

# Twentieth Century Dilemma Mark 12v28-34

by George Verwer

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*The sermon emphasizes the importance of love in Christianity, highlighting the degenerate form of Christianity in the 20th century and the need for a revolution of love.*

**Duration:** 59:54

**Scripture:** Mark 12:28-34

**Topics:** "Missions"

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## Description

In this sermon, the preacher emphasizes the importance of love as the answer to the world's problems. He mentions various crises such as the Jewish crisis, the Vietnam crisis, and the issue of racism. The preacher believes that love, when manifested through a change of heart, can bring about a revolution. He highlights the race issue as a significant concern in the 20th century and asserts that unless the church has the answers to this issue, it cannot effectively communicate with modern society. The preacher encourages believers to study the life of Jesus Christ and walk in His footsteps as a way to demonstrate love and compassion.

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## Transcript

Turn your Bibles now to Mark, the Gospel of Mark, the 12th chapter, verse 28. I'll ask George Marley to read the passage to save me a little voice, and I'll be doing this also in other meetings, so it's good for you to open your Bibles and be ready to read the passage of 28 through 34. And one of the scribes came, having heard them reaching together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, master, thou hast said the truth. For there is one God, and there is none other but he. And to love him with all thy heart, and with all thy understanding, and with all thy soul, and with all thy mind, And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

And no man after that neareth to ask him any question. Heavenly Father, please reveal to us what you're trying to say in this passage. Open our minds, our hearts, and show us really what the need is, in the world and in us tonight.

We ask in Jesus' name. Amen. I believe with all my heart that if you miss that which I will feebly try to say tonight, you will miss what I believe God is trying to say through the scriptures and through O.M. If he wants to say anything through us, as members of the body of Jesus Christ, if there's any uniqueness in what the Lord has done and is doing in this world, I believe it's this.

And there have been people who have been with us one year, two years, three years, still missed it. And that's many times the reason I like to see them stay on. Because if there's anything that hurts me, is when someone comes into this work, goes out of this work, and never comes to see this message.

The message of love. The message of the two most important commandments. There are no more important commandments than these.

And it's given very straight from the Lord himself. And it's very clear. They came to him, the scribes, and they said, which is the first commandment? And Jesus said, the Lord our God is one Lord.

And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength. This is the first commandment. This is the first commandment.

Most Christians spend most of their life on the periphery of what the Bible speaks about. Churches have divided. People have fought.

Wars have been fought. Churches have been divided. Every possible thing has happened within the ranks of the church, over the peripheries, the details of biblical teaching.

And you can remember, and need to remember, any good orator can take minor doctrines and thump so hard you'll think it's the major truth in the Bible. We've all heard it. He can speak loud.

He can go into antics. He can weep. I know preachers who can turn tears on like faucets and get us to think that some minor truth is the most important thing in all the world.

But let us calmly and let us intellectually approach the scriptures without our biases and our prejudices and our bends, and let's see what the scriptures say, and we're going to discover that certain truths in the Bible are emphasized to an unbelievable degree, whereas other truths are only minor, are only touched upon. Now, no one can argue the fact that the deity of Christ is a major Bible truth. No one would argue the fact, as far as I'm concerned, that the crucifixion and the resurrection of Jesus Christ is major Bible truth, and the second coming of Christ is major Bible truth.

But I think we'd have a little bit of trouble saying that some of our other little doctrines are major Bible truths, and I'm not going to get into what little doctrines they are because some of you will get too upset over that, and then I will be able to get through with you in the positive message I want to give because if I just have to touch on one of your favorite little doctrines and say that it's not major truth, you'll probably be all upset the rest of the night and won't hear what God has to say because this is what happens. This is why it's so hard to speak, and I know some of the greatest preachers in Britain today. They can't speak to their congregations.

It's impossible. I know one of the leading preachers in this country today, and every time he gets to preach, the only thing they do is compare him with the preacher who was there before him and who they all idolize. And although he's a tremendous preacher, he's not quite as good as that one who was one of the well-known Bible expositors of the past century, and so this man hasn't got a chance.

So, sooner or later, he'll be sacked by the deacons, and someone else will be brought in, and then they'll sack him and bring someone else in all in an attempt to get a man who's dead. And this is the same way with our truth. We get on our little hobby horse of truth that we've got our favorite six verses on and sometimes less verses than that, and we ride it and ride it and ride it until the horse falls into the ground.

We fall into the ground. But it's obvious if you'll study the Bible in a purely objective way that you'll see that this message of love is absolutely the basis of the teaching of Jesus Christ and the teaching of the apostles. I don't believe we can separate Christ from his teachings.

Now, this is one of the great errors that we're talking over here about Christ and about being crucified with Christ, about letting Christ live within us, and Christ is all in all, and it all becomes very wonderful. It sounds terrific, but we can't separate this Christ whom we say we love, whom we call our all in all, from his teachings, from what he simply told us to do. You get some people who they don't like you to teach and to say, well, this is what Christ said.

We need to do it. They always want to refer you back to some great truth like Christ is in you and let him do it through you. Now, if this was true, why did he give us all the teaching? So we can have Bible colleges? So we can have concordances and Bible dictionaries? Of course not.

So in Christianity, it is not a matter of discovering some magic formula, Christ in me, filled with the Spirit, any little formula. That is not the basic issue, because otherwise the Bible would not have been written. God could have just given us a postcard, and on the postcard he could have said, just believe in me, die to self, and say I am crucified with Christ every morning after tea.

But he didn't do that. He gave us a whole book to study, that we might have the whole counsel of God, and Paul said he shunned or he failed not to declare the whole counsel of God. I believe that as we have an initial experience in our life, and we come into this rest of faith, and we realize the principle of Christ in us, and these are great truths, great truths, I believe that as this happens, we come to the place where God can begin to teach us.

The experience, a deeper life experience, or a commitment experience, or whatever crisis experience God has brought you to, is not the end. It is the beginning. At that point, you now become teachable.

The Spirit of God now can lead you into all things. You do not become led already into all things. Now the Spirit of God can lead you into all things.

Now you can be taught about the revolution of love. Now you're ready for the revolution. Before that time you weren't ready.

It all bounced off. But now you're ready. It's not the end, it's the beginning.

So if you've had any crisis this summer, if you've had any experience where God has broken you down and filled you up, you're at the beginning. You're at the beginning. Now you must learn the walk with Jesus Christ.

The Word of God says, as many as believe in Him, let Him walk even as He walked. Let us stop spiritualizing this. I'm convinced this must involve studying the life of Jesus Christ and seeing how He walked.

Otherwise, why all this Bible, why this terrific amount of information about the life of Jesus Christ and His love and His compassion? Why do we have Matthew 9 where we see Jesus Christ going into all the villages? Why do we have this story of the Good Samaritan? What is this, all Sunday school material? Flannel graph? No, this is basic teaching, basic truth, that God expects us as Christians to study and to apply and to live, not spiritualize and sort of put over here in an outer compartment so that our message and our hymns and everything else is over here and all these other things are over there. Now many of you have heard me say that I believe in Christianity today and now I'm speaking of Evangelical Bible Christianity, not Modernism. I have no hope for Modernism at all.

But Evangelical Bible-believing Christianity is degenerate everywhere. Everywhere. I'm convinced of this.

I've been convinced of this for nine years. It's the only reason I'm still Christian. Because if what I had met was the real thing, I would have cast it off and become a Communist.

If what I had encountered in Bible school were real Christianity, I'd be a militant anti-Christian. If what I've accounted in more than 500 churches that I've ministered in all over the world were Christianity, I would be militantly anti-Christian. But what I've encountered and what you have encountered is not the real thing.

It is the degenerate form of the real thing and within that degenerate form, that degenerate state, there are real sparks of the real thing. And we've all seen that happen. We've all seen, in some of the most dead churches, real rays of light.

And in most churches today, even in Evangelical churches, it's a small minority. It's a small minority who have any desire to witness, any real desire to pray, any desire for missions, any desire for real spiritual things. Now, when George Berwer, especially nine years ago, states that Christianity is degenerate, well, I mean, about everything is hurled at him, including with the kitchen sink.

Who is this young pipsqueak saying that Christianity is degenerate? What does he think? All the churches are dead? And everything comes in up. Of course, when a man of God who's lived five decades longer than I have and is esteemed as a great world leader, like A.W. Tozer makes those statements, well, then people, of course, well, they begin to listen, you see. So, rather than me just saying things, maybe I'd better read some quotations.

But let me just, let me just read one or two little quotes that I put in my Bible that I think will give you an idea of what I'm saying. This is what A.W. Tozer described in one of his books, the situation within the Christian church was. This is from the book of God and Men on page 11.

Here's what he says. But the spiritual climate into which many modern Christians are born does not make for vigorous spiritual growth. Indeed, the whole evangelical world is to a large extent unfavorable to healthy Christianity.

We may as well face it. The whole level of spirituality among us is low. We have measured ourselves by ourselves until the incentive to see higher plateaus in the things of the Spirit is all but gone.

We are making converts to an effigy type of Christianity that bears little resemblance to that of the New Testament. The average so-called Bible Christian in our times is but, if you think my words are strong, a wretched parody on true sainthood. Yet, we put millions of dollars behind movements to perpetuate this degenerate form of religion and attack the man who dares to challenge the wisdom of it.

It's only been since the death of Tozer that he has been declared and esteemed as one of the greatest saints with the deepest insight into truth in the past 20 years. Now, it's not only Tozer who has said this. Other men who have studied, who have lived longer than any of us, have come to this conclusion that the Church has been disease-stricken.

A spiritual cancer has invaded the Church in every possible road so that today to find true, living, evangelical, loving, life-giving Christianity is almost impossible. And this is why the majority of Christian youth are turning from the Church in the 20th century. This is why the majority of people today are discouraged about religious matters.

This is why our nations have basically overthrown Bible truth and evangelical Christianity and are accepting everything else that comes its way and all kinds of things are coming as a substitute. This is why Mormonism, with their little center in Salt Lake City, not so little anymore, can send forth more ambassadors for Mormonism than all the evangelical, Bible-believing, hell-heaven-believing churches in the United States of America. This is why the Jehovah Witnesses produce more literature than all the evangelical publishers put together outside of English-speaking countries.

This is why the seven-day Adventists and the Christian scientists make us look like we've got sleeping sickness because a disease has hit us, a cancer. And I'm convinced, and I've said this many, many years, that our situation in the 20th century is worse than the situation that Luther was put into in his day. In his day, the people walked in darkness because there was no light.

Now, that isn't so bad, is it? When you walk in darkness when there's no light, that sounds like a pretty logical result. There was no Bible. There were no Bible conferences.

There was no Keswick. There were no gospel films. There were no gospel recordings.

There neither existed Dr. Schaffer or anybody else. All there were were dead churches reading Bible verses in Latin and money-hungry, overgrown priests who were living off the fat of the land and a hundred other things to make the situation so black that no light could be seen. Luther came in with a ray of light, a beam of light, and we knew what happened.

What is our situation today? We, we walk in the midst of darkness surrounded by great light. This is impossible. And yet this is the 20th century situation of the Church.

We've got books. Do you know that a New Evangelical book comes off the press approximately every couple of hours? That's right. Every couple of hours we get a new stack of truth.

Folded between some cardboard, written usually by someone who has not experienced what he's written. Needless to say, he makes good money because they pay high. I even got \$300 for my literature manual and if you get paid \$300 for that piece of nothing, imagine what you do when you write a good book.

And there's money in writing Evangelical books. They're the easiest books to get published because Evangelical publishers divide so quickly. And when they divide, they each start their own publishing

house.

And all you have to do is go to the competitor and he'll publish your book. And I can get any book I write, if it was pure rubbish, I could get it published. And so we have this great, mammoth amount of Christian books coming off the press, one every couple of hours.

You haven't even seen 98% of the books. I could just pile them, I could fill this whole room with Evangelical books. It's just unbelievable.

You can't even imagine it. You can't even imagine. I discovered new publishers, though I thought this was my business some years ago, I'm discovering new publishers.

And there's hundreds of publishers I'm sure I'm not even conscious with because every nomination has a dozen different publishers of all different kinds and pamphlets, pamphlets. Like I say, you can fill the room. Truth! Truth a la Mount Everest.

Missionary films, every possible kind of film you can ever dream of. We've seen them, we've wept at them, the Bob Pierce varieties, the Billy Graham varieties, the poetic types, the types that show Jesus bleeding on the cross, the types that show homes being wonderfully delivered as Jesus comes walking in the door, all the terrific dramas, everything to move the Church. The Church loves to pile in to see the films and remains unmoved.

Slides, phonograph records, tape recordings. I used to sell audio Bible studies. Fantastic.

I was really convinced about this. Back a number of years ago, before I think I went to Mexico, this was it. I thought this was the answer.

This was Bible school in your home. And it cost about 60 quid for this audio Bible studies. All the best Bible teachers on record.

Never have to leave your home again. Follow up all the churches and listen to your phonograph player. And we had just unbelievable records.

And I used to go from home, and I sold these things. I won the award for top salesman one week and then sold Dale on the idea, and he won it for the three weeks after that. Made all kinds of money.

Because people bought these audio Bible studies at 60 quid a shot so that they could get all this Bible teaching. And they could then sit in their living room and listen to Billy Graham one minute and Bob Pierce the next minute and Dr. Tenney the next minute. We've got everything.

You can't imagine the number of organizations I'm in touch with. You know, there's several thousand evangelical organizations in the world, but there's several thousand. And we have separate organizations to put up posters, separate organizations for putting stamps on the backs of envelopes, special organizations for children, special organizations for adults, for teenagers, for middle ages, for old ages.

We get a multitude of organizations out of all of it. There comes light. There comes light.

There come challenges. Who can doubt the challenges, the challenge of various Bible conferences, the challenge of finding the challenge of Billy Graham, all these things I'm in knowing. Bob, what a position this puts us in.

What a position. How different from those in the Reformation or before the Reformation. We, with all this light streaming at us, just what you're receiving in this conference, just what you've read in these books, is more than all those pre-Reformation people have ever had a chance to even dream about, and even many people after the Reformation.

Light, light, light, light. Bob, many of us still, with all this light, live in darkness. And in John it says that if we do not love our brother, we are in darkness still.

And this is the message. This is the message that you've heard from the beginning. That you believe in Christ and that you love one another.

And you know what we've done in the 20th century? We've just cut the last half off. This is the message that you believe in Christ. And we want to separate believing from loving.

And when you separate believing from loving, it's like separating your head from your body. And if you think you can operate without your head, or if you think you can operate without your body, you've got real, you're really deceived. And if Christianity thinks it can operate without love, it's just completely deceived.

No matter how much truth, you see, it's the head without the heart. It's the head without the body. No matter how much truth, no matter how much orthodoxy, no matter how many final verses you memorize, no matter how many people you can convince, you can start churches, you can start a new sect.

But without love, you're bodiless. May God show us this is the message, that we love God and that we love one another. And unless we in this work experience this revolution of love, which starts with a crisis, I believe some kind of a crisis, it might be a quiet crisis, and continues with the process of daily breaking, of daily transformation, without this revolution of love, there is no hope to make an impact in the 20th century.

What is the 20th century man interested in tonight? He's not interested in our Bibles anymore, especially in the countries where the Bible has been for so many years. He's not interested basically in our open air meeting. You can go out in the streets in England, as I have done, and you can preach until your lungs are gone, and if you get a few people to stop.

I know I preached in the streets of Bromley and hardly got anyone to stop. I did have one girl, she was dressing in model behind me in the show window, she heard, came out and was quite stirred. But this isn't the usual case.

Basically the world today, the secular materialistic brainwashed 20th century world, is concerned about things that they can see and touch. And spiritual things are much harder for the 20th century man to perceive than the 18th century man. We're in a completely different age.

We have been completely brainwashed into a materialistic age in a materialistic way, so that we no longer can perceive. We no longer, even those of us who are Christians, are able to respond to religious truth like our great grandfathers. And the message that Jonathan Edwards gave in his day that brought people to a crushing realization of God, and a holy fear of God, and a trembling before God, relieved the 20th century man completely dry.

It was Dr. Schaeffer who focused this in on me one day when we were in Hyde Park together speaking. And he said, all of us in the 20th century have been affected by the brainwash. We have all been affected by modern advertising, modern materialistic gimmicks, and everything of this age, the age of relativity, in

terms not only of atoms, because that wouldn't be too bad, but in terms of morals.

And all of us have been affected by it from our very childhood, and that's why some of you find it hard to respond to spiritual things. And you can hear a message on hell, and you're cold as a fish. You can hear a message on the glories of heaven, and it doesn't stir you, it doesn't move you, you've been brainwashed.

And God no longer in our generation has the spiritual foundation to build upon. That's why it's going to take five times as much a revolution. That's why it's going to take people who are more disciplined, more concerned, more rugged, and more desperate for this revolution than it ever did two generations back, when people had a foundation of morals, and a foundation of truth, and a foundation of background, of spiritual background that is nonexistent today.

And I'm convinced that the only hope for the 20th century is a revolution of love. And I don't use those words just because I was the first one perhaps to begin to use it. But I use them because to my mind it sums up the message of Jesus Christ.

It says in the Berkeley translation of the New Testament, which is a very solid translation by evangelical scholars, it refers to the Apostle Paul, the book of Acts, as a world revolutionist. In the King James Version it says he turned the world upside down. Here are these men that have turned the world upside down.

That wasn't exactly child play, to say the least. Christianity is a revolution. And O.M., the little part of Christianity that you and I are in fellowship with, this name has been put on, and I'm happy for the name, because if the name wasn't given to us, we didn't take that name of Operation Mobilization.

You know what you'd be called. You'd be called Berwerites, or you'd be called Forsakites, or you'd be called some other name that the world would give you, just like the dear brethren who met at Plymouth, until they realized that all their life they'd be called Plymouth brethren. And just like some of the people I meet here, of course, they get named too.

Wherever you meet, you get named. And everybody gets a name. And if you don't like names, or you have a hard time living in the world, you'll be unidentifiable.

But we realize that these names aren't important. It's the body of Jesus Christ that's significant and important. And yet, God has raised up this testimony.

And God has raised up this little group to do something, to say something. And the group, of course, only says as much as the people who are in it say. The name means nothing.

But I am absolutely convinced that if this work is going to be used, if any of us are going to be used, we must be revolutionists, and the work must be a revolution. That's why I think it's worth 20 years to get your spiritual foundation. That's why I believe there must be training.

That's why I believe this work is a trained work. And I'm not interested in missionary candidates, in terms of people who think they're ready to go to the mission field, but I am interested in people who want to learn, who want to experience how people can come into OM, go to our conferences, and go out, and not begin to perceive this, I don't know. But I know I had one fellow come to me once.

He had listened to so many tapes and so many messages on love, and only after, I don't know how many messages and how much time, he finally said, I'm beginning to understand what you mean when you

Speak about love. I recommend, if you're going to study the New Testament, you've got free, you're quick to take those New Testaments. We offered last night, if you read the whole New Testament, some of you may have met a counselor, of course, bring the Testament, put it back on the table.

If you don't learn it well, you won't read it. You'll get up to Revelation 1 at the most. From there, even though it promises special blessing to those who continue reading, you'll stop.

Maybe some of you won't even get that far. But if you do read through that New Testament, you might want to underline, every time you come across the word love. That's what I did.

My Bible, I had, well, I changed the system in this Bible, and I put a little heart next to every place where I find the word love. My Bible's full of hearts. Because love is written right through the whole New Testament.

And if you take and do the same thing with the synonyms of love, such as peace, joy, long suffering, all the fruit of the Spirit are basically synonyms of love. They're love in different situations, responding to different problems. And you'll find your Bible is just full.

And you'll find that these words appear together, the synonyms and the word love, almost as much as the name of Jesus Christ. That's right. You study for yourself.

Now believe me, shoot me down. You study for yourself. I spent hours, nights, whole nights, weeks, months, going through my New Testament, again and again and again and again and again and again.

And although I read many other books, this is the book that I swallowed. Before I ever opened a book on Tosin, before I ever opened a book on Watchman Kneen, I'd been through the New Testament I don't know how many times, and I had seen for myself how many other people influenced me. This was the message.

And I don't believe we can separate the word Christ from the word love. We can't separate them. Right away you'll have some doctrine bug go, oh well, he's preaching that love is important.

We know that Christ, it's only Christ, just Jesus, Jesus Christ. Look, that is a lie. Because why did God give us the Bible? Why did he teach us so much about love? Why did he give us 13th chapter of Corinthians, where the name of Jesus is not even mentioned? Oh well, we can spiritualize, don't we? So we take out the word love, the charity we put in Christ.

Well that's true. I believe that. But it must not become a dichotomy.

It must not become a great divorce. So that we no longer are very concerned that there's no real love in our life as long as we're able to pronounce the formulas. And so tomorrow morning, hundreds of places all over Great Britain will gather around the Lord's table and they'll go through a ritual that is no different, absolutely no different before God than what happens in the Roman Church.

It's no different before God. Oh, Romanism, Pope, Rosary beads, Hail Marys. It's all mild compared to what we have in our churches.

It's all mild. They, in darkness, walk in darkness. They've never had the messages we've had.

They've never heard the challenge. They've never read the books. They've never had the ministry.

What do you expect them to do? We have heard the messages. We have read the books. We have been through the conferences.

And yet we'll gather continually around the Lord's table and go through a ritual that has no more life than a stone in the Arabian desert. And it's killing and it kills young people. It kills new converts.

It kills anything that gets in its way. It kills. Dead Orthodoxy.

The Bible says the Lamb killeth. The Lamb killeth. The Spirit bringeth life.

And unless in our worship, unless in our evangelism, unless in our daily living, their spirit, their life will kill. 36,000 people will accept Jesus Christ through Billy Graham and the Church will kill 35,000. And it's rapidly doing it right now here in Great Britain.

And not just the modernist churches, not just the liberal churches, but some churches where they claim to have all the truth, nothing but the truth all the time. The truth without love can kill. And it will kill.

And the most arrogant, bigoted men I have ever encountered in the 20th century were men whose basic doctrine was the same as mine. Apart from the fact that they didn't consider, as I do, that love is a major doctrine. Teaching.

It's a major teaching. The teaching of love. We always think, well, major Bible teaching.

Second coming of Jesus Christ. Eschatology. Christology.

And we go to our seminaries and get all this material. And I would love to debate, I won't do it because I don't believe it's God's will, but I would love to debate any president of any cemetery anywhere in the world, seminary, excuse me, and show that we are not teaching sound doctrine. Because we're not teaching love, and love is sound doctrine.

And you can't separate love from Christ any more than you can separate Christ from God. We have the great Trinity. They're inseparable.

God, one God, praise God. Trinity, Father, Son, Holy Spirit. And the same is true.

The same is true in terms of our relationship with God and the life we should be living. You can't separate love, truth, and Christ. It's all one.

It's all one. The man that says he has Christ and doesn't have love, he's a liar. That's what the Bible says again and again and again.

All we have to do is look into 1 John. The epistle of 1 John is so revolutionary that most people read it. Well, I mean, I've read some spiritualizations of 1 John.

It's just a pity, really, what we do with the Bible. We can twist it and distort it and make it say anything we want. And we read, Love thy neighbor as thyself, and we come up with all kinds of amazing things.

And we read some of these verses instead of just accepting it for what it is. Now, it's amazing. We evangelicals, we like to accept John 3.16 just the way it is.

We don't want to change that one. Because our heaven depends on that one. Yes, God so loved the world, he gave his only begotten Son, and whosoever believes in him shall not perish but have everlasting life.

I literally believe in John 3.16. Now, the verses that bring us blessing, we literally believe. The verses that bring hardship, we spiritualize. It's right.

We can jump on something that's going to talk about heaven or a blessing. We literally believe that this is our explanation. You come across some verse like Luke 14.33 or 1 John 3.16, and we spiritualize it.

Now, if you're going to approach your Bible that way, you might as well not approach it at all. And many of us, for an artist, we have to admit that we approach the Bible with a bias. We've already got our doctrine from some other book, and so we approach the Bible and get the Bible into the doctrine.

And it's amazing. You get these different young people come from different Bible schools, and they're all brainwashed the same way the Bible school is. And they all want to get some very good arguments.

Instead of being open to what the other brother might have to say, you might have something to contribute, even though you've gone through three years of the D-by-D Bible school, where you've got all the D-by-D teaching, and you've come a D-by-out, D-by-ite. You might be able to learn something from the X-Y-Z Bible school, or from someone else from a different denomination or a different group. There might be some truth in what the other fellow thinks.

There's a possibility that he also might have encountered some truth along life's road, and that you might have made a mistake. You might have twisted it a little bit. It's at least worth thinking about, isn't it? And that's what I challenge you to do, to study your New Testament.

Look at some of these verses, such as we find in 1 John. Look at this very perplexing verse in 1 John 4.20. And the man say, I love God, and hate his brother. He is a liar, for he that loveth not his brother, whom he hath seen.

How can he love God whom he hath not seen? Now, I want to try to briefly show you tonight how this revolution of love, this message that's here in 1 John, this message that's in 1 Corinthians 13, this message that runs between Matthew and Revelation, that love is the answer, that when Jesus Christ is in us and is in control, we become revolutionists. I want to try to show you how this is the answer to the world's dilemma. Because, as I was saying back a little bit, the world is concerned about terrible things.

It's concerned about what's happening. What is the world concerned about now? What are they shouting about tonight? The race issue. The biggest thing in the paper, you know what it was? Dean Rusk's daughter married a Negro.

This is hot. Almost made front lines. The race issue is hot in the 20th century.

And unless we have the answer to the race issue, how can we communicate to modern man? Because we're going to get this thrown in our face everywhere, everywhere, everywhere. Does Jesus Christ have an answer to these problems? What about the man who's evangelical, who's Bible-believing, who's fundamental, but who wants no contact with people of another race? What about the man who says, I love Jesus Christ, but I don't like Negroes? What about him? I'll tell you what about him. He's going to hell.

That's right. He's going to hell. Beloved, we need to pray.

We need to pray for many of our friends we think are saved, because they're not saved. They're not saved. Because this love has not entered their heart.

Now look, when you go out to India, you're going to face a terrific problem. You're going to look at a Hindu population, a Muslim population, and now your little belief is going to become harder. Your little belief that people are going to hell becomes five times as hard in India because you're living within a culture and a population of people who have never heard the gospel, and you're going to have to say that they're going to hell, and that's not easy to say if you have anything on your mind.

And the only way I have been able to come to the conclusion that these people are lost is to realize that the majority of people in the religious circles are also lost. Because if a man in America who has a head belief in Jesus Christ has never experienced a revolution of love, who does not love his Negro neighbor or any other neighbor, I say if he's saved, then a Hindu worshipping a tree, who also has no, had no change in life, he's also saved. But I don't believe a Hindu worshipping a tree is saved because he does not know Jesus Christ and has not experienced his life-changing love.

And some religious trees, evangelical trees, and he's worshipping at all kinds of evangelical shrines that are just as bad or worse than anything the Hindus have. You say, well, you don't believe many are saved. Well, that's a divide.

And we have come to the idea, some of us from the United States, that the United States and Christianity run together. We stamp it on our coins, it's almost blasphemy. We know very well we don't trust in God, we trust in that coin, and our whole environment, life, advertising system, way of planning, world construction, all proves it.

And you know, when you go out to witness for Jesus Christ, and you can explain some of these things, and you can explain the various problems of the world in the light of the fact that man does not know how to love, people are going to listen. People are going to listen. And this is the problem in the 20th century, that man does not know how to love.

The unsaved man does not know how to love. And the Bible teaches it's love or perish, and modern psychology has confirmed it, it's love or perish. Most of our juvenile delinquency, most of our crime, most of our drug addiction, most of the problems in the highway and the home can be traced back to a child that did not get enough love.

That's right. And it's only been in the past few decades that psychology has confirmed what Jesus said 2,000 years ago. When he taught very clearly that love was the basic ingredient of life.

When he taught through the apostle Paul that without love we were nothing. And man has proven in this age, through mental breakdown, that without love he becomes nothing. And when you see mentally, completely mentally sick people, you almost think you're looking at a vegetable.

It becomes as nothing. The Bible says, without love we're nothing. And the great result today of unlovingness is that we become as nothing.

Why do we have wars? Oh my, today we have great councils sitting down, why do we have wars? Why do we have wars? It's simple, just look in the book of James. Have you had the answers written 2,000 years

ago? Nobody can add to it. The United Nations can't improve on what James said.

He said, from whence come wars and fightings among you? Comely not hence, even of your lusts that war in your members. Ye lust and have not, ye kill and desire to have and cannot obtain. Ye fight and war, yet ye have not because ye ask not.

Ye ask and receive, not because ye ask and miss. Not because ye ask and miss, that ye may consume it upon your own lusts. There's a message to the 20th century man, he does three verses.

How can you explain Vietnam? The capitalist has his position, the socialist has his position, the communist has his position. None of them understand. I've talked to brilliant capitalists, I've talked to brilliant communists.

I spent days under arrest in Russia when they sent some of the top men in town to convince me, get me to be a communist. I never heard such rubbish. The communist position, the capitalist position, some of us are strong Americans.

Materialism, dialectical materialism, deadly, dangerous, it's the cancer of the earth. No it isn't. What's in your lousy heart is the cancer of the earth.

James said it. And what do you have between America today? You've got two different opposite types of materialism. It's the God, the same God in both places.

The same God is ruling in Russia that's ruling in America. The God. And the love of things is just as strong in both places.

And the love of self and lust and greed is the same. This is why we as Christians, we must be beyond all this. We realize that the problem in the 20th century is man's inability to love.

They changed government in Russia. What did that do? Just put a new group of unloving people in power and an old group of unloving people out of power. That's all it did.

And they had a whole new set of standards and before man was rich, his position within the party, and they're living just fine. They bring all their food in from special farms. Special farms produce special food and it's brought in by armored vehicles.

These people are living like King Farouk and all the rest many, many years ago. They've got a new system. And men have lived and died for politics.

More have committed suicide, probably over politics, more than anything else apart from falling in love. Having a bad deal. And it's just unbelievable.

And the thrilling thing is that we, in the midst of this turmoil of the world, the Arab-Jewish crisis, the Vietnam crisis, the racist problem, the problems that whirl around us, we have a revolution of love, a change of heart. And when a man's heart is changed, many people will be changed. And this is the message we declare.

And we have the thrill of putting it in full-page form in Reader's Digest. We have the thrill of giving it out in the street corner, of preaching it from the Hyde Park corner, or from a loudspeaker system to 2,000 Indians. We have the thrill of talking to people about it on the door.

We go out into a lost world with the answer. Are you convinced of that tonight? Are you really convinced that we have the answer? Even after I became a Christian I wasn't. I went through intellectual problems and battles whether the Bible was the truth, but I came out with this conviction.

If this book is the truth, nothing, nothing, nothing will get in the way of making it available to the whole world. I said that 11 or 10 years ago, just shortly after I was saved. If this book is true, nothing can stop us from putting it into the hands of millions of people in the entire world, first of all, because God will be behind us, because that's the great testimony of the book, that God is with us, that God now has come to indwell us.

And I believe one of the things that you must wrestle with in these days is do you really believe we have the answer? You can get the principles, you can get the discipline, you can get the manuals, but without a vision, without a definite conviction that you have the answer, you will not have the driving power. This is why I can work with such long hours. It's not hard for me.

This is why I can stand in the street corners hour after hour, day after day. This is why I can just keep going on and on and on, because I'm a man driven by the knowledge of the truth, a man driven by the fact that he knows he's got the truth. He's like a doctor with medicine, facing people who are dying without it.

It's just logic, isn't it? These people in the book of Acts knew that they had the truth. And we have the truth. And during this week, I pray that you'll write down every possible question you can think of to shoot me down.

You throw up any world situation, you throw up any problem, bring up the problem of suffering, bring up the story of World War II, bring up the subject of Hitler, bring up the story, bring up any world subject that you care to. And if I can't give an answer or find an answer, now I can't give all the answers concerning the deep intimacies of the knowledge of God. This is something else.

I can't give all the answers concerning the subjects of predestination and the subjects of the sovereignty of God. These deep things that I don't think God has chosen for us to understand fully. Because if I could understand everything about God, what kind of a God would I have? But as far as the problems in the world today, we've got the answers.

And basically, it always goes back to the fact that man has fallen away from God. He's separated from God so everything is going wrong. And our aim, our goal, our drive must be to bring man back into the knowledge of God.

Now, when man fell away from God, he lost the capacity to love. He lost the capacity for real love. And this is the problem we face on the practical level.

This is how we can tell a man is away from God, isn't it? The other is a theological problem. Man is away from God is a theological problem. The fact that there's no love going around in the world today, that men hate, bite and devour one another all over the place.

You know what history is? History is hate. That's right. History is a story of hate.

And these little wars we're having in these years are nothing. They're nothing. These are little games compared to what's happening in history.

You can't imagine the atrocities in history. You can't imagine. Just read.

If you get the opportunity. I think of one particular situation I've used this often. It sticks in my mind.

One of the atrocities of the Byzantine Empire. Studying about Yugoslavia, one of the nations that studied the worst. And there were tens of thousands and tens of thousands of Yugoslavs.

And the Byzantine Empire hated these people. They took tens of thousands and thousands and thousands of them. They didn't kill them.

That would have been a blessing in hell. That would have been pure blessing. They burnt all their eyes out.

Thousands and thousands of them. And they left one man with one eye to travel from Turkey to what's the equivalent today of Belgrade, Yugoslavia. One man with one eye dragging thousands of people.

Can you picture the suffering? This is the world that we've been born in. And I could describe to you if I had the time 100 incidents worse than that. When Genghis Khan came across from China.

The atrocities of Hitler are not 20th century and 19th century happenings. This has happened since the fall in the garden, since Cain killed Abel. Man has funneled, has been void.

We've got the answer. We've got the answer. Jesus Christ coming into a life and making that man a loving individual.

And I've seen Christ do this. I've seen Christ take killers and make them into lovers. I've seen Christ take the most lustful and make them into the most lovely.

I've seen Christ take drunkards and make them into men of discipline. I've seen Christ take dope addicts and make them into docile lovers of Jesus Christ. We've got the answer.

Not the United Nations which is crumbling, crumbling and they don't know what to do. They have proven in every major outbreak in the war that they can do almost nothing. All the nations in the world, don't you see it? All the powers of the world, all the brains of the world cannot do what our Savior can do in answer to one prayer.

This has been all of history, all the pacts of history, all the agreements of history, all the forts of history, all the worlds of history, all the agreements of history have not been able to do what one biodiverse can do when it leaps and explodes and it touches. We have the truth, a revolution of love, a message of love. Jesus Christ has died on the cross that we might be brought back to God and that this love that is God's may enter into us so that we can love one another.

So that every man and every nation may begin to live in harmony and unity in terms of the individuals who experience this. And I want to tell you this is worth giving a year or two. What are you kidding? This is worth your whole life to determine that this is going to be your life, to spread this revolution, whether it be in the office or the factory, whether it be out in India or whether it be in Great Britain, whether it be in the context of a secular job or in the context of full-time work.

This will be the impetus of your life to spread this revolution of love. This is what drove Jesus Christ. He looked over Jerusalem and he wept.

He went into every town and village by compassion, not by the false motivation that drives the average evangelical around, but by the compassion and the love of God. Now without it, of course, we'll never make an impact on the Arab world. Of course, we'll never make an impact on India.

They've already seen hundreds of unloving people who declare themselves Christians and they no longer want our message. Now they're waiting. This is why we have a month's conference before we go out on a year program.

And this is why I will fight and stand and kick to keep these conferences and to force these tapes, if necessary, on everyone I possibly can until we begin to realize this is vital truth. This is the message of the New Testament. This is the first commandment.

Without this, we are sounding brass and a tinkling cymbal. Though you have all, you have nothing. And as we see the problems of world war, we see the problems of race, we see the problems of starvation, the only answer is the revolution of poverty.

This is what saved England many, many years ago when the situation was almost as bad. This land, some few hundred of years ago, there was poverty and plight and child labor beyond description. Men, men of God, rose up and spoke.

The history of Great Britain changed, but now we don't want that anymore. Oh, may God open our eyes. We have the truth, a revolution of life, and it's the greatest thing to be able to take it out and declare it to the world and see it individually explode in the hearts of individuals.

And we can see and we can know this is the way God would have us go. Let us pray. Heavenly Father, we know the revolution must begin in us as individuals.

This isn't a community action. It's an individual transformation. And we know that we'll have as much of this revolution as we want.

We'll have as much of this victory, this reality, as we really, really, really want. Lord, we pray, God, deliver us from evangelical rosaryism. Deliver us, God, from going through the motions, from playing the game, and meet us as desperate, needy individuals who will only make a mess on mission day without this kind of life.

Who will only cause more confusion and more problems without this transformation in our own hearts. Without really getting serious about the teachings of Jesus Christ. Without really getting concerned about what Jesus actually told us to do and how he actually taught us to live.

Deliver us from the abominable dichotomy and divorce of truth without love, of a head without a body, of a Christ without a moral code. Deliver us, God, from singing one thing and living another thing. Praying one way and walking another.

Talking one line and going another line. Oh, Father, please open our eyes. Some of us who have been in the world for some time, open our eyes, God.

We might see what it's all about. We have the answer to the dilemma, the pessimism, the lostness of the 20th century. The race problem, the war problem, the starvation problem is answered in the message of Jesus Christ.

The transformation of the human heart, the man who will give all that he has, the man who will follow an absolute commitment and surrender to win even one man to this way of life. Please, God, do the same in our midst. We ask in Jesus' name, Amen.

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