

# But Rather Reprove Them

by Jerry Mawhorr

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*The sermon emphasizes the importance of separation from the world and reproof of its evils, highlighting the church's responsibility to warn others of their sin and turn on a light in their soul.*

**Duration:** 1:13:10

**Scripture:** Matthew 10:5-6, Matthew 10:16, Matthew 10:22, Matthew 10:32-33, Matthew 10:39, Matthew 28:19-20, John 5:35

**Topics:** "Confronting Sin", "Holy Living"

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## Description

In this sermon, the preacher shares the story of Peter Cartwright, a Backwoods Methodist preacher who found himself stuck in an inn during a storm. Despite being surrounded by a party of people engaged in drinking and dancing, Cartwright decided to take a bold step. He joined the festivities but began by asking for God's blessing and then proceeded to pray with all his soul and body. His actions had a profound impact, as some of the partygoers fell on their knees and others fled. The preacher uses this story to emphasize the importance of reproofing the world and not just separating from it. He encourages the audience to follow the example of Jesus and confront the world with the righteousness of God.

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## Transcript

Well, good evening. As we were singing that song, Revive Us Again, I thought to myself, why? It's an interesting question. If God would come, and here God is, we believe, looking upon the meeting tonight, and God is watching what's going on here, and He sees maybe 200 people saying, singing from their heart, Revive Us Again.

The Lord says, why? What would you do if I revived you? What would you do if God revived you? Have you ever thought about that? It might scare you to get revived. You might end up in a jail if you get a real revival. Why do you want to get a revival? You know, I'm going to mention this verse a little bit tonight, but that early church, and boy, as I study and spend time in the Bible, I really see the need for us to go back to the original pattern in the early church.

But I see the early church, and there they are, trembling. They had been filled with the Spirit of God at Pentecost, and I don't know, it looked like a few weeks, maybe a few months later, the church is gathered together again, and they're trembling. But they're praying.

But in all of their trembling, they want to do something. They're fearful of doing it, but they want to do something, and they want God to come and revive them because they want to do something. Ever been that way? Lord, I want to do what You want me to do.

It's in all my heart, but I'm fearful. I'm going to go ahead and do it. That's the way they were.

They were there praying. Here's how they prayed. Lord, behold their threatenings, and grant unto us that with all boldness we might speak Thy Word.

God says, you want a revival to speak My Word? And all of a sudden, the place was shaken where they were assembled. And they were filled with the Holy Ghost. Why do you want to be revived? Is it because you can go home and feel close to Jesus for another couple of months or couple of weeks, and then wait until the next year's revival meetings because you've fallen away again, and then come back and get revived so you can be close to Jesus again? You know, God has a purpose in us being revived.

There's a reason for it. If you've never thought about that, you ought to think about that a little bit tonight. Why do I want to be revived? Well, last night we talked a little bit about the life of Christ.

Tonight, I would like to magnify the life of Christ again, lift up the life of Christ before us, because He is our example. 1 John chapter 2 says that, He that saith, He abideth in Him ought himself also so to walk, even as Christ walked. And I have no doubt tonight that if you have a revival this week, you will begin to walk like Jesus walked.

I'd like you to open up your Bibles tonight to the book of Ephesians. You know, if there's one subject that is very much neglected today, and I guess the devil has come and he has silenced this subject. He has silenced us.

He has silenced this teaching, what I'm going to share with you tonight. And I guess if there's perhaps any teaching that the church has fallen down in to this one tonight. Let's begin by reading in Ephesians chapter 5 and verse number 1. Be ye therefore followers of God as dear children.

There is a good verse for us. Be ye followers of God. How can I follow God? I mean, who has gone ahead of me to give me an example to follow? The life of Christ.

Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication and all uncleanness or covetousness, let it not be once named among you as to become a saint, neither filthiness nor foolish talking nor jesting which are not convenient, but rather giving of thanks. For this you know that no whoremonger nor unclean person nor covetous man who is an idolater hath any inheritance in the kingdom of God and of Christ.

Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them, for ye sometimes were darkness, but now are ye light in the Lord. Walk as children of the light, for the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret, but all things that are reprov'd are made manifest by the light. For whatsoever doth make manifest is light.

Wherefore he saith, Awake, thou that sleepest, and many of us are asleep, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Let's have a word of prayer this evening.

Our Heavenly Father, I want to stand here this evening, Lord, and preach Thy Word. And I want to, Lord, do it out of a heart of love and concern. Lord, I know I do not have the love and concern for Your people that You do.

Heavenly Father, I stand here tonight, I do not want to please men, but I want to please God. For if I please men, Jane says, I should not be a servant of Christ. I want to be a servant of Christ.

We pray, Heavenly Father, tonight that You will help us. Even as a songwriter wrote, Breathe on us tonight, Lord, the breath of God. Help us to see Jesus, in all His glory, this wonderful example, and the benefits of following in His footsteps.

We do pray, Heavenly Father, that You would revive us again. But revive us to do Thy will, O God. Thy will is in this Word, and we're reading some of it tonight.

So we pray, Father, You would revive us to obey and to do Thy will. We ask it in Jesus' name, Amen. Well, as I was reading the verses there, I remember that I was told to remind you that after each service, there is an opportunity to get some tapes.

If you would like tapes of the services, just 15 minutes after the services, you can have a copy of the tape of the service tonight. So I was told to remind you of that. So I don't want to forget to do that.

I'd like to focus our attention this evening on verses 11 through 13. Paul here writes to the church at Ephesus these words when he says, And have no fellowship with the unfruitful works of darkness, but rather reprove them. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

Now, I'd like you to notice that this verse and this passage here is not speaking to the leadership in Ephesus. It's not speaking to the apostles. It's not speaking to the elders.

It's speaking to the church that is at Ephesus. This is for all of us, every one of us here tonight. Have no fellowship with the unfruitful works of darkness.

Now, most of us understand that we believe in separation. We believe in coming out from among them and being separate and touching not the unclean thing. We don't send our children to public school systems.

We don't do a lot of things because we want to come out from the world and we want to live a separated life from the world, not fashioning our life according to the fashions of this world, but living according to the obedience of the word of God. We want to be separate. Separated.

Sanctified. Vessels that God can use. Here Paul discusses the principle of separation in verse number 11.

Have no fellowship, no koinonia, no communion with the unfruitful works of darkness. And I know you've heard many sermons on that, separation. But I'd like you to notice the second half of the verse.

Many of us don't consider, perhaps, the second half. Have no fellowship with the unfruitful works of darkness, but rather, but rather reprove them. But rather reprove them.

Now, this word reprove means to rebuke. Have no fellowship with the unfruitful works of darkness, but rather rebuke them. Rebuke them.

In other words, here's what true separation is. The world is over here. We come out of the world, we separate ourselves from the world, and then we reprove the evil of that world that we've separated from.

For us to come away from the world, and be separate from the world, and say nothing to the world, is not separation in its entirety. You see, God called us out of the world to preach and to rebuke the darkness of the world. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

You notice, there's a negative. Don't fellowship. But there's a positive.

Rebuke them. Reprove them. What does it mean to reprove them? Well, there's a good example given to us.

Many examples in the Bible, but one good example is John the Baptist. John the Baptist lived a separated life. But that wasn't all John the Baptist did.

John the Baptist was a vocal reprover of the deeds of darkness in the world in his day. As a matter of fact, John the Baptist got his head cut off, because he stood up and reproved the deeds of Herod, who was doing an ungodly act, and therefore John the Baptist was put in prison, and his head was taken off, because John the Baptist followed Ephesians 5.11, even though Ephesians 5.11 was not written in his day. I was in a dairy mart a couple of months ago, and I had not any intention to do this, and I need God's grace in this area, perhaps as much as anyone here, but I didn't have an intention to do this.

I was in a dairy mart. I was heading to work, and while I was there buying a milk and some donuts, there was a man that came up behind the counter, and he wasn't the man that was waiting on me, but he came up behind the counter, and he had a couple of bunches of immorality, immoral magazines, you know what they are, behind the counter there, and I don't know what happened to me. I trust it was the Lord.

I just stopped and I said to the man that was at the counter, selling me these donuts and milk, I said, Sir, do you realize that that is disgusting in the sight of God? And that if you sell that, you're going to be held accountable for doing that. And that man looked at me and he said, No, I don't believe I'll be held accountable. Those are not my magazines.

I didn't buy them. I said, Yes, you will be accountable if you take those magazines and you sell them. He stopped and he thought of me and he said, I don't have anything else I can do.

What can I do? I said to him, Listen. I said, Listen, I'm a painter. Want to come and paint with me? He said, No.

But here's a man who is doing something that was wrong in the sight of God. He was selling magazines that were immoral. I guarantee you, brothers and sisters, the next time that man takes that magazine and puts it on the counter, he'll think about what he's doing.

You see, the Bible doesn't say to come out from among that wicked world and to lock yourself in a corner and to be silent. No, God says, Come out from that world and then speak to that world about its evil. Reprove them.

But rather, reprove them. We often do well on the first half of the verse, but fail on the second half of reproving the world. We're going to see the life of Jesus tonight and how Jesus lived out this beautiful example for us to follow and how everyone who abides in him will also walk even as Jesus walked in this area of life.

I love this story. I want to read it to you. Of a man by the name of Peter Cartwright.

These men of old time, you know, we make heroes out of them, but you know, we need some heroes today. In this tent, some heroes like this. Peter Cartwright was a man who understood that when we come out from the world, we don't just hide in a corner and be silent.

We reprove the world. Here's what he did. Peter Cartwright, the backwoods Methodist preacher, was once belated among the Cumberland Mountains, meaning he was stuck there, must have been a storm, and obliged to seek shelter for the night at an inn where a large party assembled for drinking and dancing.

Obliged to sit and look on, he was at length invited by a young lady to join in the festivities. Instantly he resolved, and what he confessed was a desperate experiment. He walked into the midst of the dancers with his new partner and addressing the company, said that for several years he had not undertaken any matter of importance without first asking the blessing of God upon it, then grasping the young lady's hand, he fell on his knees and prayed with all the power of soul and body he could command.

The young lady tried to get away, but he held her fast. Presently she fell on her knees, as did some of the rest, while others slid. Some sat still and all looked curious.

When he had finished his prayer, Cartwright commenced an exhortation and then sang a hymn, no resistance to his impetuous zeal being offered. During the whole of the next day, the work so strangely begun continued, and before resuming the journey, the banquets preacher had organized a society and taken thirty-two members into the bosom of the Methodist Church. You know why? Because he reprovved the world of its evil.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. Why are we not this evening confronting the world with the righteousness of God? Why are we not confronting the world with the righteousness of God? I think it's interesting tonight to realize that these words were written by Paul to the church at Ephesus. Now, if you remember in the book of Acts what happened at Ephesus, I mean, these people knew exactly what Paul was saying.

Paul had come to Ephesus and he had stood up publicly and preached against the idolatry of the great goddess Diana of the Ephesians. And so stirred up the unbelieving world that there was an uproar in the city of Ephesus. And if you were around Paul, you would have realized that Paul reprovved the world of its darkness.

And so when they received this letter, have no fellowship with the unfruitful works of darkness, but rather reprove them, they knew by example, Paul's wife, what it meant to reprove the world of darkness. You see, the early church didn't just separate from the world and its evils. They contended against them.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. That's an interesting passage in the book of Proverbs. Proverbs 29, 24 says, Whosoever is a partner with a thief, hateth his own soul.

He heareth cursing, and bereath it not. He heareth cursing, and bereath it not. How many of you would want to be a partner with a thief? None of you would.

None of you would go hand in hand with a thief, and go into a house, or go into a Walmart, and steal something, and team up with a thief to steal. If you did, the Bible says here, you'd hate your own soul. But, God says, He that heareth cursing, and bereath it not.

It's like a man who walks into a store, hand in hand, as a partner with a thief. The word berea means to stand boldly in opposition to. I'd like you to realize something tonight.

If the world is over here, and you and I come out from the world, and we stop here in the middle ground, and we don't continue over here to this side, where we reprove the world of its sin, but we only stop here in the middle, we are like a man who heareth cursing, and bereath it not. We come halfway. You know what? If we come halfway, we're still partners with the world.

Jesus said, If you're not for me, if you're not over here for me, actively for me, you're against me. Too many of us have come out of the world, and we've come halfway. And I want to tell you why, because later on, we've only come halfway.

If you hear a man cursing Jesus, and you don't speak against it, we have become a partner with his deed. You see, to separate from the world, and then to be silent towards its evil, still leaves us partners with the world. True separation not only comes down from the world, it also takes a stand against the world and its evils.

Now that is Christ-likeness. I mean, if you'd have watched the life of Jesus, you'd have watched a man, the God-man, who would come out from the world, and he would take a stand against the world's evils. We're going to see a little bit of that too.

And if we are to walk, even as Jesus walked, we ought to walk in the very same way. Let me give you a quote. As he who stands by and sees another commit murder, without giving an alarm, is a counted accessory to the murder, or as he who sees a blind man running into a pit, in which he is drowned, and makes no effort to save him, is guilty of death, so is he who sees his brother destroy his own soul, without any effort to prevent it.

Ezekiel 33, God said, When I say unto the wicked, O wicked man, thou shalt surely die. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity. But his blood will I require at thy hand.

Do you realize what that's saying? You were a partner in his death, because you didn't say anything to warn him of his wicked way. Do you know what Paul said at Ephesus? Here's what he said to the church at Ephesus in the book of Acts. Wherefore, I take you to record this day, that I am pure, free from the blood of all men.

For I have ceased not to declare unto you all the counsel of God. In other words, Paul was saying, I am free from the guilt, from the blood of all these here, because I have warned you, every one of you, of your evil way. And if you go on and live wickedly, your blood be upon your own head.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. How many people die and go to hell without their deeds ever being reprovved or warning given to them? Yet the church will give

an account for it. You know, the world needs us to reprove it.

A.J. Gordon said this, There were Negroes in Central Africa who never dreamed they were black until they saw the face of a white man. You know, there are many people who are living in sin and don't even realize it until you and I turn on a light in their soul. I remember a few years ago, we were out on the streets of Mount Vernon, and a young boy, probably no more than eleven, twelve years old, came up and began to contest.

We were handing out certain tracts that talked about sexual immorality, and he came up and began to contest with me about the legitimacy of homosexuality. He was trying to tell me, and from his heart he was trying to convince me that yes, there's nothing wrong with this lifestyle. Twelve years old.

Do you know how many young people today are growing up with no concept of what's right and wrong? And here they are, walking in darkness, heading for the pit, and God says to the church, Aren't you going to warn them as they walk towards their destruction? Have no fellowship with them, yes, but rather reprove them. My, we're living in a generation of young people that are walking straight into hell and they have no idea what is right and wrong. And you know why that is? The church has buttoned its mouth.

Ephesians 5, look there. Verse number 12, For it is a shame even to speak of those things which are done of them in secret. But all things, now notice this, all things that are reprov'd, same word as verse 11, all things that are reprov'd are made manifest by the light.

For whatsoever doth make manifest is light. Do you realize what Paul is saying? He's saying people are in darkness, and when you come and reprove them, you turn on a light in their soul. Everything that is reprov'd makes manifest, it reveals, makes manifest.

When we rebuke sin, it's like turning on a light in a person's soul. Verse 13, But all things that are reprov'd are made manifest by the light. For whatsoever doth make manifest is light.

So as this young person is on his or her way into the pit of destruction, and you come along, and you begin to reprove the deeds of that young person, all of a sudden, some light comes into their soul. And they begin to see another side of the picture. Whatsoever is reprov'd makes manifest.

That's why it's so important to reprove the world of sin, the world today is in darkness, and the church is to be shedding the light. And one of the ways to shed light is to reprove sin. And notice verse 14, Wherefore, wherefore, because he just said what he said, wherefore he saith, Awake thou that sleepest, and arise from the dead.

I'll tell you what, the church needs to awake in this area. And rise from the dead, and take the responsibility that God has given each one of us to not only come out from the world, but to reprove the world for the world's sake. I thank God I had a mother and father who told me certain things were right and certain things were wrong.

Now, my mother and father never opened up a Bible and sat down with me and taught me the Scriptures, but they did teach me some morality. But we're having children growing up in our generation that have no idea, no comprehension of the difference between right and wrong. And God gives the church a responsibility throughout every generation to be a light to this dark world.

And brothers and sisters, you don't take the light and sit it under a bushel. You don't take the light and hide it in a corner. But you take the light and you bring it out and set it, Jesus said, on the tabletop that everyone can see.

John the Baptist, in John chapter 5, verse 35, was called a burning and a shining light. He was a burning and a shining light. Do you know why that is? He reproveth the evil of his day.

And Jesus said, there is a man who is a burning and a shining light. And Jesus says to us, as Christians, you are the light of the world. You are the light of the world.

Here the world is, sailing along in darkness, nearly crashing upon the shore of eternal damnation. And you and I are the light of the world to warn them of their evil way. Reproof brings light to a darkened soul.

Let's look at John chapter 15. John chapter 15, verse number 18. John 15.

Jesus is speaking to His disciples and also speaking to all who will follow Him in His footsteps throughout the generations to come. And He is speaking to you tonight through these words if you want to follow His steps also. Verse 18.

If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love His own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

The world hateth you. I wonder how many of us tonight could truly say that the world hates you. Jesus says, if you were of the world, the world would love His own.

Do you know why the world doesn't hate you and I? Because the world is over here and Christ is over here. Jesus calls us out of the world, past the lukewarm stage here and over to the place where Christ is. We might walk like He walks and stand over here and reprove the world of its sin.

But too many of us have come out of the world and we're standing right here in the middle. And we want the acceptance of Christ, but we don't want to offend the world. We want the acceptance of Christ, but we don't want people to be mad at us.

We want the acceptance of Christ, but we don't want to spend a week in jail. We want the acceptance of Christ, but we don't want to be away from our families for two or three weeks in a jail cell. So we stand right here and we say we have come out from the world, but Jesus stands over here and says, come on over to me and take a stand against the evils of the world and they are going to hate you for it.

They will hate you. I know it's comfortable to be over here. God didn't call us to come here and stop.

He called us to come over here and follow in His footsteps. If the world hates you, know this, it hated me before it hated you. Verse 20, Remember the word that I said unto you, the servant is not greater than his Lord.

If they have persecuted me, they will also persecute you. Are you a servant of Christ? If they have persecuted me, Jesus said, they will also persecute you. Verse 21, But all these things will they do unto you for My name's sake, because they know not Him that sent Me.

If I had not come and spoken unto them, listen to this, if I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. You know, many people in the world have a cloak for their sin. It's hidden.

It's hidden to them. Jesus said, I have come and I have spoken unto them about their sin. Now the cloak is taken away.

They have no excuse. That's our ministry as a church. That's our ministry as believers.

Jesus says, I have spoken unto them and have shed light into their souls, and now they cannot excuse themselves. Oh, there's such a need for that today. There was a man by the name of Telemachus.

He was in the 4th century. He lived in the 4th century. He lived in a little community, many, many, many miles from Rome.

He was out there a very godly man. He was tending his garden. He prayed much during the day.

And as the story goes, the true story, God spoke to his heart and asked this man to leave his home and go to Rome. He had no idea why he was going to Rome, but he began this journey to Rome. He got to Rome, and he was walking through the streets of Rome, and he saw a large congregation of people.

So he followed them. And as the story goes, he followed them right into the Roman Colosseum. There this little man was, a godly man.

Telemachus was sitting in the Roman Colosseum, and he looked down on the field there in the middle of the Colosseum, and there were some gladiators, and they were pledging their allegiance to the Caesar of Rome and talking about how they were going to fight to the death. And when this godly man realized what these gladiators were about to do, this little man from the back of the Colosseum began to cry out, In the name of Christ, stop! In the name of Christ, stop! And he worked down through the crowd aisle by aisle, and he got down, and got out actually onto the field, and was crying out, In the name of Christ, stop! In the name of Christ, stop! And people began to laugh. They thought it was a part of the show.

And he continued to cry out, In the name of Christ, stop! And then the laughter turned to anger. And they realized it was not a part of the show, and one of the gladiators took his spear and thrust it through this young man, this small man, Telemachus, this godly man. And there he lay on the ground, bleeding to death.

It is said that one by one, the people of the Colosseum began to walk out. And history records that this year, 391 B.C., this day was the last time that ever a fight to the death was fought in the Colosseum in Rome. Because one man stood up and reprovved the world of its evil.

All because of one tiny little voice, brothers and sisters, one little shining light that shone in the hearts of thousands of people that day in the Colosseum, and reprovved their evil. And it stopped. God wants some shining lights like that today.

You know, we talk about having liberty in Christ. Liberty for what? Liberty to speak, and to open our mouth, and to reprove evil? Is that the kind of liberty we have? Or are we bound up? Bound up by fear. Not at liberty, like we may think we are.

I like how the early church prayed, And now, Lord, behold their threatenings, and grant unto Thy servants that we might find a place of solace to live out the rest of our lives in peace. Is that how they prayed? Grant unto Thy servants that we might with all boldness speak Thy Word. Lord, give us liberty to speak Thy Word.

And the Bible says, God looked down and saw it. And He was pleased, and the place was shaken. You know, if we got that kind of liberty in our hearts today, if we got it in our hearts, Lord, I want to obey this.

I want to be a bright and shining light. Lord, I need a revival. I want to have boldness, Lord, to be a bright and shining light, like what we're talking about tonight.

I think God would begin to get interested in sending you a revival to do His will. God liked that prayer. The early church was bold in its rebuking of sin.

Paul cried out against the idol worship in Ephesus, the great goddess Diana. Some of you sit tonight and say, we don't have any of that going on around here. We've got more idol worship in America than they ever had at Ephesus.

We've got an idol called Mary that people worship. Great goddess Mary. I wonder what would happen if Paul and the early church were alive today here in our nation.

You don't think that the world would hate you? A friend and I, a couple of years ago, probably five or six years ago now, we decided we were going to, each Sunday morning, before our services started at ten, we were going to go and hand out tracts reproving the deeds of Catholicism. After sitting here tonight, you're a Catholic. I love Catholics.

I just don't believe their doctrine is right. But we went to the Catholic church and we were handing out tracts reproving the idolatry, the worship of Mary. And 15 minutes, from what I can remember, and a half an hour at the most, out on the sidewalk in front of the Catholic church, in Shelby, Ohio, the priest was out.

The priest said to us, if you're not gone in five minutes, I'm calling the police. Listen, brothers and sisters, the world still hates us. The world still hates us.

You know, we get this idea that we live in America so we don't suffer. I guarantee you, if the apostles were alive today, they would be in prison in our cities. They would be in prison.

Nothing's changed. How many of us are reproving Catholicism? Pornography. The murdering of unborn babies.

Cursing. Immodest dress. How many young people grow up, have no idea that a pair of shorts and a tank top is ungodly? How many people today are growing up like that? And who is going to tell them? The lottery.

Alcohol. Beer joints. Look at John 15.

Jesus says in verse number 18, If the world hates you, you know that it hated Me before it hated you. Now, why did the world hate Jesus? Let me read to you what it says in John 7. Listen to what Jesus says. Then Jesus said unto them, My time is not yet come, but your time is always ready.

The world cannot hate you, but Me it hated. And here's why. Because I testify of it that the works thereof are evil.

Here is why the world hates Me, men. Because I testify of it that its works are evil. I speak to the world and show that their deeds are evil.

Now, we learned last night that the Bible says that he that abideth in Christ, he walks even as Jesus walked. Jesus said, I testify unto the world that their deeds are evil. Are you going to walk even as I walked? The early church disciples walked like their master walked, and they testified of the world's deeds that they were evil, and they were persecuted for it.

The early church walked as Jesus walked. They walked as their master walked, and they testified against the evil, and they were martyred for it. Now, here you and I are, the 20th century, and into the 21st century, are we walking as Jesus walked? You say, well, I abide in Christ.

Well, the Bible says that if you abide in Christ, you want to walk even as He walked. They hate Me, Jesus says, because I reprov'd them of their evil deeds. Now, I believe we ought to reprove them in love.

We are not to be obnoxious, but we are to be concerned about them. You know, sometimes, and I would love to preach a sermon on this sometimes, but I really think sometimes we are confused on what non-resistance is. Non-resistance is to not let evil go all around, all over the place, and not to say anything about it.

That's not non-resistance. We have one of the sisters from New York here. But, a few weeks ago, I was up in New York sharing, and I was asked to preach at a Catholic facility.

I don't remember the name of it right now, but there was a number of juveniles, juvenile delinquent young people. And what a blessing it is to come and just share and preach to a bunch of juveniles who are open, who are living in darkness, but wanting to see some light. They were sitting there, about 25 of them, and they just asked me to come.

It was a Saturday night. They asked me to come and just share. And so I came and I shared.

I didn't know... I preached on why we're created. To please God, and not ourselves. During the message, I just began to share a little bit about homosexuality.

And how, when we live for ourselves, it destroys our life, our soul, our body, and a great example of it is this homosexuality that's very prevalent today. One young girl began to cry and got up and left. Shortly thereafter, another girl left.

I finished, and the man who was in charge that night came to the man who was in charge of our group and me and said, you two, come with me right now. Uh-oh. What happened? So we went into the room and the man sat us down and he said, listen, you can't preach on that here.

You can't preach on that here. He said, we teach these young people to follow their heart. To follow their heart.

If they feel like their heart is going this way, we teach them to follow their heart in this issue of sexuality. If they believe their heart wants to go this way, we teach them to follow their heart. What you're sharing with them goes contrary to what we're trying to teach them.

He said, listen, you either not teach that or you not come back here. The world still hates us. You know that? The world still hates this book right here.

This book is a light. You take this Word of God and you take it out into the world and the world still hates it just as much as they hated it in Jesus' day. Are we hated by the world? If we are not, it's because we are not testifying of its works that they are evil.

Catherine Booth of the Salvation Army a hundred years ago said this, Opposition? It's a bad sign for the Christianity of this day that it provokes so little opposition. If there were no other evidences of it being wrong, I should know from that. When the church and the world can jog along comfortably, you may be sure there is something wrong.

The world has not altered. Its spirit is exactly the same as it always was and if Christians were equally faithful and devoted to the Lord, the world would hate them as much as it ever did. It is the church that has altered, not the world.

Your Master, Jesus Christ, was hated in this world so much so that they put Him on a cross and crucified Him. And you and I are called to follow in His steps and to testify of the world that it's evil. And you know what? We will be hated too.

We've only come halfway in this idea of separation. Jesus said, launch out into the deep. And we need to launch out into the deep.

And I'm not saying we need to as a church whole, but every individual needs to start launching out into the deep in their life in this area. Laying down their fears. Praying and saying, God, lead me to someone that I might open my mouth to and expose evil.

Not to be obnoxious, but to be a light to a darkened world. Turn to Matthew 10. Matthew chapter 10.

I won't read the whole passage here, but I'd like to give you an idea of what Jesus is saying to His disciples. We'll skip a few verses. We'll start down here in verse number 5 of Matthew 10.

Jesus is about ready to send His disciples out to go and preach the Gospel and preach the Word of God. In verse number 5 of Matthew 10, we read, These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles and into any city of the Samaritans. Enter ye not.

But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, The kingdom of heaven is at hand. Go out and preach my word.

And reprove and preach the kingdom of heaven is at hand. Look down at verse 16. Behold, I send you forth as sheep in the midst of wolves.

Be therefore wise as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues. And you should be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Jesus is saying, When you go now, realize you're going to be opposed. There's going to be opposition. Now look at verse 21.

And the brother shall deliver up the brother to death and the father to the child. And the children shall rise up against their parents and cause them to be put to death. And you should be hated of all men for my name's sake.

But he that shall endure unto the end shall be saved. They're going to hate you. I'm telling you ahead of time.

When you go, they're going to hate you. Now look at verse 24. He comforts them by saying, The disciple is not about his master, nor the servant above his Lord.

It is enough for the disciple that he be as his master and the servant as his Lord. If they have called the master of the house, Beelzebub, how much more shall they call them of his household? I wonder if you are of the household of God tonight. The master has been called Beelzebub.

How much more will they call those of his household? What's the world calling us? Friend? Those poor helpless folks down there. Docile. Apathetic.

Now look at verse 26. Fear them not therefore, for there is nothing covered that shall not be revealed, and hid that shall not be made known. What I tell you in darkness, that speak in the light, and when you hear in the ear, that preach you upon the house stops.

And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell. I'd like you to notice that Jesus, the master, spoke those words to his servants and disciples. He said, listen, I've brought you out of the world.

And I want you to come over here to where I'm at. And don't fear. Don't fear the world.

They may come and kill your body. But don't fear them. Fear me.

I can destroy both body and soul in hell. Here's the problem. Here's where we're at.

We're right here. And we look upon the world and we say, if I reprove them, they might not like me. We look over here at Jesus and Jesus says, but reprove them.

The problem is, we fear them more than we fear him. And so we go on our life and we're afraid to speak against the deeds of that world. And here's Jesus over here wondering, why do you fear he that can kill the body? Why don't you look over here and fear me who can destroy both body and soul in hell? You know why we don't speak out? Because we fear men.

We're afraid of what men may do. Fear them not, Jesus said. Fear them not.

We fear the consequences of speaking out against the evil. I like to tell the story of Richard Wurmbrandt. He was a godly man in Romania many years ago in the 1940's when communism came and took over Romania.

One time the communists gathered all the bishops and priests and missionaries and everyone together who named the name of Christ and had a large gathering and began to teach their communistic doctrine and they wanted all these pastors and bishops and priests to pledge their allegiance to Stalin and the communist party. One by one, these men began to stand up and pledge their allegiance to Stalin, the communist party. They began to speak evil against Christ.

And Richard Wurmbrandt was in the congregation there and his wife was there too and his wife nudged him, as Richard Wurmbrandt said. His wife said, Honey, stand up and wipe the shame off of the face of Christ. They are spitting in his face.

Richard Wurmbrandt turned back to his wife and he said, Honey, if I stand up right now, you lose a husband. And Richard Wurmbrandt's wife turned back to him and said, I don't want a coward for a husband. And Richard Wurmbrandt stood up and he reproved those men, he reproved the communistic system and brothers and sisters, I believe it was twelve years he spent in prison for standing up and reproving the world.

Fear ye not he that can kill the body, but fear him who can destroy both body and soul in hell. Most fear men, not God. Look at verse 31 of Matthew 10.

Fear ye not, therefore, ye are of more value than many sparrows. Notice the Lord saying, Fear not. Go and preach.

Go and proclaim. Go and expose the world of its sin. But don't be afraid.

Notice verse 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Boy, those words ought to make us tremble tonight. You think we got a straight shot into heaven? Glory, rewards. Better meditate on that one a little bit tonight.

Amen? Whosoever shall deny me before men. You're going to go out and you're going to stand against this world and you're going to open up your mouth and testify against its works that they are evil. Don't be ashamed of me.

If you're ashamed of me and my words, I will be ashamed of you. What an awesome thing to stand at the judgment seat of Christ, having been all our life ashamed to stand up and speak the words of Christ to this dark, evil society. And Jesus looking at us and saying, You are ashamed of me in that sinful and adulterous world and generation.

I am ashamed to confess you before my Father, which is in heaven. Luke says it this way, The Son of Man must suffer many things and be rejected of the elders and the chief priests and the scribes and be slain and be raised the third day. And He said unto them all, If any man will come after Me, let him deny himself and take up his cross daily and follow Me.

For whosoever will save his life shall lose it. But whosoever shall lose his life for My sake, the same shall save it. For what is the man's advantage if he gain the whole world and lose himself or be cast away? For whosoever shall be ashamed of Me in My words, of him shall the Son of Man be ashamed when he shall come in His glory with all the holy angels.

Peter says in 1 Peter 4, If you reproach for the name of Christ, happy are ye. For the Spirit of glory and of God rests upon you. God says, If you are reproached, if you are hated by the world, it is a good testimony that the Spirit of God rests upon you.

If there is ever a testimony today that the Spirit of God is not resting upon the church, it is that the church is not hated by the world. Peter says, If you are reproached, be happy! It is a testimony that your life is a reproach to the world. That must mean that the Spirit of God rests upon your life.

John Wesley was a great godly man. One day, he was traveling along on his horse and it dawned on him that for three days he had not been reproached for the name of Christ. He says he got down on his horse and began to pray.

He asked God, What's wrong with my life? For three days not a single person has thrown an egg at me. Not a single person has thrown a brick at me. What is wrong? Have you left me, Lord? I wonder how long it's been since you were reproached for the name of Christ.

Three months? Three years? Thirty years? I wonder if the Spirit of glory and of grace rests upon us like we think. Jesus reprov'd the word of sin and was hated for it. The apostles reprov'd the word of sin and followed in their Master's steps and were hated for it.

The early church followed their Master's steps and reprov'd the word of sin and they were hated for it. And you and I are called to take up Christ's cross and follow in His steps and reprove the word of its sin and be hated for it. It's as simple as listening to the Lord and the Lord says, speak to that individual about the sin in their life.

You obviously see it. Simply saying in your heart, Lord, I fear You and not men. I will open my mouth and I will reprove and make manifest to this soul who is in darkness its condition.

Have no fellowship with the unfruitful works of darkness but rather reprove them. I think of men like John Hus. A man who reprov'd the world of its sin was burned at the stake for speaking against the evils of the Catholic Church.

Savonarola, Florence, Italy. Martyred for preaching against the evils in his society. D.L. Moody said this, Now mark you, no man can be true to God and live for Him without at some time or other being unpopular in the world.

It's impossible. They hated me, they will hate you also. And many people today are claiming to know Christ and to be following Christ.

But a true follower of Christ will be hated of the world. I'd like you to look at one more passage in 2 Timothy. Look at 2 Timothy chapter 3. 2 Timothy chapter 3 starting in verse 10.

Paul is talking to Timothy. Writing to Timothy, he says, But thou hast fully known my doctrine, my manner of life, my purpose, my faith, my longsuffering, my charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra. What persecutions I endured, but out of them all the Lord delivered me.

Yea, and all that will live godly, that will live godly, that will live god-like, that will live Christ-like, that will live in the steps and pattern of Christ. All that will live godly in Christ Jesus shall suffer persecution. I think if Paul were up here tonight, he would say, If you are a godly man and woman, you will suffer persecution.

Do you realize that a part of being a holy and godly man is walking in the steps of Jesus and reprov'ing the world of sin? That's godliness. That's godliness. That's holiness.

That's god-likeness. That's Christ-likeness. That's a part of holiness without which no man shall see the Lord.

But evil men and seducers shall wax worse and worse, deceiving and being deceived. And many of us have been deceived. He's not just talking here about the apostles.

He's talking about all that will live godly. He's not just saying that those in Russia or those in China or those in the Sudan or those in Cuba, but all that will live like Christ shall suffer persecution. The servant is not greater than his Lord.

If they have hated me because I testified against them that their deeds were evil, they also will hate you when you testify of their deeds, that they are evil. I would encourage you to try it out. But, brothers and sisters, there is wonderful joy in testifying and sharing and opening up the Scripture and saying, Sir or ma'am, do you realize this area of your life you have a need? Do you realize those shorts are immodest in God's sight? Do you realize the danger you're putting others in by creating a stumbling block that others are falling and sinning? Do you realize what you're doing? You want to stir up anger.

But I tell you what, if you do that, you go away from there and God's Spirit comes and places Himself upon your heart and you have joy in your heart because you're now walking like Jesus walked. And you're pleasing your Father. And you're living like Christ.

You're living godly and holy. He that saith He abided in Him, all himself also so do walk, even as He walked. He, Jesus, testified of the world's evil.

Will you? Say, Brother Jerry, why don't you talk about Jesus' humility? Well, maybe we will. Why don't you talk about how Jesus forgave? Maybe we will. Why don't you talk about how patient Jesus was? Well, maybe we will.

Why don't you talk about His love for everyone? Maybe we will talk about that, but tonight we're talking about another aspect of the life of Jesus that many of us have forgotten. Here's a man who reprovved the world of sin. And Paul said to the church at Ephesus, if you want to walk like Jesus walked, you need to reprove the world of sin.

Brothers and sisters, listen. Tonight we are called to be lights to this dark world. Many will perish without warning if we are unwilling to be lights in this dark and wicked world by reprovving the world of sin.

How important is it for you to let people walk by in darkness? Young people especially. What a burden. Young people have no idea.

No idea of what evil is. And they're crashing on the shores of immorality while we as a church sit silently thinking that we are separated from the world. Separated, yes, but not separated to be silent.

I don't know if this is true, but in my memory I remember a group that wanted to gain asylum over in Europe. They wanted to gain asylum somewhere, and I think they went to Russia or one of the communist countries over there. And the authorities told this group, they said, listen, if you will just come to our country and just be silent.

Just be silent. Just don't speak. You can come and we'll give you some land and you can live there.

And they did that. You know what? The men took those apostles, Peter, James, and John, and said, fellows, listen, if you'll just be silent, if you'll stop preaching and testifying of the evil, we'll let you go. Go into Jerusalem there and find you a nice corner, build a little community, and just live quietly.

You'll be fine. Just don't speak in the name of Jesus Christ. You know what those men said? We cannot but speak the things which we have seen and heard.

You know what happened? They beat them. They beat them. And ultimately they killed them because they were like their master and they reproved the world of sin.

We are called to be the light of the world. My wife and I, we were in South Carolina. I was preaching in North Carolina last year.

We went down to South Carolina along the coast and we stopped at a lighthouse. We were going up this lighthouse, probably 100, 200 feet high, and halfway up the lighthouse, approximately there was a plaque on the wall. It was an interesting plaque to me.

I stopped and read it. It was about a man by the name of Adam Fripp. Adam Fripp.

It was a memorial of Adam Fripp. He was the lighthouse manager back in the early 1900s. I believe it was 1899-1900, somewhere around there.

He took his job seriously. He loved the sailors that sailed there in the South Carolina area, that sailed the ocean, Atlantic Ocean. One day there was a hurricane.

Of course, back then, they didn't have the warning systems that we have now for ships to get in. Hurricane came, and wind began to blow, waves began to rise, and these sailors, these men that were out in ships, began to quickly try to make it to shore. Adam Fripp was in his home.

His home was nearby where the lighthouse was. As this hurricane was blowing, he looked out the window and he saw that the lighthouse light had gone out. Out there in the sea, the boats were trying to get in and couldn't find their way, and he saw that the lighthouse light had gone out.

As this plaque said, he ran outside, and his daughter, I believe it was his daughter, his daughter or his granddaughter followed him. They ran the distance. I don't know how long it was, but he got to the lighthouse and began to go up these stairs.

Brothers and sisters, I walked up them, and my, they were retiring. I'm not in the greatest shape of all, but this man began to run up these stairs, maybe 12, 13, 14 flights of stairs. He got almost to the top, and he fell down.

He was having a heart attack. In his eager and desire to get the light lit on that lighthouse, he fell down the steps. His daughter, a few seconds later, came behind him, stomped, and saw her father, or grandfather, I forget which one, there laying on the steps.

She said, Father, should I run and get some help? This man said to her, No, no. Don't run and get help. Run up the stairs and turn on the light, or light the flame on the lighthouse.

So this young lady ran up the stairs. She obviously knew how to do it. She lit the lighthouse, and those sailors could see the light.

They could make it safely into harbor. She went back down the stairs, and there was her father laying on the stairs, dead. He had died.

There was a memorial there for him, a plaque, for a man who cared enough about these sailors out on the ocean, trying to find their way to shore, in the middle of a hurricane. Here's a man who laid his life down that others might see the light and be saved. When I thought about that story, I thought about the church.

Here the world is in a storm, darkness, and here is the church. Are we willing to lay our life down, to turn on the light, that the world might see its sin and be directed to the person of Jesus Christ and be born again? Philip Bliss. Many of you know Philip Bliss.

He was a prolific songwriter. He was sitting one day listening to D.L. Moody preach. D.L. Moody was talking about a master, or the master, taking care of the great lighthouse, the Lord Jesus Christ, the great lighthouse.

Philip Bliss, as he was listening to D.L. Moody preach, he wrote the words of this song, Let the Lower Light Be Burning. It's in our song book, right there. Let the Lower Light Be Burning.

The master has taken care of the great lighthouse, but is the lower light burning? Are you, like John the Baptist, a burning and a shining light to this dark and wicked world? Christ, the great lighthouse, reproveth the world of sin. What about you and I? Let the lower light be burning. And then he closed with this.

Listen to this. Jesus' counsel to the church at Laodicea, who were afflicted with complacency and materialism and ease. Remember what he said.

I would that thou were either hot or cold. Either go over and live for the world, or come over here and live for me and be hot and be a burning, shining light, instead of standing here in the middle and being lukewarm. I would that thou were either hot or cold than to be lukewarm.

Because thou art lukewarm, I will spew thee out of my mouth. That's not a safe place to be right there. Because thou sayest, I am rich and increased with goods, and knowest not that thou art wretched and poor and miserable and blind and naked.

Last night we talked about one of those. Blind. You think you see, but you're blind.

Tonight I'd like to mention another one. Jesus said to them, I counsel thee to buy of me gold. Here's what He said, Tried in the fire that thou mayest be rich.

I counsel thee, Laodicea, You're lukewarm. I counsel thee to buy of me gold tried in the fire. What's He saying? That's what He's saying.

Get out of this position and come over here and get some persecution in your life. Some fire. Gold tried in the fire that thou mayest be rich.

When I thought about that, here's what I thought. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven.

You're rich in heaven. Standing here, Laodicea was poor in heaven. The Lord says, I want to give you some counsel.

Don't go back to the world. Don't stay here. Come over here and get some gold tried in the fire of affliction that you may be rich in heaven.

Blessed is every one of you who are reviled, who are persecuted for the name of Christ. Rejoice and be exceeding glad for great is your reward in heaven. You are truly going to be rich in heaven.

Have no fellowship, but rather reprove them. I believe tonight the Lord Jesus' counsel for us is to move from there to here. To buy some gold tried in the fire.

Brothers and sisters, you can do it. God's grace can enable you to do it. Just lay down that fear.

Listen to the voice of God. The Lord brings a situation to your attention. Open your mouth in loving kindness, concern, and reprove the world of its darkness.

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