

How to Approach Biblical - Part 4

by Derek Prince

The root cause of societal breakdown is the love of self, and God's remedy is a new creation, where the old man is executed and a new person is born.

Duration: 28:16

Scripture: 2 Timothy 2:10, Titus 2:11

Topics: "Repentance", "Transformation"

Description

This sermon by Derek Prince addresses the prevalent sins and societal issues in contemporary culture, emphasizing the importance of true repentance and transformation through encountering Jesus. Derek highlights the destructive nature of self-love, love of money, and love of pleasure, which lead to various sins and broken relationships. He stresses the need for a radical change in individuals through encountering Jesus, who has the power to transform lives permanently. The sermon concludes with a proclamation of God's plan to create a new people, His own special ones, who will reign with Jesus and share in eternal glory.

Transcript

Derek Prince Ministries. Proclaiming the inspired Word of God around the world. Derek Prince is an internationally recognized Bible teacher and author.

Through books, audios, videos, and radio broadcasts, Derek seeks to reach the unreached and teach the untaught. In over 50 years of ministry, Derek has reached over 100 nations in more than 50 languages. And now, Derek Prince.

It gives this list from verses 2 through 5. Maybe I should read it once more. As I read it, just ask yourself how many of these things are conspicuous in our contemporary culture. Men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

Notice, to be unthankful is to be unholy. Unloving, but that's not really the right translation. The old King James had it much without natural affection.

In other words, even the normal love that we expect has evaporated in many cases. The love of a mother for her baby. The love of a parent for his children.

The love of brothers and sisters for one another. They are evaporating rapidly. Without natural affection.

Unforgiving, or in the margin it says, irreconcilable. Slanderous, without self-control. Brutal.

Despisers of good. Traitors. Headstrong.

Haughty. Lovers of pleasure rather than lovers of God. Let's stop the list there for a moment.

I want to point out to you that what you love determines what you will be. And that list begins and ends with what people love. And there are three things.

Love of self, love of money, and love of pleasure. And that really is the cause of all the other negative features that are listed there. Love of self, love of money, and love of pleasure.

And why do people love money? Because they buy pleasure. Because money apparently will buy pleasure. But it won't buy peace.

It won't buy joy. But it will for a little while, buy pleasure. And also money, the love of money is an expression of man's pride.

Because when we have a lot of money, we can be arrogant, we can display our wealth. We can act as if we're better than those who have less. It all hangs together.

But the root is the first one. Love of self. That is what is breaking up our society today.

A survey was carried out a few years ago as to the average number of people living in a household in the United States today. And you know what the amazing answer was? 1.7 persons. In other words, less than two persons can live together today on the average.

What's the reason? Love of self. Well if you don't like the way I live, I'm going my way. You can go yours.

That has broken up and is breaking up countless marriages. I tell people who get married, there's a recipe for disaster and a recipe for success. The recipe for disaster is, what will I get out of this? If you get married on that basis, your marriage will be a disaster.

The recipe for success is, what can I give to this? And if you go in with that attitude, your marriage will be a success. I've had two marriages. The first lasted thirty years.

Our present marriage has lasted sixteen years. Each of them has been happy and successful. Listen, I am not talking from theory.

The surest cause of the breakdown of marriage and of the family and of society, is the love of self. You can have what you like, but I'm going my way. I'll do what pleases me.

And that really dominates the thinking of the unconverted people of this nation today. And when marriage breaks up, the family breaks up. And when the family breaks up, society breaks up.

And the government can spend millions or billions of dollars to find some remedy. But there is only one, the family. Children were designed to have two parents.

And if one of them drops out, you have an unhappy, frustrated child, who will possibly take out his frustrations on society. I say myself, the generation that has neglected its children, is breeding its own source of judgment. Because the young people that have not been parented, that have not been loved,

that have not been disciplined, will grow up to plague our society with violence and hatred.

Frightening, but it's happening. It's happening. In this once blessed nation, it is happening.

I became an American citizen by choice, unlike many of you, in 1970. So I've been one for 24 years. I have to tell you, the nation of which I became a citizen doesn't exist today.

It's totally different. Ruth was born an American citizen. She says to me when we returned from overseas, she said, I don't recognize the nation in which I was born.

That's a tragedy. The root cause, self-love. All the other problems stem from that.

Now, let's give an application. One of the amazing things that Paul says in this passage, verse 5 is, about all these people who have all these problems. Incidentally, they're not problems.

I have to correct myself. I got into the sloppy way of using contemporary language. God does not save us from problems.

He saves us from sins. And when we call our sins problems, we don't get saved. Because you don't have to repent from a problem.

You do have to repent from a sin. I mean, I find myself using contemporary speech and then correcting myself. These are not problems.

They are sins. Blatant evil sins. Now, concerning these people that demonstrate all these sins, Paul says something truly amazing in verse 5. Having a form of godliness, but denying its power.

Now, he's given this list. And then he says these people have a form of godliness. Now, the word in Greek is such that I don't believe Paul would ever have used it of any religion except Christianity.

He could not have used this word of any religion that was unchristian. So, brothers and sisters listen to me. These people that Paul is talking about are professing Christians.

They use the word born again. That word has become so glib, I shudder when I hear it. All sorts of people claim to be born again.

But you know what's missing? Their lives have never been changed. They've never had a radical change in their lives. What is the power that they deny? The power to change human lives radically and permanently.

I tell people you can join a church. You can say a prayer. You can sign a form and remain the same.

But if you ever meet Jesus, you'll be changed. I met Jesus in an army billet in World War II. I didn't have any doctrinal knowledge of salvation.

I didn't know what the gospel was. I was just an Anglican. That's all.

God bless the Anglicans. There are some wonderful people amongst them, but I was not one of those. I never went to church voluntarily.

And I didn't believe the Bible. But one night, in the middle of the night, about midnight, I met Jesus with such power that I ended up on my back on the floor for an hour. First sobbing and then you know what? Laughing.

Believe me friends, this laughter is not new. It may be spreading, but it's not new. I didn't know anything about spiritual things.

There was one other soldier sleeping in the same billet with me. And I was laughing so loud in the middle of the night, on my back, on the floor, in my underwear. Because the army didn't issue us with pajamas, so what could you do? And eventually I woke my friend up.

I can still see over the back of my head. I saw him reluctantly get out from under the blanket and walk towards me. And walk around me, keeping a safe distance.

A couple of times. And then he said, I think he was a good friend. He said, I don't know what to do with you.

I suppose it's no good pouring water over you. And something in me said, even water wouldn't put this out. And I thought, this must be the Holy Spirit.

It's not my idea of the Holy Spirit, but it was. And that produced a permanent, radical change in my whole life, which has gone on for twenty-four. Fifty-three years.

That's right. Thank you. What do I have a wife for? Well, many purposes.

Let me correct that. Correction. Fifty-three years.

1941, I met the Lord Jesus. I saw my wife looking troubled, but I thought, what have I done wrong now? And I mean, I was never the same. Never.

It took me months to discover all the changes that are taking place in me. Why? Because I met Jesus. Dear brother and sister, if you meet Jesus, you cannot stay the same.

You can become religious. You can join a church. You can do all sorts of things and radically be unchanged.

That's the problem with these people. They deny the power of God to change people radically. That's why churches are now admitting homosexuals and ordaining homosexuals.

You know the reason why? They say, we have to have compassion. I agree, we have to have compassion. But then they say, there's no way to change them.

That's a lie. I believe in admitting homosexuals and ordaining them, if they've been changed by the power of God. Ruth and I have a friend in Central Europe, who's a descendant of the Moravians.

You know about the Moravians? Probably the most significant group that's ever emerged in church history. I won't go into that. Anyhow, he was a dancer, and most professional dancers are homosexuals.

He was a well-known homosexual in his particular society. He met Jesus, and Jesus changed him. Today he's married, has children, and is pastoring a church.

He's one of the most loving people I've ever met in my life. He's rightly ordained, because he's been changed. The problem is, and this time I think I can use the word problem.

The problem is that the people who are ordaining homosexuals are not realizing that Jesus can change people. He changes lots of other people. He changes liars.

He changes cheats. He changes people who are greedy, and jealous, and spiteful, and malicious. It isn't just homosexual.

Our mistake is to make an exception for homosexuals. See, this is exactly what Paul said. They have a form of godliness, but deny its power.

The power to change people radically and permanently for the better. Now this is a very sensitive issue, but it's very important. So I want to give you just three passages from the writings of Paul.

The first is in 1 Corinthians chapter 6, verses 9 through 11. Do you not know? And I find that where Paul says do you not know, most Christians today don't know. When he says brethren I would not have you ignorant, most Christians are ignorant.

It's surprising. It's gone on for 19 centuries and it doesn't seem to have changed much. Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived.

Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites. And those are first of all the passive homosexual and then the aggressive homosexual. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

And such were some of you. So God is not excluding anyone in that category, provided they change. But he says, these are beautiful words, but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

But you've been changed. I'm all in favor of admitting prostitutes, homosexuals, murderers, drunkards, everything, if they've been changed. But it's unscriptural to admit them unchanged.

And we have a right to demand the evidence of the change in their lives. Now notice what Paul said, because he uses this phrase in three places. He says, such will not inherit the kingdom of God.

It's one thing to be born again and enter the kingdom of God. It's quite another thing to inherit the kingdom of God. A lot of those who've entered will never inherit, because they're in these categories.

Then we turn to Galatians chapter 5. Galatians chapter 5 verses 19-21. Now the works of the flesh are evident, which are fornication. And let me say, it's fashionable now to call that premarital sex.

But that doesn't change the nature of the act the least bit. God still calls it fornication. See one of the devil's subtle tricks is to put new labels on old things.

So to kill a baby in its mother's womb is wrong. But to abort a fetus is different. All they've done is changed the word baby to fetus.

But some people are silly enough to believe it changes the nature of the act. No. And some people commit fornication, but they call it premarital sex, and they think, well I can get away with it.

You can't. You cannot inherit the kingdom of God unless you repent. And there may be some of you here tonight who need to do that.

You cannot inherit the kingdom of God if you're a fornicator. God doesn't admit fornicators. And let me say, if he did, you'd be worse off in heaven than you'd be in hell.

Because in the radiant purity of heaven, you would be totally lost. All right. Fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts abroad, selfish ambitions, dissensions.

You notice the majority of the things in that list are expressions of broken relationships. And then it goes on, envy, drunkenness, revelries, and the like. Of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

Notice. They can be born again into the kingdom of God. But ultimately they cannot inherit the kingdom of God.

They're excluded. And then we look in Ephesians chapter 5, verses 3 through 7. Ephesians 5, 3 through 7. But fornication and all uncleanness or covetousness, let it not even be named among you as fitting for sanctification. Neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

For this you know, that no fornicator, unclean person, nor covetous man who has no idolatry, has any inheritance in the kingdom of Christ and God. Three times Paul says, such a person cannot inherit the kingdom of God. He says to the Galatians, I told you before, but I'm going to tell you again.

And I believe brothers and sisters, it's time we tell people again. When I became a Pentecostal 53 years ago, nobody would ever consider that a fornicator could get to heaven without repenting. Standards have changed, but God's standards have not changed.

He's still the same. Changing the label doesn't change the nature of the act. Some people have said, and I've heard young people say, well, this is just an experimental relationship to see if it'll work.

That's self-deception. Because marriage is not an experiment, it's a commitment. And you can't make an experimental commitment, it's a contradiction in terms.

All right. So, if corruption is progressive and irreversible, what is God going to do about it? Well, praise God, He has an answer. You'll find it in 2 Corinthians chapter 5, verse 17.

2 Corinthians 5, verse 17. Therefore, if anyone is in Christ, he is a new creation. Old things have passed away.

Behold, all things have become new and all things are of God. God does not catch up the old man. He produces a new creation.

And the attempt to redeem society without changing people, is doomed to defeat. I've heard people talk about redeeming the performing arts. It depends what you mean.

If it means that maybe in the performing arts you'll have an opportunity to confront people with the testimony of Jesus, praise God. But if you think that the performing arts can be redeemed without people

being changed, you're deceived. God is not redeeming the old corrupt nature.

It's destined for His final judgment. God's remedy is much more radical. It's a new creation.

Those of us who've experienced the new creation, understand what it means. I mean, it took me months to discover what God had done in me in one night. I couldn't, I really couldn't believe it.

But it happened. That's a new creation. Please understand, I was not perfect.

I'm still not perfect. But I was different. That's what matters.

A radical change in your life. So God's going to do what? He's going to bring forth a new creation. If anyone is in Christ, He is a new creation.

You cannot be in Christ and remain the same. Something totally new has happened that only God creates. Man can reform, man can improve, but only God can create.

This is something that God has to do for us and in us. We cannot do it of ourselves. To be in Christ is to become a new creation.

That's His logical remedy for the old corrupt fallen nature. God is not going to patch it up. He's not going to improve it.

He doesn't send the old man to church or Sunday school or teach him the golden rule. I've got this sentence which is in my mind. God's solution is execution.

That's it. But the mercy is the execution took place when Jesus died on the cross. Our old man was crucified in Him.

Now you have to know that and you have to believe it and act in it and it works. And that's God's remedy. It's a perfect remedy.

It's a loving remedy. It's a merciful remedy. But it does not compromise with sin or with Satan.

God will never, never, never do that. Out of the new creation, God is going to produce a new people. And this, we end with this.

This is our final proclamation. It's a glorious one. It's Titus chapter 2, verses 11 through 14.

We have a practice when we have a meal. We say our grace, which we won't say now. We were in a meeting once and I said, Ruth come up and say the grace.

And she just started to giggle. And I mean she couldn't stop giggling. I said what's the matter? She said all these people are hungry and you're saying grace in front of them.

So anyhow, we won't repeat our grace. But at the end of our grace we always proclaim a scripture. And the one that gets in first makes the proclamation.

So this is one of our proclamations. Titus 2, 11 through 14. Now how does it begin? The grace of God that brings salvation has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present age, looking for the blessed hope and glorious

appearing of our great God and Savior Jesus Christ, who gave himself for us, that he might redeem us from every lawless deed and purify for himself his own special people, zealous for good works.

So what is God going to get out of history? His own special people. That's why he tolerates all the wickedness and the tragedy and the suffering, because God is waiting till every one he has chosen for himself has come to pass. There's another scripture that we say, therefore I am you.

2 Timothy chapter 2 beginning about verse 10. This is Paul's motivation, you see. He went through a lot of suffering, but he always had one thing in mind and it was this.

Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. This is a faithful saying, for if we die with him, we shall also live with him. If we endure, we shall also reign with him.

If we deny him, he also will deny us. If we are faithless, he remains faithful. He cannot deny himself.

What motivated Paul? He had a vision. He said I endure all things for the sake of the elect, God's chosen ones, that they also may obtain the salvation which is in Christ Jesus with eternal glory. You see God has his chosen ones and they come from every tribe, nation, people and tongue.

Until they've all been reached, we cannot rest. That's God's remedy. A new creation that will produce a new kind of people that will be fit to share the throne with Jesus.

Brothers and sisters, remember that's our high calling. God is going to put you through everything necessary in this life. Every kind of potential suffering or trouble or pressure to fit you to become a ruler with Jesus.

Shall we pray in closing? O God we thank you that your word is so clear, so plain. There are no ifs, there are no buts. You've made the way of life and righteousness so clear that even fools will not stumble in it.

We remember what Jesus said, narrow is the gate and difficult is the way that leads to night and those who find it are few. We pray tonight for all those gathered here, for ourselves too, that we will pass through the narrow gate and walk the difficult way until we have finished our course. Give us a vision Lord, each of us here, of the elect, of the chosen ones.

Many of them have not yet heard the word of God. Many of them do not yet have scripture in their own language. But Lord, we want to share Paul's vision.

I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. And all God's people said, Amen. God bless you.

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