up in destruction.

Now, you ought to watch that way that seems reasonable, it seems rational, it seems right. It may not be Scriptural. That’s exactly right. You see, the cross is foolishness, sheer nonsense. It’s not rational, reasonable, nor, in our eyes, fair. But it is life, the cross. “To the religious it is a stumbling block, but to them who are the called of God it is the wisdom and the power of God.” Wisdom, they have a revelation.

All right, thirdly. Now, I’m going to sum this up pretty quick. This is what makes it offensive. These...this is the foundation. Calling men depraved sinners offends their dignity, shutting them up to the revealing work of God’s Spirit offends their wisdom. And, thirdly, salvation, as a free gift, totally free, offends man’s pride. That’s exactly right. It is a free gift.

Somebody says, “Well, I know that Christ died, but...”

No buts to it. He died. And by dying he redeemed me.

“Oh, preacher, I know. I know we’re saved by grace, but...”

Just hold it right there. Just don’t add another thing. We’re saved by grace, Jim, period. Not but about it.

“Well, I know salvation is by...I know that. I know it’s by the love of God and by the power of God, but...”

I beg your pardon.

“But I say a man has to...”

A man has to receive it. That’s all. God doesn’t require you to produce a righteousness. He requires you to receive one.

“Well, I tell you, I’m going to go home and pray about this thing.”

Well, I hope you do pray. But I’m telling you this: Prayer won’t save you. Christ saves.

“Well, I’m going to turn over a new leaf. I’m going to straighten up my life.”

I hope you do. But that’s not going to save you. Christ saves you. It’s a free gift. I am redeemed by the grace of God if I never open my mouth again. But I will open it if I love him. That’s the motive for the whole thing. If I love him I will open it and I will pray from alpha to omega.

“What are you preaching?”

I’m preaching this: That in the redemption of my soul and the justification of my soul before God in the righteousness and sanctification of my soul before God Jesus Christ is all and in all. That’s exactly it. From alpha to omega I’m chosen in him, redeemed in him, loved in him, accepted in him and glorified in him. I made no contribution whatsoever to it in any shape, form or fashion. My water baptism, my observance of the communion, my preaching, reading the Bible, praying, whatever, even my faith is the gift of God. Even the will to repent, God worked it. That’s so. It’s all of grace, all of grace, all of grace.

And men just won’t have it. They won’t have it. They’ve got to...they must have a part, even however small. They must have a part.

“I know, but, I know if a man does this he is not saved.”

Somebody asked me one day...I finally found the right answer. Somebody asked me, “Are you saved?”

I said, “Answer me a question. Is Christ still on the right hand of God?”

He said, “Yes.”

I said, “I’m saved. I’m saved.” There’s no other reason for me to give. I don’t have any other fact. As long as he is at the...that’s what Paul said. “Who is he that condemneth? It is Christ that died, yea, rather is risen again who is even at the right hand of God who also makes intercession for me.” That’s my whole plea. As long as he is there I’m saved. If he ever abdicates, I’m a goner. I don’t care what I do, said, say, give or what. I’m gone if he ever abdicates. I’m in him. That’s so. We’re seated in him.

Last of all is: Here is what’s offensive. That’s offensive, now. That’s offensive to a lot of Grace Baptists. Now, they...it is, now. Now, it is. It sure is. But if you preach that way people will live like they please. That’s exactly right. Exactly right.

But those who know Christ pleased to live for his glory. Why, if you preach that, if you preach a salvation all of grace and all the free gift of God, man makes no contribution whatsoever, how are you going to get people to give? I’m going to quit getting them to. Let God get them to. We tried...man’s been trying to do God’s work all along. Now, let’s...why don’t we let him do it?

“How are you going to get people to attend church? How are you going to get people to give? How are you going to get people to forgive one another? How are you going to get the...?”

I'm going to quit trying to get people to do anything. When they come to a knowledge of Christ they are his sons and his servants and his children and if he can't motivate them I ain't going to waste my time. Does that make sense, brother? Because that is so. That is so.

If you are not motivated by that love for Christ...the love of Christ constrained Paul. Nobody had to pump him up. Nobody had to pledge him. He was married to Christ.

And this brings me to the last thing. This offends man, too: The demands of Christ's lordship. Lordship will offend man's love with himself. Now, today's religion is this. You know it's so. This is today's religion: Make Christ your Savior, your personal Savior. And I wish somebody would find that term in the Bible: Accept Jesus as your personal Savior. That was never uttered by one person in this book.

I tell you what you do. Do you want to be saved? I don't tell you: Accept Jesus as your personal Savior. I tell you, if you want to be saved, you bow to the Lord Jesus Christ. You bow. Now, you'll come pretty close to being received if you do that. But this little thing they say: Accept Jesus as your personal Savior. Now, never mind his lordship. Never mind his kingship. Never mind his dominion. You just...the Bible doesn't know anything about a fire escape named Jesus. It doesn't know anything about a doormat named Jesus. The Bible knows something about a living, unchangeable, eternal, infinite Lord who is the king of glory, who has all authority in heaven and earth, who hath all power over all flesh, who hath all preeminence, who hath a name given him of God which is above every name. The Bible knows something about that Lord.

Today I tell you what we do. We accept him as our personal Savior. We tip him with the tithe. We pacify him with our profession. We honor him with our lips. We come together and sing some silly songs on Christmas and on Easter we all dress up and buy a corsage and dress up the kids and they are miserable all day. And then we have Lent and we give up this and then we build a church and we get our little officers, you know, while we fuss and fight. Get our little offices and do our little duty. But the rest of the time it is our lives. It's my life. It's my money. It's my children. It's my wife. It's my family and it's your hell when he [?] you to judgment. That's the way...that's the sum of it.

The man who is saved is a man who is married to Christ. Christ is his master, his Lord and his king. It is not my money, it is his. It is not my life, it is his. It is not my wife, it is his. It's not my children, they are his. It's not my church, it is his. It is not my people, they are his. Everything is his. He is the king. That's right. He is the king. He is Lord. He is Lord and everybody that confesses him as Lord God said he'd save them. The thief on the cross called him Lord. Old Saul of Tarsus fell on his face and looked up with blinded eyes and cried, “Lord, what will you have me to do?”

That's the difference. I know it's offensive, but I didn't write it. Our Lord Jesus Christ said "If you love your mother and father, brother, sister, husband, wife more than me you're not fit to be my disciple." He said, "He that cometh to me he will take up his cross and follow me or he won't be my disciple." Isn't that what it says?

That's so. That's what the master said. "No man can serve two masters." Christ is a master. He is not a personal Savior, he is a master. He is a Lord and Savior. He said, "You call me Lord. You say well, so I am." And this is what the preachers have thrown a curve. I don't care who they are, the Fallwells or the Grahams and the Hombards and the Bakers and the Robertsons and the Swaggerts and every one of them are deceivers of men. They are hucksters of men's souls. And they can merchandise out of people and they are telling a lie. Salvation is not in walking down in aisle accepting Jesus as your personal Savior. It is not. I beg your pardon. The world is doing that and perishing. They have no peace, no rest, no joy, no comfort, no unity of spirit, no love. Our churches are hell...hell on earth is what most of them are, full of division and strife and discord and fussing and fighting.

One man said to me one time, "Why go to church? I got enough hell on the job. I don't need it on Sunday. I just sit in front of my TV and read the funny paper."

I said, "I don't blame you."

Do you blame him? You've been members of those churches. You blame him? Where is the love of Christ? It is in Christ. That is what it is. And we got people accepting him as their fire escape, accepting him as their doormat, accepting him as their insurance policy so they can go to heaven when they die and they are perishing. Christ has never become their Lord. When he becomes a man's Lord he adjusts his life. He adjusts his thinking. He adjusts his attitude and spirit. He breaks his heart.

Everything is weighed in its relationship to Christ. It's not in its relationship to myself. Well, we miss....

"What am I going to do?"

Nothing. I'm not going to do anything. It is: How does this fit his Lordship, his gospel, his kingdom, his glory. That's where we'll fit in. Christ is king. And now that is offensive and if Billy Graham and these fellows will stand up in their mass meetings with all these crowds, you know, and quit saying, "Just as I am," and getting people to come 'cause they want to go to heaven and accept Jesus and tell the whole crowd, "In your heart, in your spirit, in your mind, follow the Lord. Submit to Christ as Lord of your life. Don't start tithing. That will mess you up. You will become a legalist. Just commit everything to him. It is his. Then take what he wants." He'll use you and your family. Let him kill them or let them live. Let him bless them or whatever he wants to do. He is the king. He is boss. He is my Lord.

Now, then, now, then, that would be different. But that's the way it is, Jack. I'm not just [?]. I'm telling you the truth. That is where the offense is. Well, also that is where the blessing is. If Christ is my Lord and your Lord we are going to walk together as brothers in mercy. If Christ forgives me I will forgive you. If Christ loved me, I love you. I love him, I love you. It will be unity of spirit, accord and happiness. We'll look not on our own things, but on the things of others. We will seek not to please ourselves, but please others. We don't hate any man because we realize that if it weren't for God's grace that's what we'd be. We won't hate the black men or the red men or the yellow man or the communist or anybody else. We may disagree with their principles. You don't hate. You don't hold grudges and vengeance. You forgive because God forgave you. Christ lives in there. The principles of Christ, the love of Christ, the person of Christ. And if it weren't for God's grace what would you be and where would you be?

Our Father, bless the message. Give us the courage to preach it wherever we go, not to offend deliberately, but to preach Christ and him crucified. Man's guilt, the sovereign work of thy Spirit, the effectual work of thy Son, the lordship, the demands of Christ's lordship which are unquestionable. Give us that boldness and that courage and give that compassion and affection that loves me and loves them for Christ's sake, genuinely, sincerely, affectionately [?]. Bless this message to the heart of every person here according to your divine will. The Lord break our hearts, our haughty spirits, our arrogant natures. Crush them. Bring us down as thy people.