

# The Key to Understanding

by Paris Reidhead

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*The sermon emphasizes that true love for God and neighbor is foundational to understanding God's law and living a transformed Christian life.*

**Duration:** 57:10

**Scripture:** Matthew 5:14-16, Matthew 6:33, Matthew 7:12, Matthew 7:21-23, Matthew 22:34-40, Matthew 25:31-46

**Topics:** "Love"

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## Description

In this sermon, the speaker discusses the importance of loving and serving others as a reflection of our love for God. He emphasizes that individuals make up nations, and therefore, our actions towards others have a significant impact. The speaker references Matthew 7 and 25, where Jesus speaks about the judgment day and how our treatment of others is evidence of our repentance and faith. He highlights the need for Christians to understand the Lord Jesus Christ and to prioritize loving and caring for people, as this is the way to demonstrate our love for God.

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## Transcript

Let us turn to Matthew chapter 22. You'll find there our text, or at least the first part of the text of the evening. I'm going to do a bit of weaving tonight with the Scripture, and I really think that this is the warp.

We'll come to the wolf in just a little while, but I want you to see these deep, important strands of truth, and on them we'll seek to lay the fabric of God's mind and will for us tonight. And so it is from verse 34 that I would begin reading, But when the Pharisees had heard that our Lord Jesus had put the Sadducees to silence, they were gathered together, and one of them, which was a lawyer, asked him a question, tempting him, saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. This is a very unusual statement.

On these two commandments hang all the law and the prophets. I don't like to use that word key lightly, but I do think that in one sense this is a key, a key to understanding the law and the prophets. Let's look at it closely, if it's that important.

Thou shalt love the Lord thy God. This is a commandment given by God through Moses to Israel. Undoubtedly, the Pharisees thought that Christ would have selected one of the ten commandments and brought that out.

At least that's what they were intending to have him do, so that they could then accuse him of having slighted the other. But he, knowing what was in men, came to the very root of the matter. Thou shalt love the Lord thy God.

Now, this is a commandment, and God made us, and he knows all about us. And he knows that we do not have direct control over our emotions. And this is, in essence, an emotional word.

Thou shalt love. Normally, we think of this word as having to do with emotion. But it's most important for us to understand tonight that as the word love is used in the scripture, it does not primarily refer to sensibilities, or feelings, or emotions.

It's a good Anglo-Saxon word, actually. We don't use it in its original form. Oh, it does occur.

For instance, did you know that the word love actually has its roots in the Anglo-Saxon word lifon, which means together? The only way lif has survived is in the word beleif, which means to live, or act, or exist together with. And the way that it changed its form was the word luth. Two old men in King James, England, sitting on a stone fence, watching the young people go by, would say, I, your John and my Mary, I see their luth.

Well, what's that mean? That means they're together. They enjoy being together. And finally, they announce they're just going to stay together and build a home together.

And that idea of being together is the root idea of love. And so to beleif literally meant to live, act, have your being together. To beleif on the Lord Jesus Christ, as it was used by the King James translators, meant to link yourself with him.

He used an expression, take my yoke upon you and learn of me. Link yourself and go together with me. Two oxen in the same yoke always usually went in the same direction, or else you had an upset wagon, or you had an accident.

And so it is that to beleif on Christ is to live together with him. And to take the word love, then, as it was used by the King James translators, is quite a distance from the common use of the word love, as we hear it in secular music and find it being used secularly. I think very often when we read, Thou shalt love the Lord thy God, we're really talking or thinking about having a warm feeling about God.

You know, a kind of a happy, warm glow. It's not what it's talking about at all. Not what it's talking about at all.

To love God with all your mind and with all of your heart and with all of your soul means that you brought all the powers and faculties of your personality into focus together with God, with God's purpose and God's plan, and your purpose is joined his purpose. To love God, therefore, means that you have committed all of the powers of your entire being to the end of pleasing God, fulfilling his plan for you, satisfying his heart in regard to you, seeking to glorify him, doing everything you can to ensure his blessedness, his satisfaction with you, and his happiness. In other words, you as a person have now united your purpose with God's purpose and you are, if you please, yoked with him, committed to him.

But translate that into the next phrase. Thou shalt love thy neighbor as thyself. Now, what does this mean? Feel warm and soft and sort of kindly glowing about your neighbor? No.

It means that if you want food and clothing for yourself, you want food and clothing for your neighbor. If you want peace and security for yourself, you want peace and security for your neighbor. Whatever you think is right, intrinsically right for you, is equally right for your neighbor and you, therefore, have an obligation to seek the blessedness, the happiness, the highest good and fulfillment both of yourself and of your neighbor.

Well, that's coming pretty close to giving us a definition of God's use of the idea or the word of sin. Sin has to be the very opposite of this. We've defined sin, theologians have, as being selfishness, an inordinate and improper self-love, a desire for one to be at the expense of others, to have satisfaction and to have possessions or to have position without due and proper regard for the rights and the interests of others.

That's sin. If we understand that, then we would see why our Lord would say on these two commandments hang all the law. Well, why? What is God's law? God's law is an expression of his mind, an unveiling of his purpose to ensure the greatest good and happiness and blessedness of everybody.

Thou shalt not steal. Why? Well, that's to protect the works of your hands and the reward of your service. And it's also to protect others from you.

But God, you see, wants to have you enjoy the fruit of your labor, and he wants others to enjoy the fruit of their labor. And so God's law is the expression of his mind, the revelation of his intention that everyone should have an opportunity to experience the highest good and blessedness and fulfillment of all of their possibilities. A sinner is a moral gangster.

He's part of the spiritual mafia. He's a person that said, my pleasure, my satisfaction, the gratification of my appetite, the indulgence of my whims, is so important that I don't care what it does to God or what it does to others. I am God and I will please me at whatever expense it may be to others.

And God has said the soul that's in it, it shall die. Why? Because it's run amuck in a moral universe. A sinner is a person who's committed himself to the purpose and the practice of pleasing himself without due and proper regard for the interest of God and the rights of others.

And that's why God has said the soul that's in it, it shall surely, surely die. And therefore, as Christ said, except you repent, you'll perish. Well, why? Because the attitude of the sinner is, I'll do what I want to do, I'll get what I want to have, I'll be what I want to be, and I won't let anyone stand in my way.

I'll please me. Now, he may not. He may not do that with the acrimony and the spirit in which I've done it.

He may be perfectly gracious and sweet and smiling and pleasant and yet be as tough as a sharp steel in his ambition to achieve his own ends without regard for the interests of others or the purpose of God. And therefore, God has made it clear in his word that until there's a change of mind from something to something, one will perish, except you repent, you'll perish, said Christ. In the mind of the sinner, I'll do what I want to do, I'll get what I want to have, I'll take, I'll be, has to give way to another attitude, complete change from my will to thy will.

It's that simple. Now, on the basis of that changed direction and changed attitude and changed purpose, there's the possibility of forgiveness. Paul said he was night and day, from house to house, teaching

repentance toward God and faith toward our Lord Jesus Christ.

So by definition, if you have been converted, if you are a child of God through faith in Christ, you have repented. If you haven't repented, you aren't a Christian. It's that simple.

And if you have repented, then you have fixed and formed an entirely new purpose, which is to please God, to gratify God, to seek his highest interest and his blessedness and his happiness, which is synonymous with thou shalt love the Lord thy God with all thy heart and mind and soul. This is, this is the expression of it. But, you see, the evidence that you have changed in your attitude toward God is seen in the fact that you've changed in your relationship toward people.

For one to say that they've repented toward God and yet they can remain ruthless and cruel and selfish in respect to people means that they've lost all meaning of word. The whole thing has been a confusing jumble of nonsense. Because if you've been born of God, you've partaken of the divine nature.

You have a new heart, a new nature, a new life, a new spirit. And this is the issue that we find, and now I'm going to put a little bit of the, put the shuttle through and try to put a little wool onto this. This is what you find over in Matthew chapter 25.

If you will turn to it, you will see that the Lord is explicit. Here he's told the Pharisees and his disciples beside him the nature of repentance and faith and the evidence of this new life that you have, you have truly repented and, and you have truly believed on God and love him in this sense. The evidence is going to be seen in your relationship to people.

Now isn't it gracious of our Lord to give us a preview of judgment? Aren't you glad that he isn't going to spring something on us then that he didn't advise us of in advance? And therefore it is possible for you to have a preview of, of that meeting. And that's what he's given here. Oh, I know that in this 34th verse it would seem, just looking at it casually, that he's dealing with nations, but nations are made up of people and he's dealing with people.

He said in Matthew 7, many will say unto me in that day and I will say unto them. And so here he's talking about, about individuals who comprise nations. Then shall the king say unto them on his right hand, come you blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

For I was hungered and you gave me meat. I was thirsty and you gave me drink. I was a stranger and you took me in.

Naked and you clothed me. I was sick and you visited me. I was in prison and you came unto me.

Then shall the righteous answer him saying, Lord, when saw we thee and hungered and fed thee or thirsty and gave thee drink? When saw we thee a stranger and took thee in or naked and clothed thee? Or when saw we thee sick or in prison and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me. And then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels. For I was in hunger and you gave me no meat.

I was thirsty and you gave me no drink. I was a stranger and you took me not in. Naked and you clothed me not.

Sick and in prison and you visited me not. Then shall they also answer him saying, Lord, when saw we thee and hungered or a thirst or a stranger or naked or sick or in prison and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, inasmuch as you did it not to one of the least of these, you did it not to me. And thee shall go away into everlasting punishment, but the righteous into life eternal.

Now he's not talking about salvation by works here at all. He is talking about a salvation that works. There's a lot of difference.

Because the scripture is quite clear in stating that all have sinned and come short of the glory of God. And sin is selfishness. Sin is self-love.

Sin is that disposition, that committal of the will to the principle and the practice of pleasing oneself without regard for the will of God or the right, the interest of others. And so what does he say? Well, in effect he is saying unto that one group, you repented and you believed. And there was evidence of repentance and faith by a transformed life.

You were new creation, new creatures. That's what he's talking about. And to the others whom I think were equally religious, I do, I believe with all my heart that this other company were religious.

I think the illustration of it is given in that parable of the Good Samaritan. Who was it that went by and saw the wounded man in the ditch? It was the rabbi. Who was it that went by? It was the Levite.

Why were they, why didn't they have time? Well, they were so busy with their religious duties, they didn't have time for a Samaritan in the ditch. But who was it that came? Well, it was a man who had absolutely no obligation, but he had something else. He had concern.

And I believe that our Lord indicated in that that this company of people, and they know that he is Lord, and they said, When saw we thee, hungry, thirsty, naked, blind, and did not minister to thee? Because they were a religious people. Just as in Matthew 7, to which I've referred, Many will say unto me in that day, Lord, we prophesied in your name, we cast out devils in your name, we did miracles in your name. They knew the right places to be, the right things to say, the right things to do, and yet he said, I will send you away with you.

I never knew you. Why? Well, I think it's here. He's simply saying those who have received the gift of eternal life are changed.

Well, why? I think it isn't difficult to understand. If you, for instance, were to study carefully 2 Corinthians chapter 13 and verse 5, you would find that the apostle writing to that church said, Examine yourself whether you be in the faith. Prove your own self.

Know you not your own self, how that Christ be in you, except you be reprobate. You see, salvation is not a decision, it's not a scheme, it's not a plan, it's not a scripture verse, it's not an it, it's not even an extension of your existence for eternity. Salvation is a person, Jesus Christ.

Now, David knew that. In the 27th Psalm he said, Jehovah is my life and my salvation. He is my salvation.

In the New Testament it's clear. When Christ who is our life, not when Christ who has given us eternal life, when Christ who is our life shall appear, he that hath the Son hath life. Well, why? Because Christ is life.

And so what is he saying here? That day that he's described as the day of judgment, what's he saying? Simply this, I am always myself. This is what the Son of God is saying. There's only one Christ.

And if you have repented of your sin, if you have pledged yourself thereby in repentance and faith to please God in everything, to seek his greatest happiness and blessedness and satisfaction, then Jesus Christ has come into you and the evidence that Jesus Christ has come into you is that you have been changed. And you begin to feel the same way Christ felt. And you begin to act the same way Christ acted.

And you respond the same way he responded. And the evidence of salvation, therefore, is in a changed life. Again, you go back to John.

John, in his first letter, describes a people saying, if you see your brother have need, then you say, be fed, be warm, be clothed. And you don't do anything to help him. How? How does the love of God dwell in that man? What's he saying? Why, he's saying if Jesus Christ has come into you, if you've been made partaker of the divine nature, there is only one Christ, and he is always consistent with himself.

Well, let me illustrate it. Many years ago, two missionary friends of mine went into, uh, I knew them, one of them was here, back this year, Gordon Beecham, who's over at Sebring, Florida, retired missionary to the interior mission, North African mission, and John Hall, who, uh, is with the Lord. These two young men, then, in 1915, went into the Tonga.

If a person died of leprosy, the body was taken to a cliff and thrown down where there were known to be dens of hyenas and consumed by the beasts. Otherwise, for any other purpose of death, the body was taken by the blood relatives to the sacred grove, there put into a large clay cooking pot, the flesh was cooked, and the family ate at that pot till the flesh was gone. The bones were taken from the pot, stripped of all remaining flesh, and put under a cairn of stones to which the family would then return with sacrifices every year.

Now, it was into this tribe that John Hall and Gordon Beecham came. The second man in the tribe that was won to Christ was a tall, strong, stalwart warrior by the name of Karga. Karga's father had been killed by the neighboring Beleri people, and in the presence of the elders of the Tongali tribe, Karga had taken a blood oath that he would not cease his warfare against the Beleri people until he had killed one hundred Beleri warriors in reprisal for the death of his father because his father, they felt, had been unfairly ambushed.

And so he was well on the way to carrying out his blood oath when he met John Hall and Gordon Beecham and the gospel of Jesus Christ penetrated his heart, and he opened his heart to receive Christ. He came to work at the station. There he helped them as an informant with the language while he learned more about Christ.

One night, alone in his hut, he said Jesus spoke to him. He said, Karga, when the Beleri people want their children to go be quiet, they say, shh, be quiet, or Karga will hear you. They frighten their children with your name.

And Karga, you're my boy now. You're a Jesus boy. And you're not going to kill the Beleri.

I want you to go to the Beleri tomorrow and tell them about me. So the next morning, instead of coming to work, Karga came with his bow and arrows and spears and calling his dog, or his dog on the leash. And the missionaries saw him, and they said, where are you going? And he said, I go to the Beleri.

And they raised their hands and said, oh, Karga, you're a Christian. You can't go to the Beleri now and continue your blood oath. Oh, if you don't understand, Jesus spoke to me last night, and he said, I must go and tell the Beleri about him.

And then you know what they said? Oh, Karga, you can't go to the Beleri. They'll kill you. He said, I go to the Beleri.

He started down the path. They never expected to see him again. But he walked right into the village, and the people were so astounded, they let him come.

And he went right up to the hut of the family that had killed his father. And he said, I've come to you with a Jesus talk from the Holy Spirit. And he sat down, and they listened as he told them what Jesus Christ had done in dying for them, and how he wanted them to learn about Christ, and they needn't be afraid of him anymore, and he wasn't afraid of them.

And he came back, and every afternoon after that, he'd do his work, and about 2 o'clock, he'd put on his clothes, and he'd take his little, just beginning primer, a few verses, and he'd walk down to the Beleri people. After a year, he came with a family that had killed his father, and he presented them for baptism, and they said, we need a pastor to teach us. Can't Karga be our pastor? So here, Atangali became a pastor of the Beleri church, and at one time, he had over 2,500 people meeting in that church on Sunday morning, and he personally, most of whom he'd won to Christ, and almost all of whom he'd baptized.

They didn't have that many Sunday nights. There were only about half that many. About 1,200 of them went all through the area to different tribes, having little meetings in huts, giving the message at night that he'd given them in the morning, and that's why the attendance was smaller than Sunday night.

But what was it? It was the power of the gospel. God had changed a life from hatred and fear and anger to one that was concerned that these who'd been his mortal enemies, whom he'd sought to kill, might come to know and love Jesus Christ. Now, that's what you have here.

You and I had been committed to selfishness. No, you see it in your grandchildren. You knew it in your children.

You know in your grandchildren you have your daughter brings her little boy over and your son brings his little girl over and you put them down on the floor, and the first thing you know, your grandson picks up the truck and hits your granddaughter over the head with it. Well, why? Because she wanted it, and it's his. And apples don't fall too far from the tree, you know.

You were doing the same thing a time ago. Now, that makes me wonder sometimes when I find people in churches after they've been members for 30 years still sitting in the pew, scratching and pulling hair and biting at one another. It's all right for babies, I guess, but you don't think of it as becoming conduct for Christians and yet think of the churches that have been ruined because professing Christians have been biting and pulling hair and scratching and gouging.

You wonder if they've ever partaken of the divine nature, if they've ever passed from death to life. You wonder if they are children of God. Now, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, self-control.

And so our Lord Jesus said here when I was hungry, since I had given you a new heart and you had repented of your sins and received me and I had come in when I was hungry, but, oh, when did we see you hungry? Oh, I identified myself with everyone that was hungry. I identified myself with everyone that was thirsty. I identified myself with everyone who didn't have adequate clothing.

That's why the rest of the world, you know, laughs at America. We're a Christian nation. We send 23,000 foreign missionaries.

We give 200 million dollars just to keep those evangelical missionaries on the field. Altogether, there are 33,000 missionaries, but that includes all groups, cults, and others, and 300 million plus, but 200 million and 23,000 are the evangelical community. And yet, have you ever stopped to realize that 50% of the world's raw material is processed by American-owned companies? In other words, it takes the processing of 50% of the world's raw material to provide enough income to keep us living in the standards to which we've become accustomed.

6% of the world's people receive the reward for processing 50% of the world's raw material, and that's why the communists are so successful in saying imperialists, not colonial, not political, economic imperialists. And this is why it's so difficult. Our missionaries go and say, Thou shalt love the Lord thy God, and the people say, What is that? 50% of the world's raw material processed by 6% of the world's people.

Can it be? Can it be? Well, there has to come a time when we begin to recognize that if we're going to be internationalists, if we're going to send 23,000 foreign representatives, if we're going to send all of these people, we've got to realize that the people are thirsty and they're naked and they're hungry and they're concerned. And if you have been born of God, when I tell you about the church in Central America and the church in Africa and the church in India where the elders sit there and look into the faces of their dying children with kwashiorkor, a malnutritional disease, the brain is enlarged, the head is enlarged, and the belly is swollen, the limbs like rubber or plastic, and from the hips down covered with horrible ulcers, all because they didn't have enough protein, all because they didn't have the food they needed. And here sits this father, and he's a Christian, and he loves Christ.

Missionary's up there on the hill, he's fat and in fair flesh, has a car to drive and a radio, but the people down below. Somebody comes in and sits down on the other side of the fire. You know why? What's the matter with your baby? Oh, it has the hunger sickness.

What's going to happen to your baby? Is it going to die? Have you had others have the sickness yet? The only baby I have living is that one over there, the rest of them have died. Well, you know who did it? Why, we don't have any food. Do you know why you don't have any food? No, I don't know why.

It just doesn't grow, isn't enough, there's too many people. And then they point up, they're the ones, and they point to the missionary or they point to the governor. They're the ones.

You follow what? And we'll give you the food. We'll help you get the food. And who is he? He's a communist.

Isn't it amazing that in the three countries where we've had the greatest success as missionaries, we've lost them to communism. We've had the greatest success in any country in China. Honestly, great churches, schools, printing plants, seminaries.

Oh, we had it all. And we did something right. But whatever it was we didn't do, we can't do it any longer there.

We're out of it. Did you ever know that every single one of the leaders of communism that took over China had been trained in Christian schools? Every one, including Mao himself. Why? Because they didn't see any possibility of getting food and clothing for their people from the east or from the west.

And the only place their human need could be met was with the promises out of Russia. And the second country where we had even a greater percentage harvest for Christ was Korea, with the purest church we've ever had on the face of the earth, in my estimation. No one could be a member of the Korean church unless he brought somebody that he personally led to Christ.

And yet, with that tremendous success, we lost North Korea and 450,000 believers were killed in night and day. And Vietnam. In all of Indochina, the greatest harvest for Christ we ever had was in North Vietnam.

Whatever we did right, the church was established, but every single one of the leaders that took over North Vietnam and established communism had been trained in Christian schools, and they saw no possibility of the human need of the people being met from Christianity or from the west. Why? Oh, I don't know just why. I think I know something.

I think that somehow or other we lost sight of the fact that the Lord Jesus had identified himself with people that were hungry and naked and thirsty and imprisoned by their hopelessness and their despair, and somewhere or other we got the idea that it was wrong to care about the human need of people and the aspirations and the hopes of people. But the Lord Jesus Christ said, in that day, in that day, I am going to know my own because those into whom I come react just like I did. When I saw people hungry, I said, give me them to eat.

When I saw people sick, I wanted to see them healed. When I saw people bonded, I wanted to see them set at liberty. And I'll know my own because all of those into whom I come feel the way I feel, react the way I react, because I'm always true to myself.

And I will be myself in them. Now, this is not a social gospel. This is nothing less than the insight into the nature of the Son of God and the concern and the burden that the Lord Jesus Christ had the people in the totality of their needs.

Now, my ancestor, my great-grandfather, came with his mother and his wife and three little children, Albert and Alma, and I don't know the name of the little girl. And they came from Wisconsin and moved over toward Willmar, Minnesota to go out to a homestead. Back in the early 1850s.

And when it was just at dusk, they were in the ox cart going up just a little ways, a couple of miles to a homesteader's cabin to spend the night. And Chief Little Crow, a Sioux Indian, had sent his son and 12 brave out on the warpath into Chippewa country against the white people. And they had come all this distance from Dakota, off their own area, and the first ones they came onto were the Dustin family.

And the arrows began to fly. The oxen broke away. An arrow went through the breast of my great-grandmother.

My great-grandfather had an arrow through his heart, was instantly killed, was scalped. My great-grandmother was scalped while still alive. They found the little baby, dashed its head out against the

wheel of the ox cart, and Alma and Albert huddled down in the things and didn't cry, one of them four and the other six.

The next day, when the oxen had gone back to Willmar, the feathers came out and found the two little children. And the only part of the dust that the Indians wanted were their scalps. And sometimes I think the only part of people that we want are their souls.

We sometimes collect souls the way the Indians collected scalps. And that's what he's saying. My concern is for people and their fears and hopes and their needs and their yearnings and their longings.

Nothing can meet the needs of a human heart but God. The only way to God is in and through the Lord Jesus Christ. And he said, when I come into you, when I live in you, you're going to find that the love of God will be shed abroad in your heart by the Holy Ghost, and you're going to feel the same way, the same way that I felt.

We still have opportunity in this country. We still have opportunity in many parts of the world. We still send our missionaries, but they're sent by you, sent by your churches, sent by your gifts.

In some way, somehow, we who know and love Jesus Christ have got to reveal again the fact that the Son of God is concerned about people. Oh, yes, we want them to know in the forgiveness of sin. We want them to know them with the gift of eternal life.

But we've also got to be concerned about them. You can't say to that church in Indochina, and to that church in Central America, and to that church in Africa, too sad, be war, be close. We've brought you the gospel.

You can't say that. Look what else we've done. As a means, as a handmaid, as a tool of our evangelism, we've set up our dispensaries.

And so we sent our nurses and our doctors. And I've seen the letters that came back from my missionary friends, and they said, when we came here nine years ago, nine out of ten children died before they were one year of age. But, praise God, we've been here.

We've had our clinic classes. We've gone into the villages. And now in the area we serve, in just nine years, only one out of ten of the children died in the first year.

Nine out of ten live. What happened? Well, you see, that was a handmaid of evangelism. But what we didn't realize that we were doing was to change the balance between population and food supply.

And so in just two or three generations, what's happened? We've outstripped the food supply. So now what do you find? Oh, nine out of ten children live the first year. But four out of the nine die by the time they are six of malnutrition.

And of the five that survive, three of them are permanently damaged by inadequate protein from the time they're weaned until they're six. And so what's happened? We've thrown the whole balance between population and food out of control and yet don't seem to feel responsible. We're international, we evangelicals.

We live with the world before us. Your children grow up reading and praying for missionaries. Oh, how imperative it is that we understand the Lord Jesus Christ.

We have to understand that to love God means that we want to please Him and gratify Him and satisfy Him. But the only way in the world you can ever prove that you love God is that you love people. You can't take a dollar out here and blow it to God.

He doesn't need it. He pays the streets of heaven with it. The only place that will help is in time.

The only way you can ever evidence to anyone that you love God is that you love people. And so he said the first commandment is to seek the blessedness, the happiness, the satisfaction to be together with God and His purpose. And the second is like unto it.

Thou shalt seek the same blessedness and happiness and fulfillment and satisfaction for others which you want for yourself. You want food? Then you've got to want them to want food. Do you want dignity? Then they've got to have a right to dignity.

Do you want respect as a human being with security for your person? Then they must have. Do you want security against your old age with provision for your needs? Then so must they. That whatever it is right and proper for you to want, you should want.

But what you want for you, you must want for them. Why are the young people in our colleges turning away from the church? Why is it that men like Stokely Carmichael say, Christianity? No. Jesus Christ? Yes.

Because what they read in the Bible isn't what they see around them. What do we need? What revival do we need today in this last third of the twentieth century? It's to become acquainted with our Lord again. To understand what it means to be a Christian.

To be one, one of Christ. One in whom Christ is. Using your eyes to see the lost and needy.

Using your brain to think. Your ears to hear. Your heart to feel.

Your hands to serve. Your feet to go. Your lips to speak.

Christ, free to live in you his own life. This is what he's talking about. And this is what it is when you read in Ephesians 3, 17, that Christ shall dwell in your heart through faith.

When Jesus Christ is free to dwell in you, then he is going to be himself in you. We have not several Christ's. We have but one.

And the evidence that you know God, that you've been born of God, that you are a Christian, one of Christ, and that Christ is in you and in me is going to be by permitting him to be himself in us and through us again. What did he say? In that day, I'll know my own. Those into whom I've come, those that have been made partaker of my nature, those that have inherited that gift of eternal life that I died to bring, they will be the ones that when they saw human need, when they saw me, I identified with them.

I never heard an evangelical talk like that. Well, all I can say, friend, to have any contact with this generation, we've got to come back and learn of Christ. And he said, take my yoke upon you and learn of me.

Learn of me. What is it? He wants you to present your brain, your eyes, your ears, your heart, your hands, your feet, to the living in you. He can live through you his own life again, and he can love through you.

Now, here we are, most of you with the snow of years upon your brow, and yet you're living to see the most crucial time in the history of our planet, and you are in a position to make tremendous changes in the destiny of this planet. If you can just understand that whatever days there are left, Jesus Christ wants to just be himself through you, just live in you, Christ dwelling in your heart through faith. But this is what he'll be.

This is what he'll do. There's only one Christ, and this is how he'll manifest his presence. Let us bow together in prayer.

Father, it's marvelous when you take a savage, brutal, cruel, with bloodlust and passion for it, and you cleanse him from the past, and you give him a new heart and a new life and a new nature, and you make him a new creation, and you cause him to love the tribe he's hated and to witness to them in his own peril and see them brought in hundreds to thee. We can marvel at this and rejoice at thy grace, but here tonight, Father, our men and women, who have all the potential and possibilities that can come from education, from information, and from opportunity, can we not love those whom we've despised? Can we not be the channels by which thy grace can be revealed to those whom we've even detested? Can we not be, Lord, the instrument by which those whom we have considered hardly worthy of anything but our scorn can through us learn of thy love, thy grace, thy mercy? Can we not use those skills, that talent, and those resources, our prayers, our knowledge, to help the needs of men that in their despair, in their hopelessness, see nowhere to turn but to the empty promises of communist atheism?

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