

Romans Chapter 12 Verse 9

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Romans 12:9

⁹ *Let love be without hypocrisy. Abhor what is evil. Cling to what is good.* ¹⁰ *Be kindly affectionate to one another with brotherly love, in honour giving preference to one another;*

That's what we are looking at.

Romans 13:10

¹⁰ *Love does no harm to a neighbour; therefore love is the fulfilment of the law.*

In KJV, Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

We find it very interesting that there, love and law comes together. This conception that we actually have by what God actually means by *love*. Because we got bombarded about what love is for centuries – by poets, song writers, songs, movies and everything else. It's all about feelings or emotions. The Scripture actually says, "Love fulfills the law." Love and truth are companions. Real love and real truth walk hand in hand. They never walk separately. We have to turn to probably the most important chapter about love –

1 Corinthians 13:4-8

⁴ *Love suffers long and is kind. Verse 6, second part – rejoices in all truth. ⁷ bears all things, believes all things, hopes all things, and endures all things. ⁸ Love never fails.*

Now look at the other part what God is talking about love.

Second part of verse 4 – "*Love does not boast, love does not envy; love does not parade itself, is not puffed up; ⁵ does not behave rudely, does not seek its own, is not provoked, thinks no evil; ⁶ does not rejoice in iniquity*"

We read it in one go but what we miss is that God puts *love* in a very perfect way. He says, "Love is this and love is NOT this." It means there are limits to love. This is where we lose our balance as we look at love as something which is always about emotions and feelings. We get trapped into it. As parents we don't realize sometimes until we look into the Word of God that we are not loving our children. As husbands, we realize we are not loving our wives. As wives, we realize we are not loving our husbands. We don't realize, even in the Church, we are not loving because we think, "If I love somebody I always need to feel good about that person and the person always has to feel good towards me." Love is not about feelings. There are certain things love does and there are certain things which love does not accept. And when we really love a person, because we love that person we will not accept those things from that person because we know that will destroy that person. But because we have misunderstood love, we keep quiet even when a person is not doing things which are according to the Truth because we really actually love ourselves and not them. Because we actually only want their good feelings towards us, we don't want to irritate them. So I love myself and if my wife does something and I am actually scared saying, "If I actually confront her, she will not talk to me." So, I just want to talk, I don't want to confront her, so I keep quiet even though I know it is not the Truth. That's where we go wrong, that's where we need to study *chapter 13* very carefully to learn what it that love doesn't do is. If my daughter or son is not walking in that, after a time we see that as children are becoming older, we parents start compromising because they don't want conflict. We do not want conflict. But Scripture says that love is fulfilled only when it keeps the Law. That's what *Romans 13:10* is saying. Real love will always keep the Law. This is because it realizes the Law that is Truth, is good. In churches, the same thing will happen. The pressure is always on the Pastor to keep the congregation happy. The Lord says, "If you always keep them happy at the cost of truth, you really don't love them. You only love yourself." You always want the status quo. But God says, "Real love confronts. Real love will always address the Truth."

Galatians 5:14

¹⁴ *For all the law is fulfilled in one word, even in this: "You shall love your neighbour as yourself."*

Now if we take the first part, it says “Love thy neighbor as thyself”, we don’t get the full thing. It says: *the whole Law is fulfilled in one word that is; love thy neighbor as thyself*. And that’s what God is talking about. God is saying that. We always want the best for ourselves. I’m not talking about somebody who is walking in the flesh. We are spiritually inclined, we know. Let’s say for example, a person like Paul. He is running the race and spiritually he knows there is a trophy, a crown that is set by God and when he is running that race, then he realizes when he looks at others he loves and he knows the way they are running they are going to miss it. Now, if he just wants to be good with everybody, he can keep quiet about it and doesn’t have to confront anybody. He says “I’ll run my race; I’ll get my trophy, that’s up to them.” God says, “You need to love your neighbor as you love yourself.” So whenever we confront people, the thing we have to be very careful about is that - our dealings have to be rooted in love. That’s a big problem. We are not being judgmental. The problem is that sometimes people feel we are being judgmental and we are judging them.

God says, “Be rooted in love when you are dealing with people.” Because, God says, “If you don’t use the rod, you don’t love your child.” The rod is just a symbol of discipline; it’s not saying that you have to use the rod till they grow up. It says that if you really don’t discipline your children, you don’t really love them. The problem when you are a single mother is that you are fighting a very tough battle. If you are a single parent and you have only one child, all parents who have only one child – remember, this is a big trap you will get into because a single child always has the tendency to grow up selfish, because that child has never learnt to share anything with somebody else. The whole house is his. Everything is his/hers. So the tendency is always to grow up and never share. As a family, even if you have only one child, see that he always mingles with other children and grows up normally – fighting, they can have their fights; apologizing – never taking your side of your own. We get very hyper when we have only one child. When there are two, you will see that the siblings actually grow well. When they are growing up they fight and everything but if you are good in dealing with them impartially, you will see they will grow up and lean on each other. They will actually really love and care for each other if you deal with them well. On the other hand, if it’s a single child, we get overprotective. Without realizing, what happens is that we are not enabling them to grow up properly. Especially if you are a single parent, then the problem is you also carry this load of guilt along with you. And they are very good at pointing at the guilt. Children are very smart.

The Scripture says that the thoughts of a child from childhood are towards evil, not towards good. They are very good at playing parents, one against the other, making use of these opportunities and God says, “Therefore, if you really love your child, you will learn to discipline.” And discipline is a constant thing. The easy thing is not to discipline. It is easy on you, to let go, “Okay, what do you want? Take it!” To give into what they need is so much easier on you. It’s so much easier on you than consistently disciplining them. God says, “If you really love them, you will consistently discipline them.” It’s a phase they will go through. It’ll take maybe ten years or twelve years but it will set in. That’s what Scripture is talking about. Then when they grow, even if they depart from it, they will come back. Today what’s happening is that, we don’t want to do this difficult part of love. Love really disciplines. We don’t want to do the difficult part of loving our children. It happens at every level. I’m just using an example of a parent and a child in the family. It happens in the Church, in organizations, at every place. We have to deal with this.

If I really want quiet in my house, it’s a really simple thing is – let my daughter not go to school. After sometime I’ll also get used to it. Why wake them up in the morning and see them go through all the turmoil of feeding them, getting them ready. If they don’t go to school for a week, I can also sleep late. I’m also happy, they are also happy but that happiness is not real. God says, “You neither love them; you are loving your flesh. You are doing it because you just don’t want to engage with people.” That’s what we are also looking at, Church. God really loves us.

God really loves Jonah. Simple thing for God to do is to say to Jonah, “Okay, you want to go to Tarsus, fine go. I can pick any number of prophets, I’ll find somebody who will listen to Me. I can get somebody who will go. You’ve seen it already. We need only a donkey to talk to a prophet. I can send a donkey and they will listen. I don’t need you.” But God loves Jonah too much to let him go. God loves us too much to let us go in our own way, because real love will keep God’s Word. In keeping God’s Word, there is freedom. The minute I step out of God’s Word, I’m actually being a slave. God has called me and each one of us to be paid with a price so I can be free. So, whenever I step out of line, He will start dealing with me because He loves. God says, “If you really love your neighbor like you love yourself, then you want him to have the best in God’s sight, you will have to deal with people.” But when you deal with people, they should always know that you really care for them, that you really love them. And that’s where we go wrong. Where we go wrong is sometimes we major on the correction

part and minor on the loving part. That's why when I teach in Church about parents disciplining their children, it was a message I got years and years back when my child was very small. It gives you seven points.

Seven points –

1. Love is always consistent

This means God won't punish me for something which I did wrong today and then close His eyes for the same mistake tomorrow. He will not. He will hit me again tomorrow and the day after until He has dealt with it, unless I tell Him I know it is wrong but I'm not going to obey and I'm walking away from Him. But, otherwise He'll keep dealing with that issue, because love is consistent, very consistent. We have to be consistent with our children. When we are dealing with people in love, with children, spouses, the Church. Today I am in a bad mood and if my daughter does something wrong, I need to discipline her. Tomorrow when I am in a good mood, she does the same thing I can't say "it's ok. It doesn't matter," just because I am feeling good. If I do this, the child thinks, "I can do these things when Dad feels good. So, it's not about the things that I do anymore. I just need to check the moods of my parents." They get it very well. It's no longer about issues, not about what they do. They just need to check the mood of their father. Mothers also teach children nicely by saying "Don't ask now. If you ask now you won't get because Dad is in a bad mood." The problem is both of them have gone wrong because you, the child have behaved in the house in such a way where the mother also knows that if the father is in a bad mood, you also won't get it even if it is right. So it's no longer about truth, it's about moods. That's what God is talking about. Love is consistent.

2. Love uses a stick

There are forms of discipline which love uses. When the child is very small, they are not spanked. Parents have spanked babies, but you don't do anything with the baby. If the baby doesn't understand, it only creates trauma. But as they grow up, little by little, you start disciplining the child. Love uses a stick, you never use your hand to discipline a child because a child should always associate in life that hands are for loving and the stick is for disciplining. In your consistency, the child will always know that when Dad or Mom has put the stick down, he or she will hug me. A child shouldn't draw back when they see our hand. They should always know that when their hands are there, I am always loved. The hand is never used to discipline; it is the stick that is used to discipline. God uses things, situations and circumstances to discipline us but as far as hands are concerned, His hands are always stretched towards us to embrace us and love us. He never uses His hand to discipline us. Can you imagine if He uses His hand to discipline us? From Hyderabad He can slap us all the way to Africa. He doesn't. His hands are always for loving yet He uses outside of His hands – situations, people and circumstances to discipline. And God is asking the parents also to deal the same way. We use things outside of the hand. As they grow up, the cane should become lesser and lesser. You should start disciplining them in areas where it actually costs them.

For example, if little Richie likes his game on computer, the best way to discipline him is to say, "You don't listen to me; you don't get to play your game on the computer for one week." He will really miss the games he plays. "Andrew, no cricket for a week." That's really discipline for him. "You can't watch, talk or play cricket. No cricket in the house for one week." That's discipline, because when you tell them something they are not interested in. They'll say, "That's okay. That's fine." And whenever you are using a stick, you must remember that it should always be an experience that they will remember. When they grow up, you will see that children talk about it – "You got spanked by your mother. That is nothing. You should know when my father spanked me." It should be an experience they remember. I'm not talking about abuse. But I'm saying that it should be a painful experience which they will remember. What happens is mothers usually discipline and always scare them - "You know if I come, you know what will happen to you." They will say it ten times and nothing happens to them. Second time, third time, fourth time when the mother says, "You know if I come, you know what will happen to you." they are saying their mind, "I know what will happen. Nothing will happen to me." This means if you take the stick you should use it. Don't take the stick unless it is serious enough and you are really meaning to use it. You'll get these things because it happens in the family, in the Church also. You see they are corrected in the Church. They tell you the first time or the second time, after that when correction comes, correction is set. Once correction is set, it's a very painful experience. If you see in the Bible, so many people have very painful experiences and all of them will say that those painful experiences brought them back to God. We have to be careful that we are consistent.

When it comes to family and also in the leadership in the Church, we have to agree upon this. Right in the beginning, parents please agree. Where there are two parents please agree. When disciplining is a mutual agreement between two,

the mother doesn't get in the way when the father is disciplining and the father doesn't get in the way when the mother is disciplining. This is agreed between both parents. Even if you are separated, it is an agreement between two parents. We look for the best of the child in the mind. It works in my house, if it is for the whole week, then it is for the whole week. It was agreed fifteen years ago. When I say something, it is not overruled. If something is told by the mother and she tells me, "This is what I've told the children," that also is agreed. Why? You are telling them you will honor your parents. Both of them. Both parents agree that we discipline together. We don't get in the way because what happens is if it is a son, the mother gets in the way. If it's a daughter, the father gets in the way. Fathers tend to easily forgive their daughters, not the sons. The mothers tend to be protective about their sons. But God says, "Agree with each other." If we want to walk with your child towards God, unless two agree they cannot walk together. They have to agree upon this. Parents please agree and there has to be agreement in the leadership in the Church also.

Suppose there is a congregation member, you call that person privately and talk, if it still doesn't listen, then you call the leadership but they are not in agreement. When the leadership is in agreement over the issue, there is the power of God that is being released. God is saying, "If two of agree on anything, it shall be done in Heaven." Real correction takes place from Heaven, doesn't take place on earth. God is saying that if the father and the mother are able to agree on the correction of the child, God will start dealing with the child. We will only use the rod once and forget it but God starts dealing with the child. That's where agreement has to come. And as they grow older and older, give them way, give them room to make mistakes, our disciplining gets lesser and lesser.

3. Discipline will not kill the child
4. The Spirit of God will help
5. Never discipline a child or a person in anger

Never discipline the child in anger. When you discipline the child in anger, the child will not get the message because he/she is looking at the anger. The child is not getting the message at all. Even if you are angry because of something that the child did, it's better not to deal with that issue then. Go inside, see that you have self-control, then get the child back and talk to the child, because what happens is when we are dealing with a discipline issue, adult or child in anger, after sometime we will forget the issue. We may forget the issue, what the actual cause was and the anger will lead to sin. We will sin against our own children. God is saying, "That's not the way to do things."

1 John 5:3

³ For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

When dealing with the issue of love, we need to see that real love is to lead the child or person to obeying the truth - God's law. That's real love. Real love is keeping God's commandment. It's not about emotions. A person can be absolutely emotional in his dealings with God and one another and yet walk in disobedience when it comes to the actual law of God. Never forget that part. That's the whole idea. That's what Jesus also talks. We need to realize this whole concept. Do I really love God?

That *verse 9* which we are dealing with in Romans says, "Let love be without hypocrisy."

Romans 12:9

⁹ Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

Hypocrisy is a lie. When I am walking in a lie, I am a hypocrite. This means I am saying something which I actually don't mean. I am acting as something which I am not. That's a hypocrite. The whole idea about love is that we get confused regarding the concept of love in our dealings. God is saying that actually you are growing in the Lord, becoming more and more mature as believers. Please take correction without getting offended. That's the most difficult thing. Understand why God is telling us so powerfully in the last days is because in the last days, correction is going to be so difficult for people to receive. This is because of the spirit of rebellion is being released. It's going to be an absolutely rebellious generation in the end. They will not take correction from anything, because we are having an entire generation that is grown up, who have grown up taught to disrespect authority. They have seen it happen in their homes, schools and colleges, on the streets. From top to down, authority has no value, no respect and they have been taught to abuse authority.

And then we come with this very weird sense of idea about love. God says, “Real love will always obey.” If I teach my children that they need to obey me, but they don’t obey me and I’m only satisfied with keeping them happy and their hugs and kisses, children are very good at hugging and kissing. They will hug you thousand times and kiss you five hundred times as long as they get what they want. But if you do that, you are actually preparing them to lose their inheritance in God’s Kingdom and sometimes by their disobedience even lose their salvation. And real love will deal with children. Real love deals with the congregation members. Real love deals with one another as spouses. We will deal with one another in truth. A wife who really loves her husband, also in gentleness and in love, will tell her husband – “Look, this is wrong.” The husband also deals with the wife and says, “Look, this is wrong. Because, if I really love you, you cannot walk this road.” But, we have to be very careful. If you look at this place in *1 Timothy*, you will see that our problem is striking that balance. It is a very difficult balance to strike.

1 Timothy 1:3

³ As I urged you when I was on my way to Macedonia, stay on where you are at Ephesus in order that you may warn and admonish and charge certain individuals not to teach any different doctrine

Now, Timothy has been given a task. It’s a tough task. Let’s look at the amplified Bible version –

³ As I urged you when I was on my way to Macedonia, stay on where you are at Ephesus in order that you may warn and admonish and charge certain individuals not to teach any different doctrine

Warn and admonish – tough words are used over there.

⁴ Nor to give importance to or occupy themselves with legends (fables, myths) and endless genealogies,

Look at *verse 5*, at the end of the commandment, is charity/ love. But please, Timothy, even as you are tough there and tough with your congregation, remember the end of every commandment is in love. This means every commandment must be rooted in love out of a pure heart. So your congregation should always realize this that you love them. You really love them. We need to establish that platform and let them know, “I really love you.” This is what God does, what He really does. We heard this over and over again. God doesn’t give the Ten Commandments in the beginning. He sends His servant Moses into Egypt, judges Egypt, brings them out with a mighty hand, brings them out through the Red Sea, they have water problems later so He makes the bitter water sweet, He gives them water in Elim, He proves His power, He proves His love for them and then only He brings out the Ten Commandments. As far as the world is concerned, He doesn’t tell us anything to do. He sends His Son to die for our sins, proves His love saying – “Look My entire attitude towards each one is of love” and then He tells us, “If you love Me, keep My commandments.” Meaning when God tells us something, why is it easy for us to obey? It’s because we look at the cross.

It’s not like the other gods in the world. When people approach the other gods in the world, it’s always connected with the appeasement. It’s always connected with fear, that’s why there are always these big offerings taken to their gods because you are always scared, “I don’t want this God doing something bad to me.” All people who have come from the Hindu (especially religious) background will say that there was always this fear involved in their worship. That’s why if you look at all those gods, most of them look terrible. It’s to put that fear in the hearts of the devotees who come over there. Here is a God who says, “I don’t want anything from you. There’s nothing you can give to Me. I love you so much. But because I love you so much, I also want you to keep the commandments. Because I love you so much, you look at the Cross.” God says, “When you deal with one another, He is the head of the household.”

As the head of the household, what does He have? He has authority over the household. He has the authority to see that rules are set according to this and the rules are obeyed according to this. What does God tell him? “Husbands, love your wives as Christ Jesus loved the Church.” He says, “I’ve given you authority, now keep the authorities concerned with truth. I’m balancing it with love. It means you love your family this way. Love your wife as Christ Jesus loved the Church and then set the rules.” He also says, “Fathers, don’t exasperate your children. Bring them up in the instruction of the Lord but don’t exasperate them.” When do you exasperate your children? You exasperate your children when you are more concerned about your peace than about what is good for them. When you are dealing with them in anger or irritation that is when you exasperate your children. Children will think, “Yesterday I did this and daddy didn’t say anything. But today when I am doing

this, because of his bad temper he is shouting at me.” That’s when you exasperate your child. But when you are consistent, they get the message that this is not anything to do with dad’s moods. Yesterday when he was in a good mood also he told me not to do it, today when he is not in a good mood, he still went on telling me not to do it. And they realize that it’s nothing to do with the moods. He is concerned with something which I am doing. That’s what God is putting, a rider over there. And that’s the rider we have to be very consistent with one another, when dealing in an organization, when dealing with issues as a boss at an office and you are dealing with issues as a manager. Once we are consistent, you end up telling them – “Look, I love you. I love you so much that I want you to walk in the truth.”

We will see three ways about people.

The first way is called the Ostrich approach. The ostrich buries its head in the sand and says, “I don’t want to see anything.” See no evil, hear no evil, and speak no evil. At one level, this looks good. But, it is not. In the Church, it is not that way. The Church says, “You are your brother’s keeper.” We are not talking about poking your nose into somebody else’s business but saying that you are responsible for your brother. So when you see your brother walking down a road of his disruption, if you keep your eyes closed and ears shut and say, “I don’t want to talk to him about that, if I talk to him, I will lose his friendship,” God is saying, “Your love is not genuine.” So, one of the approaches the world uses and also many people in the Church use is the ostrich approach.

The example we see in the Bible connected with this is in the book of Galatians. We have seen that example in many facts and settings. There is a problem in the Church. There are Peter and Paul. It is a Church in Galatia. Galatia is in the gentile world. So in the Church there are mostly gentile believers. And in the gentile believers, there is Peter, there is Paul, there is Barnabas. There are these three people over there. All of them, new gentile believers had come. Peter, Paul and Barnabas were all Jews. These three Jews and a whole lot of gentiles over there, all of them were eating and fellowshiping with each other and having a good time. Then what happens is, from the Church in Jerusalem, a few other Jewish believers are visiting them. Now in the Jerusalem Church maybe the Jewish believers will only eat with Jewish believers. They still haven’t broken the kosher rules and all that. We have that among ourselves. It’s no longer a food habit, it’s in our mind and we will have to break that food habit. We have no Brahminal rules. As soon as we came to Christ, that was cut off. All this is a mental block. The best thing to do is go ahead.

So, if a person has come from a Hindu background and I ask him/her – “Do you eat beef?” And he/she says, “Yes, it makes life very simple. It is easier to buy and cook food which is available instead of looking for kosher food.” We shouldn’t let any of these things become blocks in our life in fellowshiping with others. We need to understand that in India, most poor people eat beef. It’s because in many places that’s the only food they can afford. So if God sends you and me to a very poor and remote village for us to minister to them, give them the Gospel and then ask them if they receive Christ Jesus and we sit down to have a fellowship meal and there is only rice and beef that is available, by eating plain rice and avoiding beef, I am already separating myself from them. I have broken the basic law of love.

You know what the dream that Peter was given? What does it have to deal with? It has to deal with conversion of the gentiles. The dream is a white sheet full of all kinds of animals, God asks him to kill and eat. Peter says, “Lord? What are You talking about? I am a Jew. I am a religious Jew, I don’t eat all that.” God then tells Peter, “What I have said in clean is clean.” Why did God give this dream? In the mission field, we have found that extremely true. Your entire message is lost on them. God is telling them, “Don’t put these boundaries. You are new, that old law was concerned with something else. It doesn’t affect you; it doesn’t bother you at all.” Do you remember that when it comes to eating, there is a simple thumb rule as we say in English, “If animal’s hooves are parted, you can eat them? If the hooves are not parted, you cannot eat them.” In the book of Leviticus, God mentioned this.

Leviticus 11:1-3

¹ Then the Lord said to Moses and Aaron, ² “Give the following instructions to the people of Israel. “Of all the land animals, these are the ones you may use for food. ³ You may eat any animal that has completely split hooves and chews the cud.

So the simple thing is that the hoof should be cleft. Now, it’s a physical, natural law which God has put in for health benefits, but there is also a spiritual application. The cleft foot talks about separation from the world. So, He is saying

“Wherever you see a sign of separation in the animal, you can eat that because you are separated people. The people in the world who are not separated unto God can eat whatever is not separated.” That was given in the Old Testament. Now, we are not separated in that way. We are separated because of the Blood. We are separated because Christ Jesus died for us and through the Blood we are separated. So, to Peter He is saying, “Peter, you are going to be a missionary into difficult places, now whatever you get to eat, eat. Don’t worry about it.” You will see the rules are changing over there. Separation is not going to come from outward things alone. Separation should come from within. Separation in the Old Testament for the Jews was outwardly. It was from the outside to the inside. What happened? Only for a few people, the separation touched their heart. But outwardly they were separated; they kept the rules strictly, but inside there was no separation to God. In the New Covenant, God is changing the whole thing around and saying that separation has to begin in the heart. The real separation takes place in the heart. The separation should come from heart to outside. Don’t think that it’s only heart and therefore outside separation is not needed. It will slowly show, but it has to be from the heart.

Though we teach, in the Church, rules of God, we leave it at that and don’t impose it on people because it has to come from the heart. We keep on teaching the rules. In the Old Testament, it was not that way. If we don’t keep the rules we are thrown out of the community. In the New Covenant God is saying, “There are certain rules everyone has to keep but for all the other rules, as our separation increases in your heart, it will start manifesting outside.” That’s what He was telling Peter over there. Peter was given this dream, he was there in the Church in Galatia and now few people have come from the Church in Jerusalem. What does Peter do? He separates. Paul says, “Because of you, even Barnabas was deceived. Even Barnabas is separated.” Now Paul has many options to choose from. First option is the Ostrich option. “Keep quiet. Hide my head. Peter is the big man, Barnabas is the one who gave me the hand of fellowship when I came to the Lord and these people have come from jails, so let me keep quiet about it.” That’s what many people in the Church do, they keep quiet. They don’t say anything and they see another brother or sister is actually walking contrary to the Gospel, they keep quiet because they don’t want to confront.

The second approach is more dangerous. It is called, burning the barn to kill the rats. What is the problem? The problem is there are mice in the barn. The whole barn is full of mice. You want to kill a few mice; you set the whole barn on fire. You know there is a small issue and should be tackled as an issue, but you won’t tackle it so. You will go and destroy the entire organization because you are not bothered about the issue; you are an axe to grind that person. People do that.

Romans 12:17

¹⁷ Repay no one evil for evil. Have regard for good things in the sight of all men. ¹⁸ If it is possible, as much as depends on you, live peaceably with all men.

Now it is telling them clearly that as far as possible within you, live peacefully with all men. Be honest. Because someone did something which is evil, the solution is not doing something evil. And provide things honest in sight of all men. In context of what we are looking at, when we deal with that issue, in the sight of all the people whom they are addressing should be done in an honest way, God has put steps. Do it in a way so that the last option, when they don’t not receive correction is; only the ultimate step is excommunication. Excommunication is there in the Bible. You tell the person, “Sorry you need to leave.” It’s like what we do to the body – amputation is only the final decision given by the doctor. As far as possible, if you have infection in your hand, the doctor will try to do everything possible to save or heal it. When does doctor suggest amputation? There is only one medical condition. We call it gangrene. When gangrene sets in, the doctor suggests amputation. Why? When gangrene has set into this finger, doctor will say, “Take that finger off otherwise, your whole hand will be affected. The gangrene will spread. So, you need to cut it off.” He will give you a choice. “You can either cut only the finger. It will hurt. It will be painful all your life. Feelings will be there. I don’t look like before. Or Do you want to go like this and get the whole hand cut off?” So sometimes, because we don’t want it to be like this in a Church or a home, we do so.

We need to understand why the loving father allowed the prodigal son to leave. It is better for the house to be like this with one son at home rather than the house to have both sons rebelling and walking out. Rebellion catches. Ultimately we have to take decisions for the good of everybody. But it has to be done very carefully, prayerfully and at peace with God, at peace with everybody. We have to check ourselves. We need to realize that when we know we are taking a right decision, it will always hurt. The scars will always be there. Wherever there is a breakup in a home or at a Church, the pain will still be there. Because we are all connected with people who are not a part of Grace Tabernacle at all. Yet, it still hurts that they

left because God calls the Church not an organization, committee, office or corporation. He calls us a body. He calls the Church a body. In the body, when a member leaves or hurts, the rest of the body should feel the pain if we are spiritually connected.

Can anything happen to one person in a family without the rest of the family being affected? The Church is a family. It should be as a family. And in a family we correct one another, we submit to one another, we have a set of rules common for everybody. It's not a set of rules for the mother and children alone. The father goes by the same rules. The disconnect happens in the family when the father says, "I'm above the law," or when the mother says, "I am above the law," or the children are a law unto themselves. If we look in the Bible it happens with all the fathers. Moses failed as a father. David failed as a father. The great prophet Samuel failed as a father. All of them failed as fathers though they were incredible men of God, they failed in their own homes. They failed as fathers, they failed as husbands. What the actual causes were, we do not know. Moses could bring an entire nation across but he couldn't discipline his own sons. Samuel could judge an entire nation and anoint two kings but he couldn't keep his two sons on check. David could be called a man after God's own heart but he couldn't discipline his own sons. We need to be careful. It is not enough if my relationship with God is okay. It is because, I believe for many of us, our relationship with God is ok, but God says, "It's not." The entire Law and the prophets hang on two commandments. It's not hanging on one commandment, its hanging on two. First – Love God with all your might, all your heart and all your strength. Second one – Love your neighbor as you love yourself. It hangs on two. Jesus said that it hangs on two. The first one is closely followed by the second one. There has to be a balance.

The first approach is, "I don't want to confront."

Second one is, "I only want to confront and bring everything down because I only want my joy of proving to them that I am right. I don't care what havoc happens in the process. I will burn my house down. I will destroy my organization. I will destroy my Church and everything but I am going to prove a point." People do that.

The third approach is called the Triangle approach:

The triangle approach is when Paul will not confront Peter but gets on the phone with Barnabas. He will talk about Peter the whole day, whole week about Peter to Barnabas and turn Barnabas against Peter. The Bible says that is not the way to do it. You talk to Barnabas only after talking to Peter. First, talk to Peter. At the end of book of James, it says if a brother is sinning, then go and put them right. You go to them and put them right. It's only when they don't listen, take two or three witnesses or elders and talk to them. But we prefer his approach that we talk about a person to everybody else except that person. God says, "Deal with that person first." He may listen, you never know.

Look at all the things which God is talking about. When love is real, and love is walking in truth, love also reacts and acts in certain ways. Once we have realized that, in ourselves, in our homes and churches, we will see that we are able to handle it. Like in a family, if the father has a problem with the mother, do not talk to the children about her, talk to the mother. Don't let the children know about it. If the mother has an issue with the father, talk to the father about it. Don't even let the children know about it. If the child has a problem with the father, he tells the mother first. Train the child to talk to the father. Be receiving fathers. The mother should say, "Don't come and tell me about Daddy, he is a good man. He will listen to you. Tell him and don't complain. Ask him why these things are happening." Teach them. You have to be very careful about dealing with children. You are putting principles into their head. Be very careful about children. Mothers and fathers, please don't think your children are angels. They are little imps. God is trying to make them like angels.

If my child comes and asks, "Daddy, can I do that or can I have it?" a familiar signal turns on in my head and I ask, "Did you ask Mummy?" He wriggles and says, "Yes." I ask, "What did Mummy say?" "No." "Then why did you come and ask me?" You know what they will do? They will go and ask Mummy, and she will say, "No." They will quietly go and ask Daddy, and daddy without thinking he will say, "Yes." When Mummy asks, "Why did you do that?" They will tell you, "Daddy said I can do that." They go to the Appeal's court. Be careful. When they come for anything always ask them, "Did you check with Mummy? Did she say anything?" If they say, "No, I didn't check with Mummy", then say, "Go do it but tell Mummy." Children need to realize that they need to listen to both father and mother. Parents have been given by God. Honour your father and mother. It's a safety valve we put there; otherwise they will learn this idea that he can do one with the other. If they know that the father is a father who will say, "No", then they will quietly go to the mother and ask the same. Later when the father catches them, they say, "Mummy told me to do it."

We are putting things in order in churches also. Be very careful in a Church, if you are in leadership, when someone comes and asks you something, it's always good to tell them, "I think its ok but tell the Pastor." I have told a few young people even when they brought the LTD pamphlet, I told them whenever you are doing a good thing, and you should always come and ask me first. Now this is okay. Tomorrow, a Mormon comes to Church. He was there the first Sunday when he saw you distributing it, and he will think that it is okay to distribute anything in this Church, so before going he gives his pamphlet, which is a heresy and passes it around. It is always good, even if it is absolute 100% right, to go through a proper channel. It is always good to inform the head. Pastor will go through it. If he says, "No," don't get offended. He may have a reason for saying no. He may say, "Don't give it this Sunday, give it next Sunday." He may have a reason.

We are teaching our children to take a *no* well. They should be taught to take a *no* better than a *yes*. Everybody takes a *yes* happily. God wants us to learn how to take a *no* because we will see that as we grow in the Lord, we will hear more No's from God than the Yes. A real sign of growing in the Spirit with God is when we hear more and more No's from God. God will say, "No, I don't want you to do that." So we have to train our children to take a *No* at home with good cheer. We have to be careful. We have to deal with tantrums immediately, don't allow a child to throw a tantrum at a *no*.

A tantrum is not acceptable. You can't throw a temper at home because I said, "no." It's not acceptable. You know when that behavior will happen? This happens when, as mother and as wives, we behave well when the husband says, "No." As husbands, we behave well when the wife did something that messed up our meal or the shirt is not ironed properly. When we can take a shirt which is not properly ironed and is crumpled, when we like it in a particular way but we can take it cheerfully, the child is also learning that daddy also accepts something which did not fit in a cheerful way. That's why it is imperative that you always make the children say grace before eating the food. And tell them after you have said grace, we don't grumble. We don't say no to carrots and papaya. We have thanked Jesus for the food, so eat it cheerfully even if there is more salt or anything. We have to inculcating these things; see that's God's order. Why we are struggling in the Church all over the earth is because God's order is not there in the homes.

Can you imagine how simple life is for a Pastor if we have hundred families coming to the Church where the families are based on God's order? There would hardly be any work to be done in the Church. The Church would be full of evangelists. There is no work to be done in the Church because people have come based on God's order. Now, in the churches what is happening is that we are doing the family work in Church. We are telling the husbands, "Love your wives," "wives listen to your husbands," and "Children obey your parents." We are dealing with all the family matters in the Church while this should have been dealt at home. It's a sign of the last times where the breakdown happens. God says, "This is where the basic unit I made, it is in the homes." When homes are built that way and they come to church, the Church is a very powerful evangelistic tool. The Church goes out and brings people. The people who come in look at the families in the Church and say, "Hey, I want to be like them. I want my home to be like theirs." Instead it is the other way around and the world says, "I don't want my home to be like a Christian home because we see chaos there." It is a very sad testimony. They don't want a Christian life. And that's what God is saying, "Be careful. Don't hide. Don't burn the house down. Don't get on the phone."

Now the fourth approach – Two husbands were talking to one another about their wives. One husband says, "I can say anything to my wife because if I say anything to my wife, she gets hysterical. She starts crying, howling and weeping." The other husband says, "My wife is not like that, she gets historical. She quotes my history from 1947 onwards." God is saying that when you are dealing with issues don't get hysterical, don't get historical. Don't do either. The problem is that sometimes if I am dealing with the congregation, as a pastor I know most of them and I know their entire mess. Now if a person is dealing with a new issue, I tell him, "In 1992, you did this. In 1993, you did this. I can see a pattern." God says, "Don't get historical. What he needs is encouragement, a little chastisement or rebuke and tell him to put it right. Don't get historical."

Even in our one to one relationships like husband and wife, parent and child, don't get historical. The worst thing you can tell a child is that, "You are always like this. I remember you last year and the year before." The child must be thinking, "I thought you had forgotten all this. Now you are reminding me." It's absolutely unbiblical. We can tell them in a very loving way, "Look I see there is a pattern here, I am not judging you, I am not condemning you, we need to be careful in dealing with this. This seems to be the issue, you have a pattern here, maybe it's a stronghold established." If we put it across rightly, it is okay. If we say, "It's a stronghold which distorts you. The enemy has got a stronghold over you, so if we deal

with this stronghold and deliver you from that”, it’s perfectly fine. If you are getting historical, God says, “As far as the east is from the west, I have removed your transgressions.” If He says it is removed, who are you to remind them again? HE says, “It is over. It is done.” Sometimes, we don’t love ourselves and then when we don’t love ourselves we get historical with ourselves. We are never able to get our breakthrough because we are always remembering our past.

We remember all our mistakes without realizing that the enemy is keeping us in bondage by reminding all our mistakes which if we have confessed and repented, it’s no longer there. Why is it important? It’s important because the second law is “Love your neighbor as you love yourself.” Most people are not able to love their neighbors because they are not able to love themselves. They have a low opinion about themselves and then when they judge their neighbors, they are judging their neighbors based on their terrible low-esteem. We think people who have gone through absolute total mess will be very forgiving. Not necessarily. People who have gone through absolute mess can be really hard on other people if they have a low esteem and have not received God’s forgiveness. They can get very self-centered, they can be really hard on somebody else. I deal with these issues on a daily basis and I tell them, “Why can’t you know that you are actually free?” In a Church you will realize that they literally suck the energy of the pastors. When they should be ministering unto others, they only want to be ministered to. And we don’t realize it’s a problem. You have to work on eggshells with them because if you say or look wrongly, they get offended. They feel that they are not getting the attention that is required. The fact is that they don’t require attention. They are always living and reliving their past. And you can’t live and relive your past, you have to let go of it and walk free. As God says, “As far as the east is from the west, I have removed your transgressions from you.” Repent.

2 Corinthians 7:9,10

⁹ yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. ¹⁰ Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

Real salvation comes because of repentance. Real repentance only happens when there is godly sorrow. When we preach a salvation without repentance, there is no sorrow involved. The world has bombarded us with this concept that evil is okay. There is nothing like godly sorrow over sin anymore because we are always comparing ourselves with the world around and everybody seems to be doing it and we think that it is okay. How many people will say that he/she committed adultery? They don’t say it anymore; they will say that he had an affair. God never calls adultery as an affair. He calls sin by its name. We have started using terms to make sin sound light. God doesn’t call sin light. When we are angry and abusive with a friend or with someone, God calls it murder, we don’t. We just say, “I lost my temper.” “I lost my cool.” God says “You didn’t lose your cool; you called your brother a fool. And you are guilty of hell fire.” He says. See, when we temper down what God calls by its name, we are also removing godly sorrow from coming. And it’s godly sorrow that leads to repentance and its repentance that leads to salvation. There’s no godly sorrow involved. Tears have no value. Nobody cries over sin anymore. If you look into the Word of God, you will see there is always godly sorrow involved. Godly sorrow will always cry for restitution. If I don’t feel sorry, I will just say, “Lord I am sorry about what I did Lord, I receive my forgiveness in Jesus name. Thank You.” When he walks back he does the same thing again, because there was no godly sorrow involved.

Where godly sorrow is involved as Zechariah did, you will say, “Lord, as far as within my possibility, I will put it right.” After Zechariah sold his property and given it away, he will never steal again because it cost him to put things right. If I offended a person by saying something and then godly conviction takes place, I get on the phone and meet him/her and say, “I’m sorry, I shouldn’t have said those words.” Next time I will be very careful because restitution has taken place. On the other hand, I did something to him/her and I say, “Sorry God,” next time I may again lose my temper with her. That is how it works. There is no godly sorrow involved at all. In a mass crusade, ten lakh people say, “Lord I am sorry for my sin. I receive Jesus.” They go back, they continue their old lifestyle. There is no repentance involved. On the other hand, if you say from the platform, “If you offended your father, go fall at his feet and ask for his mercy. You offended your mother, ask for her mercy. No excuses. You offended your husband, go seek his mercy. You offended your wife, go seek her mercy.” In the rehab center, when all of them cried, I told them, “If you really believe in salvation, the first thing you do when you go back is ask for forgiveness from your wife and your children. You all ended up as drunkards here, they suffered. You owe a forgiveness apology to your whole family. You need to ask your wife and children for forgiveness and then walk in repentance. Otherwise, it’s never going to work. You will go into the same addiction again. This is not preached in the Church.

At every level, there has to be a godly sorrow and repentance. Salvation comes over there. Instead, because we have taught this lie, people today want to immediately be restored back without repentance or being sorry. There were people who did terrible things and said, "I'm sorry," but immediately wanted the position in the Church. When asked, "Why haven't you been coming to Church for a few weeks?" The person answered, "I don't see me being used in Church. I try to do something, everybody else is taking over." I said, "Nobody takes over. We are not here to take over, we are here to serve. You got your principle completely wrong, that's the reason you didn't come to Church? You don't come to Church to be used. You come to Church to receive from God and to go out and be used." God uses you outside. You cannot say, "If I am not used, I am not coming to this Church." You went through a process, you did a terrible damage to the body of Christ, but you didn't go through the godly sorrow and repentance.

You know what context Paul is talking about? It's talking about a person in 1 Corinthians – a man who was living with his step mother. Paul is saying, "Something is happening in the Church, even the world won't do it and you are sitting there quietly." Everybody got this approach that nobody can say anything. I don't know who that guy was but maybe he was the one who put most money into the offering bag. We don't know who he is. Maybe that's the reason he is living with his step mother and the Church is keeping quiet. Somebody has written a letter to Paul, they haven't told him but written to Paul. Paul is saying, "This is unacceptable. If he doesn't receive correction from the Church, throw him out of the Church. Free him into the hands of Satan so that his body might be destroyed so that his soul may be saved." Even when disciplining him, it is rooted in love. He says, "I don't want his soul to perish, but for his soul to perish, sometimes you have to release him into God's hand so that Satan is given a free hand and he is wrecked with sickness and he comes to his death point itself so that his soul will be saved and repentance will come." Now in the second letter Paul is writing in Corinthians, he says –

⁸ Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it—I see that my letter hurt you, but only for a little while—⁹ yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. ¹⁰ Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

What is the sorrow that brings death? Sorrow of the world. What does sorrow of the world mean? When we say, "Lord, I am so sorry, please forgive me," and then go back and do the same thing. There is no restitution involved. Therefore, it brings forth death. Sorrow of God always brings restitution. Imagine, a young guy comes to me and says, "Pastor, I cheated in the exams. Will God forgive me?" I said, "Yes, God will forgive any cheater but you need to go back to your teacher and your principal and say, 'I have cheated in this examination. Please don't give me any marks for this exam.' Write a letter of apology and give it to your class teacher." Will you do it? He asked, "Should I do it?" I said, "Yes you have to do it." He replied, "Yes, I will do it." Never again will he cheat in his exam because godly sorrow has brought repentance. You tell him say, "Sorry to God," next exam he will again cheat. Godly sorrow brings repentance but also brings salvation. Now, you have a young man who is writing all his exams honestly.

I tell my children, "I know you are good in studies, but cheating is not copying or asking answers but also helping your friend to copy form you. I will not allow that." With friends sitting at the back, you tell the answer, you are in the same boat as copying. You are not allowed to do that. You feel you want to help her because if you don't help her when she comes out she will be angry with you. You want more of her favor than God's. Good students and good people get into that pressure. We allow somebody to walk in their bondage. In the Church, in Christian families we face this problem because we are not willing to be an *enabler* in their lifestyle of sin. They get offended with us. Our job is not to enable a person to walk in bondage but to enable a person to walk in freedom. Sometimes, we need to be tough with them. But always be rooted in love. We lose our balance when we are not rooted in love. The people got sins into the Church are all people who need psychiatry help. Many people who come to Church need literally psychiatry help. I don't want to send you to them because they will pump you fully with medicines and your mind won't function. I'm sending them so you give them correction yet love them. God is seeing how we deal. Paul was tough. We need to be tough with our children sometimes, because it is the only way possible for their salvation.

There is an interesting side to the three parables – lost sheep, lost coin and the son. We have looked at all these in different perspectives. There may be one person in the congregation in a hundred member Church. One in a hundred has very little value. You lose one in hundred, does that worry you? God says, "I am very much worried. I am a God for whom even one in a hundred has tremendous value. I will go and search for that one in the hundred." God told, "You be careful about that

one in the hundred because that one in the hundred has tremendous value in My sight.” He pushes it more further and says, “One in ten has more value. One in ten is also lost, still there is a light being lit and searched and found and these is tremendous joy to that one who comes to repentance.” Then it becomes one to one. The third parable of the prodigal son in one to one. The problem is that we associate more value when it is one to one. When you have only two sons, there is tremendous value in both of them. God deals differently there. God allows that one to go away. It is the most difficult thing for us. For us it’s the other way. One sheep can go, one coin can go, but I have only two. God says, “You’ve got it wrong.” These two have lived in your house. These two have got so much of your attention, care and discipline unlike that one in the hundred. So when they make that mistake, let them go.

If you have hundred children, how much attention can each child get? When one of them makes a mistake, God says, “Go after them.” When you have ten children also, God says, “There is little attention. So if one of them falls away, go after them.” But what if you are mentoring two in your home? They got all the attention, all the discipline, all the Scripture, all the promises, everything they wanted and then if they walk away, God says, “Let them go.” And this, for me, is an absolutely different perspective, I never saw it that way. It’s a different perspective. God is saying that if there is somebody we have ministered for five years and another whom we have ministered for five days, go after the one who has fallen away in five days. The one who is walking away after five years, let him go. Don’t run after them saying, “I got such a long association with you. I can handle.” God says, “You can handle, let them go. Go after this one who is only five days in the Lord,” and it as difficult as a Pastor. We would think, “My gosh! How can I leave him after five years? This person has been with me for five years. This person has been there with me from the beginning but this other person walked in just now.” God says, “Leave him and go after that one. They know enough now to walk with Me. After this, if they still can’t walk with Me, they will never walk with Me. Don’t waste your time there, put your time here.” And I am telling you, it’s a difficult thing to take. I never read the parables that way before. But God is saying, “That’s how you deal with it.”

God is asking us to be rooted in love. Love keeps the law. Love obeys the truth. Don’t separate truth from love. Whenever you separate truth from love, it’s never love. It doesn’t matter how good you feel. We may feel good but the feeling is lie. And then the warning He gives us is that when we run after people in love to rescue them, be very careful.

Jude 1:21-23

²¹ Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. ²² And on some have compassion, making a distinction; ²³ but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

The protection is to keep yourself in the love of God. I must look for the mercy of our Lord Christ Jesus unto eternal life. And have compassion making a difference. Other say with fear, pulling them out of the fire, hating even the garments spotted by the flesh.

There is a difference between the two – *verses 22 and 23*. To some you can have compassion; it will make some difference in their life. But with others, whom you are literally pulling out of hell fire, even literally hate the garment they are wearing, which has been spotted by the skin of their flesh. Don’t have anything to do with them but to rescue them. Don’t be partaker of anything of them. For that, you need to be rooted in the love of Christ Jesus. He says, “Don’t love them more than you love Me.” Now that’s a very fine balance. Let’s read from another version,

Jude 1:21-23

²¹ keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. ²² Be merciful to those who doubt; ²³ save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.

We have to strike this balance. Some people have used this one line which Paul uses in one of the letters where he says, “I am all things to all people.” They have used, misused and abused that. When we do the study on heresies in the book of Revelation, you’ll see that to save a sinner you have to be a partaker of the sin. Then only they will be able to identify with themselves. There are so many people who do that today. So many pastors get tattoos so that they can gel better with the young crowd, despite God saying, “Don’t make a mark in your flesh.” A tattoo is forbidden in the Old Testament. They say “No, no. If I take a mark, then I can identify with them.” God never says that you have to become like them. The whole idea

is to pull them from that, instead we become like them and we water down the Gospel. There are so many things which people do. That's where the law comes. In love, I keep the law. I don't abuse the law. I am not judged by the law anymore, I am not condemned by the law anymore, why because Jesus broke the power of law over my life but if I do not know the law, how do I know what sin is? How do I know what God likes and dislikes? Now, I am not keeping the law for salvation. I am looking at the law to please my God. That's the difference. I am looking at the law and I'm saying, "God, doesn't like this so I also don't like this. God liked this, so I also like this. I am not saved by the law, the only thing I am trying to do is love my God." That's why Jesus said, "If you love Me, keep My commandments." And that's what Jude is talking about. In our evangelistic efforts, in our loving of God, be rooted in the love of God, because with some people, when you are pulling them from the hell of fire, be careful that you cannot be corrupted by the sin that is with them. Don't be a partaker of it at all. When you are dealing with that, you have to be tough. You can't tell a lesbian that it's okay. You have to be telling them to stay out. You are a drug addict, you have to stay out. In English American terms, its 'Cold turkey'. You can't mince words with them. To some people, you have to say, "Get out. There is no way I will accept. There are no excuses. All other excuses, we will deal with later."

Whenever there are marriage problems, I deal with the husband and wife one to one and only then together. Sometimes, the husband has a whole lot of cases which are real. The wife has got problems. The wife has whole lot of cases where the husband is wrong. But in between all this, I hear the husband telling that he is going around with another woman. Then I throw the book down and stop there. I am not dealing with any other issue. Until you break that relationship and deal with it, we are not dealing with any other issue. Suddenly, every other issue has become small. You cannot walk in adultery and talk about other problems. No, because your marriage is dead. It's an abomination before God. We can't deal with anything else now. First, we deal with that. Cut the issue in two pieces and deal with that, once finished and you are ready, then we will deal with the other issues, otherwise no. That's how God deals with us. God is not speaking about all the small things, He says, "There is a big issue, a very, very, big issue over there." Scripture talks about a sin that leads to death. There are certain sins that lead to death. Sexual immorality will lead to death, even if you are a believer baptized in the Holy Ghost, you won't go to heaven. It's as simple as that. You will not go to heaven. He has said it very clearly. If you have a lying spirit and you are worshipping and yet you are repeatedly lying, you are not going to heaven. No liar will go to heaven. That's a big issue. It has to be dealt with. There are a whole lot of other issues which you can go to heaven with. But God will help you to deal with them if you are open and willing. Certain issues which, God says, will keep you out of heaven. When those issues come with a range of issues, we tackle them first. There is no room for compromise. Then you will have to tough with them. Whether they are offended or not, you have to be tough. There are a few issues mentioned in the end of the book of Revelation.

Revelation 21:8

⁸ But the cowardly /fearful, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death."

That's a terrible list. That's why we keep telling people, "Look at the first thing in the list." Deal with fear in your life. It is not right for a child of God to walk in fear because God says, "I have not given you a spirit of fear." It's a big issue with God. Imagine I am Mr. Ambani, a very rich man and my two children walk around in rags. Whatever I tell them, they still walk around in public in rags. Isn't that insulting to me? I am building a 4,000 Crore worth house in Bombay and they are walking in rags. They say, "We like walking in rags. This is what we like." I ask, "What happened? I got Reliance clothes stores too, all around the country. Why can't you pick something from there and wear?" They say, "No, we like walking in rags." God says "I am GOD. There is no other besides Me. Everything is under My thumb. I rule this universe. Nothing happens here without My permission. You are called by My name and you are walking fear. You are an insult to My name." God is not talking about new believers. He is talking about old believers – children, sons and daughters called by His name, who know Him. God says, "You can't walk like this in fear. You have to get out of your fear because I have not given you the spirit of fear." Each one of these mentioned in this verse, when you are tackling them, you have to tell them to go on the main thing and counsel. You say "Handle this. This is a big issue because it can keep you out of heaven." If the time is 12:57 am, Jesus could come at 1 am. I got only three minutes and I got to deal with the one issue which will keep him out of heaven which is one, not the three hundred issues which will still keep him in heaven. We are dealing with big issues and real love deals with big issues. That's our problem.

We don't really love people. If I see a sister and I see something in her life which will keep her from heaven, God says that I should go to her and tell her face to face, "I love you sister and I don't want you to miss your inheritance. This will make you lose your inheritance..." and we will love one another, deal with one another and keep loving one another. Once that is there, you tell them, "I am there. I am not judging you. I have gone through that road and I know how it is. I am there and praying for you. I want you to trust me that I am your friend to help you out of this. I am not there to help you seek this habit; I am there to help you to kick this habit." That's what we need to realize. It has to be rooted in love. Much of the ministry that goes on is a ministry of judgment. That's why for the past two-three years we began with grace not the truth. We spoke a lot about grace and then we went into truth. If I only talk about grace then I don't love my congregation. Jesus dealt with grace; in a closed group He was turning the heat like that in a furnace. As He was turning on the heat, His disciples were becoming lesser and lesser. As He turned the heat up, there were only twelve disciples.

Look at that carefully; as He changed His teaching, the disciples started leaving and becoming lesser. But He still didn't change His teaching. He made it even harder for them. He made it tougher and tougher until each one of them said, "We are not leaving You and going. You only have words of Truth." Only to them, He gave the revelation. Yet the final revelations were given only after Judas had left. It because these people are willing to receive and they are judging themselves. I look in it and see that this is a God who really loves. He goes out and loves. Judas hung himself because he betrayed Jesus. Peter did not hang himself. Have you ever noticed that Jesus never told anything to Peter about his betrayal? He never mentioned about it to Peter, because He saw the tears of Peter, he wept bitterly at the third crowing of the cock. Peter repented. Jesus loved him. Peter was fishing. He asked him, "Have you caught anything?" Peter said "No, nothing." Jesus said, "Throw is on the right side." Peter did and he caught around hundred and fifty three fish. He rushes to Jesus and he confesses and he repents. Jesus already commissioned him, "Peter I want you to build the rock. You are going to start it off." He asked him a question, "Peter, you are going to do something great in My name. You are going to start everything in My name. Do you know, it's all built on something? Do you love Me? If you don't love Me, you will never be able to build."

Truth is built on love. "God's Kingdom is the Kingdom of truth. It is built on love. Do you Agape Me?" Peter says yes. Three times Jesus asks him and he says yes. Then Jesus says, "If you love Me, feed My sheep." He says this to each one of us, "You can feed My sheep only if you love Me. You cannot shepherd My flock if you don't love Me over and above everything else. Its only when you love Me, then you will feed My sheep with the Truth. When you don't love Me, you will feed them with what they want." Paul is setting the order in *Romans 12*. He says, "Walk in truth. Walk in love." Love and truth are companions because love obeys the law. Love always keeps the law. Love never tells you that you don't have to keep the law. Love always obeys the law.