

Whats Wrong With the Gospel - Part 3

by Keith Green

The modern gospel has been watered down to avoid the cross and the consequences of sin, leading to a neglect of holiness and a false sense of security.

Duration: 29:47

Scripture: Genesis 1:11-12, Exodus 20:3-5, Leviticus 25:23-24, Deuteronomy 6:4-5, Psalm 23:1, Proverbs 3:5-6, Matthew 22:37-39

Topics: "Stewardship Of Earth", "Righteous Living"

Description

In the video, the preacher emphasizes the importance of prioritizing plants and nature. He mentions that living in mansions and exceeding regular limits is not allowed, and encourages living within the boundaries set by God. The preacher also mentions the need for community and unity, stating that people come together to get news and support each other. Lastly, he emphasizes the importance of following God's word and living a righteous life.

Transcript

God's sorrow and broken heart over sin. The picture of God as presented today by evangelists is that of an optimist. A positive thinking good old boy who lives in heaven high above the trouble on earth, where everything is rosy and the skies are not cloudy all day.

But how could anything bother the living God? He isn't really troubled by all this mess down here. He has everything under control. But again, the Bible paints a different picture of our King.

Just look at Jesus weeping over Jerusalem. Luke 19.41, or the pleadings of God with the nation Israel through the prophets Isaiah or Ezekiel. This God, the one in the Bible, is continually striving with men through his spirit.

It says in Proverbs, the eyes of the Lord are in every place watching the evil and the good. That means that God, now dig this, you imagine this. God saw every rape committed today.

He saw it, according to that scripture, that his eyes are in every place. He saw every murder, every person that starved to death, every pornographic film and book, every abused and battered child, every teenage prostitute, every wife that was beaten, every person that was mutilated in some death or torment camp in the eastern countries or the Russian bloc, or anywhere where they're tormenting people, whether it be in Uganda or Cambodia or anywhere else. He was right there watching it and saying and doing nothing

outwardly, but inwardly, I believe, bursting at the seams.

How can anyone believe that he sees this and does not grieve? Now what I usually ask Christians is, do you think God sees all the wickedness? They invent some really stupid doctrines. People just, well, God doesn't really look upon sin. I don't know where they come up with that.

The Bible specifically says, God, the eyes of the Lord are in every place watching the good and the evil. How much more black and white and explicit can you get about his view of the world? Isn't God everywhere at once? Doesn't he see everything? Isn't he the all-knowing and the all-seeing God? And how can we be so numbskulled to believe that he overlooks the sin in the world? The Lord is in every place watching the good and the evil. How much more black and white and explicit can you get about his view of the world? Isn't God everywhere at once? Doesn't he see everything? Isn't he the all-knowing and the all-seeing God? And how can we be so numbskulled to believe that he overlooks the sin in the world? Of course God can grieve.

Doesn't the Bible implore us not to grieve the Holy Spirit of God? You see, God is the most hurt and dishonored being in the universe. He could stop all this mess and all this perversion and crime and corruption at any time he wished. But he doesn't.

And every one of you right now I know is saying, why doesn't he? Sometimes I say that, God, why don't you just step on the stage and say the play is over? That's what Winky said. When the author walks on stage, the play is over. He cannot intervene in the world affairs until he says, that's enough, curtain closed.

When he comes in, when he intervenes, the play is over. Everybody's got to go home to heaven or hell. The judgment begins.

He can't intervene on this earth in any magnificent way except when Jesus came. And when he comes again, without declaring all the rules and all the void, all the people taking part in the earth must stop and give account. He can't just come in to one instance and say, hey, you know, you're bad.

Because who does God love more than anybody else? Nobody. God doesn't love anybody more than he loves anybody else. He's no respecter of persons.

I believe he loves every man, woman and child in the face of the earth with the same fatherly loving heart as you would if you had five children. You might have a special child, one that you're hoping will do great things. You might have one that you like to look at more because they might be prettier.

But you won't love any one of them anymore. You won't care about their eternal destiny any more than each one. And the reason I'm saying that is because people go, well, why didn't God intervene when Maggie had her accident or when my mother had cancer? Because why should he intervene when your mother had cancer when there were other mothers that had cancer? Now, he will intervene when his people ask him to, but that is according to the rules.

Ask and ye shall receive. Knock and the door shall be opened. Seek and ye shall find.

That's part of the rules. Part of the rules is if you're a believer and you ask, God then has the ability to intervene. But if you don't, then God must sit back and wait for the judgment or if something is totally coming against his plan, then maybe he might be able to intervene.

But that's when the people are praying, thy kingdom come, thy will be done on earth as it is in heaven. The spirit of that prayer is God intervene, intervene, intervene. Help Reagan make good decisions.

Help the Russians, keep the Russians from coming against Israel for a little longer. Whatever, whatever you might want to pray as God leads you to intercede. Very rarely in history that I can even think of will God ever intercede in anybody's life without somebody asking him to.

Either the person himself or the prayers of a good old mother or grandmother. God appeared to him on the road to Damascus, right? Do you think God was just walking along one day and said, hey, there's a guy, hey man, he's really a rotten sinner. Look what he's doing to my church.

I think I'll appear to him. What was the teaching of Jesus? Love your enemy. Bless those who curse you.

Pray for them who spitefully use you. Don't you think that the early church following the teaching of Jesus was lifting up Paul, who was the greatest breather of threats and murder against the church. Every day saying, God, save this guy.

Save him, God. Convert this madman. Turn this maniac around for you.

Look what he can do for you. He's brilliant. He's zealous.

He's purely following what he believes is right. God, turn him around. When God answered their prayer, they wouldn't believe it.

They wouldn't even associate with it. I believe Paul was converted as a direct answer to prayer from the early church, following the command of Jesus to pray for them who persecuted him. I really don't think God ever intervenes, even though he loves.

Nothing can stop his love. I don't think he intervenes without the church asking. And that ought to spur us on to a little bit more of a prayer life, I think.

Let your petitions be made known before the Lord. You see, God is the most hurt and dishonored being in the universe. He could stop all this mess, all this perversion and crime and corruption any time he wishes, but he doesn't.

Why? Because he waits for the souls of men and women. Regard the patience of our Lord to be salvation. Peter said that the church, which doesn't have a millionth of the compassion that God has, has turned around and created a God in its own image and likeness.

That's a heavy statement. A carefree, cheerful, above-it-all God, just like the church. And then the church is conveniently removed from the gospel.

It presents all references to the pain and sorrow in God's heart. The church doesn't want a God who's grieved with sin, because then this God would be grieved with their sin. And he is.

So, you know what? I've always said this, that if you can't get the kind of counsel you want at one church, you'll go to another church until you find it. It's true. A stubborn, rebellious-hearted person will go from ministry to ministry, from preacher to preacher, from counselor to counselor, until they find the person that will tell them what they want to hear.

And believe it or not, Christians and denominations and groups of Christians will go from doctrine to doctrine, theological school of thought to theological school of thought, until they find the pattern and the package of beliefs and doctrines and sliced-up scripture, pasted together, that fits what they need from God. There's a story of this preacher. He's a famous preacher in many circles today.

I'm not going to mention his name or give you any hints. And the guy has been recently preaching what's called ultimate reconciliation. It's a heretical doctrine that teaches that eventually everyone will go to heaven.

It's kind of like a Protestant purgatory. That at the judgment, people will go to heaven and people will go to hell, but hell will burn away their sins, purge them away, and eventually, because a loving God would never send people to hell forever, according to this series of doctrines, then they will go to heaven. Okay? It has just come out in the past six months, and this guy has bothered a lot of people.

He's a loving, loving guy. And he's bothered an awful lot of people with this doctrine. It just came out that he's been having homosexual encounters with some of the young students that he studies under.

For 20 years, he's been having them. He's hated it. He's confessed it to his wife.

He's tried to repent and get over it, but he's still conducting it. He's just been asked to step down from the ministry. Of course he believed in ultimate reconciliation.

Of course he believed that hell wouldn't be forever, because he needed a hell like that, because he was living in hell now, and he couldn't bear to believe in a hell that the Bible taught about that would last for eternity. So he, in his sickness and his sin, was turned over to a deceptive mind that believed eluding influences and a wrong doctrine and found a doctrine that would give him comfort in his sin, rather than turn and repent. He could say, well, I'd like to turn and repent, but I don't really need to because I'll just go through that Protestant purgatory, burn away some sin, and I get to go to heaven anyway like everybody else.

Hallelujah. Praise God. It's true.

I believe it's true. Well, it's not. You can bet that whenever somebody believes false doctrine, it's because they need to believe that false doctrine to have false peace, to avoid the cross, to avoid the sword of the Lord.

They develop even the stupid divorce doctrines that are going on in the church. Doesn't matter. If you don't get along with your wife, it's okay.

God forgives you anyway, blah, blah, blah. The abortion doctrines that are going on in the church, well, in some cases it's okay. Believe me, if my wife got raped and got pregnant, it wouldn't be easy.

I would almost wish at that case that abortion was alright with God. Sure I would. If Bethany got 11 years old and got raped and got pregnant, I would wish that abortion was okay.

I'd love the easy way out. Anybody would, but that doesn't mean we should take the easy way out. Even Jesus asked God to make it easier on him when it came to the cross.

Can you let this cup pass? There's any way possible. I don't want to go through this. That's only human.

That's only natural to want to get out of suffering. But it's wrong to avoid the suffering that God has called you to. Okay.

The next thing that's been removed from the modern gospel is the necessity of holiness to please God. Hebrews says, without holiness, no one shall see the Lord. The actual quote is, without sanctification, no one shall see the Lord.

The words sanctification and holiness are interchangeable. The reason I don't use the word sanctification is because nobody but a theology student really knows what it means. It means to be set apart for God's service, to be cleansed, to be pure.

It is true that Jesus commands us to be perfect. In Matthew 5.48, it is also true that you most likely have never met a perfect person, nor do you probably ever expect to be perfect yourself. Nevertheless, we still have those uncomfortable words of the Lord, be perfect as your heavenly Father is perfect.

Now because of our dilemma in finding ourselves to be such numbskulls and seeing the demands of Jesus, we have invented some pretty interesting and crazy doctrines. Some Christians have said, well, when God looks at us, he doesn't really see us anymore. He sees Jesus instead, and when there's ever sin in our hearts, if God should happen to be looking at the wrong moment, he'll see a smiling face of Jesus there instead of seeing our sin.

So God sees me as holy, even though I'm not. But, well, I really am, or well, you know what I mean. I don't happen to believe that God is that easily fooled, not even by Christians.

That's the doctrine I was talking about before. The guy doesn't see sin, and especially, you know, remember I told you in another study that little children see things graphically. They see things three-dimensionally.

They see, when you say, Jesus came into my heart, they see a little valentine with a door on it, you know, and they see, you know, Jesus going, whoop, and shutting the door. That's the way kids are. Well, we're all kids, you know that.

We're all kids that grew up a little bit, and we're trying to play the adult game, and that's what happens to old people when they go senile. They just quit trying to play the game. Really, it's true.

It's true. Kids are, adults, we were up there, and on the computer, somebody had, they put a Monopoly game, okay, and all the kids, all the guys on Sunday were sitting around playing Monopoly on the computer, and they were all into it, you know, and I walked in there, and I said, Man, isn't it amazing how people never outgrow liking to play games? I mean, their games might get a little more complicated to match their mind, hopefully, but nobody dislikes a challenge of trying to get more points than the other guy. It might be hard for you to see the disciples playing touch football, but, you know, I think that God put it in the heart of man to have recreation and frolic and have exercise and enjoy each other's company out in the sunshine or behind the computer board.

But people are kids. They're just children, and they see things like this. Well, they hear these doctrines about Jesus lives in your heart, okay? Now, he doesn't live in the thing that pumps blood, you know.

That's not your heart. Your heart is your spirit or your will or the place where you live, okay? So, Jesus lives in your spirit through the Holy Spirit. That's the correct doctrinal way to say how Jesus comes into

you through the Holy Ghost.

The Holy Ghost indwells at your temple, okay? And they say, Well, Jesus is there now, so when I sin, God looks at me, and they see this kind of like big Jesus cardboard thing, you know, and, Oh, there's Jesus, and you're behind the cardboard, you know, doing whatever you want to do. Well, that's not true. The eyes of the Lord are in all places watching the good and the evil.

Don't think that God's blind. He ain't blind. He's ready to forgive you.

Once he does forgive you, he says he doesn't remember your sins anymore. He has the magnificent power that we don't have in our own selves to erase his memory of our sins. But I believe that God definitely can see us when we blow it.

I think it's an unbiblical doctrine to believe he doesn't. Now, that doesn't mean that he accounts us or holds us accountable for sins that we either do, that we do, we fall, and we get back up, and we say, God, instead of saying, God, you didn't see that, so I don't have to repent for it. See, if you don't think he sees it, why repent? See how stupid that doctrine is? When you fall, it says we have an advocate.

An advocate is not a blind man. An advocate, Jesus, is our lawyer. He stands before God, and if Satan accuses us, he says, look at Keith.

See that Christian? Look at that in his heart. Look at that reaction he had. Listen to the way he talked to that person.

Jesus can go, Dad, he's mine. He belongs to me. Let me deal with him.

It isn't, don't worry, Dad, he is mine. And you don't have to worry about it, because it doesn't matter what he does, because he's mine. That's not true.

We belong to Christ, and Christ is our sanctifier. He's our sanctification. He wants to cleanse us.

It doesn't mean, it isn't imputed righteousness, it's imparted righteousness. Imputed means, you're not really righteous, but God considers you righteous. Imparted is, you're not really righteous, but God wants to make you righteous.

There's a difference between making us and making believe that we're righteous. You know, here's a guy, he's a good kid, you know. Oh, look, Keith, you know.

Gee, look at Keith, he's been really good. Whoa! Dum-dums for Christ. Okay.

Another stranger than true doctrine is that blessed refuge of backsliders called the carnal Christian. I had fun writing this. In this example of pretzologic, we are led to believe that any believer, who isn't really walking with the Lord at the present time, and is indulging in the things of the world and the lust of the flesh, can still be considered a Christian.

But not a Christian of the first class. No, no. A Christian of the second class.

Find that in the Bible. A carnal Christian. Here we have a case of the believer who doesn't believe.

Oh, he still believes, in quotes, that God is God, and that there is a heaven and a hell, and so on. But don't forget, the devil believes all these things, too, according to James 2.19. Now, he's not going to heaven. He

knows all the right things to say to convince Granny and the pastor and his Christian friends that he's still hanging in there.

He even sort of believes it himself. Seems he's got everybody fooled. Everybody, that is, except God.

The Bible is clear that if we say we have fellowship with him, and yet walk in the darkness, we lie and do not practice the truth. It's what we practice that proves who we serve. Today, possibly the greatest insult to the gospel has been the almost total neglect of the preaching of holiness for the Christian.

Jesus doesn't want to make believe that we're holy. He wants to impart his holiness to us by the Holy Spirit. But because people are not being driven to the cross, convicted by his latter penance and real rebirth, then we have to spend hours in our seminaries trying to find suitable, complicated ways to explain away the obvious meanings of Scripture.

Let's do the scriptural twist. Around and around and up and down, and it goes like this. To all this you might be saying, but what about all the people getting saved by the efforts of good men and ministries out there? They're not preaching the way you say they should, and they still have converts.

Well, the immediate answer to that question is the people are not getting saved because of their messages, they're getting saved in spite of them. But unfortunately, according to recent statistics, it is estimated... Well, let's stop there. They're getting saved in spite of them.

If you're a hunter, and there's four million deer out there, you can put on a blindfold and start shooting. And you're bound to hit something. You can pick out the Bible and start preaching this and this, and Judas went out and hanged himself, and all this stuff, and every now and then, because it's the Word of God, you're going to come on something that gives you some life.

Plus, I believe that the people who get saved under that Mandy Pandey preaching are people who God has already been doing a work in. It's like a fish that's just jumping out of the water going, You know? I believe that it's fruit that's just waiting to fall off the tree. It's like the guy going by the pear tree, and the pear's about to fall off, and he's going, He didn't pick it at all.

It fell off the tree into his hand. Do you understand what I'm talking about? I believe that God called them to be farmers, and they need to learn how to plow their fields, and fertilize, and prune, and cultivate. And even if they don't do that, they're bound to pick something out there.

There'll be some wild berries or something they can pick and go, Look what we made. Look what we've got. Look at the fruit of our ministry.

Now, you look at the people that are on the earth today, the four billion people. When was the last time you heard of 3,000 people actually getting saved? Really? Saved? Well, 3,000 in those days was probably about one-tenth the whole population of the city. There wasn't even a billion people on the earth when Jesus walked.

And when thousands, and thousands, and thousands got saved, that's when the Holy Spirit was moving. Today, you know, 500 people got saved here, and 10 people got saved here, and who knows if they're really saved. We're going to get to that in a minute.

And we think, man, it's the second Pentecost. If a real revival ever broke out on this earth, there wouldn't be a church big enough to hold even the ushers meeting. But our vision is so small.

I don't expect to change the world through my crusades. I expect it to maybe just make a little bit of an inroad into the lost community. I'm only one man.

I can only do so much. God isn't waiting for, you know, Charles Spring to rise from the dead. He's not waiting for your pastor to go door to door.

He's waiting for every one of you, every Christian in the world, to get alive so that they can save the people around them. If that happened, the whole world would at least have a chance to get saved, would have a chance to be confronted with the gospel. As I said before, these good men in ministries, so-called, are having fruit only because there's so much fruit out there, they're bound to have something.

Not because of what they're preaching. And because this Bible, you know, even the cults, even the cults, when they use a little bit of this truth, get resolved. The Mormons and Jehovah's Witnesses and the Moonies, they quote from the same book that you and I love.

And that's power, man. That is power. This has got power in it.

You take a scripture, even twisted, it still works somewhat to entice somebody, to draw them. That's why the devil quoted scripture to Jesus. He didn't bring out the Bhagavad Gita, the Quran.

He brought out the Bible. He knew if the only way to trick God is with his own word. Didn't succeed.

Hallelujah. But unfortunately, according to recent statistics, it is estimated that up to 97% of the people who make decisions for Christ, through most large evangelistic crusades, do not even attend church regularly five years later. And as you can probably well know, attending church regularly does not guarantee that one is a true believer.

But leaving statistics behind, let us take a closer look at what kind of converts today's gospel usually produces. Okay. What's specifically wrong with our modern gospel? One, it's me-centered instead of Christ-centered.

First and foremost, it is the gospel that appeals to the selfish. Instead of honoring God, it places the sinner in the center of God's love and plan. But the Bible places Jesus at the center of God's plan, not the sinner.

That doesn't need any explanation. One of the most well-known phrases of modern evangelism is, God loves you and has a wonderful plan for your life. But the sober biblical truth that needs to be presented to the sinner's mind is, you have made yourself an enemy of God.

And in your present state of rebellion, there is absolutely no hope for you. Now, I'm not saying that that's the way you're supposed to preach. I'm saying that that's the truth that they need to come up with when you're done preaching.

It says that the biblical truth that needs to be presented to the sinner's mind, when you're done preaching to a sinner, they need to realize that they have offended the living God. Not that you're supposed to say, Hey, you rotten criminal, man, you better repent. That's not love.

And I'm not trying to say that you should be haughty or condemnatory. You're supposed to be real, truthful. You're supposed to let them know their position.

They're in trouble. They're in danger. Why? Because they've offended God, and He's willing to forgive them.

He's offering them clemency, but they must repent. They must see that sin is ugly. No matter how good it feels, it's ugly.

In fact, God's plan for the sinner at this point in his life is to separate him forever from his presence in hell. That's a fact. People need to know that.

However unpopular or unlovely that may sound, it is the only truth and reality about anyone who is an enemy of God through sin. The whole line of reasoning in our modern gospel continues on and on in this mistaken way. Quote, Sin has separated you from God and His wonderful plan for your life.

Jesus came and died on the cross so that you may experience His wonderful plan for your life. You must accept Jesus now so that you will not miss out on His wonderful plan for your life. That's the way the gospel of today goes.

Word for word. You, you, you, you. It's all for you.

I'm not sorry to say this, but Jesus did it all in obedience for His Father's glory. Not for you. He did it for His Father.

And His Father did it because the world was created for His pleasure. Not for our pleasure. For His pleasure.

And if we serve Him, then we have pleasure. We share His pleasure. We share His love.

We share His life. That's all I want. That's all I want.

I don't want my life. I don't want my pleasure. I want His pleasure because that's the only thing that's ever going to make me happy.

The only way you're ever going to get anything from God is to give Him yourself. And that's not why you should give Him yourself. You should give Him yourself because you belong to Him.

It's that simple. And when somebody is where they belong, they feel peaceful. They feel joyful.

A child is much more happy when they're obedient. They really are. We have three little ones.

When they're disobedient and you don't deal with it, they become very unhappy. If you deal with it, they may cry a little bit, but they settle down and they're at peace because they're right where they're supposed to be. Of course, it infinitely benefits those who love, serve, and honor Him.

But that was a secondary consideration, not the primary one. By the way, that Ezekiel 36, 22-32, when you get home, read it. That says it better than... In fact, I'm going to, real quick, I'll just read one part of that, Ezekiel 36.

Right after Jeremiah. Ezekiel 36, I'm just going to read one part of this. This is real.

"...but for my holy name, which you have profaned among the nations where you went. And I will vindicate the holiness of my great name, which has been profaned." Okay, so then he goes on. What he says he's going to do, he's going to take them from the nations and he'll sprinkle clean water on them and remove their filthiness.

He'll give them a new heart, put a new spirit within them. I will remove the heart of stone from your flesh and give you a soft heart. I will put my spirit within you.

It sounds like salvation to me, doesn't it? If this ain't salvation, nothing is. I will put my spirit within you and cause you to walk in my statutes and you will be careful to observe my ordinances and you will live in the land that I gave to your forefathers. Moreover, I will save you from all your uncleanness and I will call for the grain and multiply it and will not bring a famine on you.

I'll multiply the fruit, the produce of the field. Then you will remember your evil ways and your deeds that were not good and you will hate yourselves in your own sight for your iniquities and your abominations. I am not doing this for your sake, declares the Lord God.

Let it be known to you. Be ashamed and confounded for your ways, O house of Israel. Now, if that doesn't curl your hair, nothing will.

It would have did for me.

Audio: <https://sermonindex1.b-cdn.net/0/SID0779.mp3>

Source: <https://sermonindex.net/speakers/keith-green/whats-wrong-with-the-gospel-part-3/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net