

Begin With Doctrine

By Bryan Loritts

Announcer:

This afternoon, one more mention, I realize that there will be people that come that won't hear this, but we will try to get the word out. By the way, I'm looking for following this session to individuals who will actually be signposts for me. God will speak to your heart and you'll come up and say, I'd be glad to do that. Kind of like eat at Joe's, but you'll carry a sign that says Ferar. Lawrence, thank you for that. Our brother has a wife that's great with child, I'd like to make the public announcement now that in 2022 that son will be here at by all on a full ride scholarship and all this to that, I'll be long gone. But there was there were no lights. The floor was wet. There was no power point. And and he had the challenge of opening the word of God I couldn't even see. And yet it was one of the most phenomenal messages I think we've ever had. Here he is again, Brian Lorrits. Let's welcome him as he opens the word of God.

Loritts:

Well, I am honored this morning to announce that the evil empire is dead. I am not talking about Satan. I'm talking about the New York Yankees. Yeah. Somebody told me to preach it, a man well, what a joy and what a privilege it is to be with you this morning, you'll have to bear with me. I'm struggling with my voice this morning, but wanted to let you know how much I have really appreciated your prayers. Many of you have come up to me and said that you are praying for my wife and our third child to be, in fact, my wife and I ever since she's gone on bed rest and

we've discovered that she can have this child a lot sooner. We haven't chosen a name and we've been batting around some names. I like the name Lucifer. It was Satan's name before he fell the shining one.

My wife came praying with me on that one. No. She said the baby's name would have to be Satan's name before he fell because he'd always be explaining that to people. Lucifer. Yes, same thing before he fell. But we are we are definitely taking suggestions as it relates to two names. If you have your Bibles, if you can turn to Romans Chapter 12. And as you're turning there, I wanted to Romans Chapter 12 as you're turning there.

I wanted to call your attention to a woman, a dear woman of God, who who has blessed my life, my family's life and my family. I mean, my brother and sisters and my parents. Sister, Doris Gouger is here. Sister Gouger, you have to stand soon to be Dr. Doris Gorgeous. She's I am so proud of her. She's a member of the Biola community here working on her Ph.D. And I remember years ago she used to wear our hind parts out watching us and helping to whip us into shape and to see her now working on a doctorate and doing excellent things for the Lord, so encourages my soul.

Let us stand for the reading of God's word found in Romans Chapter 12. Beginning in verse one. Paul says, therefore. I urge you, brothers, in view of God's mercy. To offer your bodies as living sacrifices. Holy. And pleasing to God. And then it is as if he says that's worship. Because he concludes by saying this is your spiritual act. Of worship. I want to talk this morning for the next several moments that we have together from the subject Thankful Christian Living.

You may be seated. Now, Father, we enter once again into your presence and we give you praise, we give you honor and we give you glory for who you are. You are good and your mercy endures forever. In fact, this morning when we woke up, we woke up to a fresh batch of your mercy. For morning by morning, the prophet writes New Mercies I see. That I need new mercy to get through this new day that you have called me to live and function in, not for my own will, not for my own good, but for your will, your good and your glory. That's why I exist today, Father. I exist as a lump of clay, submitting myself to the hands of the potter and saying, God use me in any way possible that you may. That's why I'm here today.

I'm here, Father, that you would use me for your ultimate glory, good and pleasure. For as Paul would write in First Corinthians, Chapter six, that I have been bought with a price. I am not my own. Therefore, I am to glorify you. So now, Father, as Dr. Hutchison has so clearly explained to us, that the greatest faith that exists is saving faith, that lying resident within our bodies today, Lord God is is all of the power and all of the potential that we will ever need to become all that.

You have called us to be through the death, burial and resurrection of your son, Jesus Christ. We pray, Lord God, that as a result of what you will say right now, this morning.

That we will leave resolved to not settle any longer for a C, C minus Christianity. That we will resolve by the power of your spirit to strive for nothing less than a dean's list kind of faith. And so now, Lord God, I do pray that you would unfold yourself in this place as never before, that you would take center stage and that the resurrected Jesus Christ, the king of the empty tomb, would be magnified before our lives.

To that end, Lord God, that we would not leave here merely more informed people that we would not leave here with merely having accumulated more knowledge or more facts or more truth. But that further we will leave here, having been confronted with your truth and as a result of that confrontation, that we will now be transformed by the spirit of God. Oh, God is my mind drifts some 2000 miles away to forty nine eighty one Robbinsdale Lane in Memphis, Tennessee, I would ask Lord God that you would give us a holy parenthesis this morning and then you would focus my thoughts on that in which you have called me to do.

And that is to be a beacon of light for the resurrected Jesus Christ. Be with my family, be with my tongue, we pray. In Jesus name. For those of you who have studied thoroughly, New

Testament and particularly Pauline, theology. You are well aware that one of the uniquenesses of the style, the literary style of the Apostle Paul is that whenever Paul sits down to write, he will always begin with doctrine and will always conclude with duty.

When Paul picks up the pin indictor and dips it into the ECan scribbles across the papyrus, he always begins with what we should know and then concludes with what we should do for the apostle Paul. There was no chasm between the systematic theology department and the practical theology department in Paul. It was all one and the same. For example, as Paul sits down to write the Colossians, that great Christological book as he lays bare the person in the magnificence in the sufficiency and supremacy of Jesus Christ.

He begins in the first two chapters of Colossians by letting us know the resumé of Christ. He wants us to understand that in Christ he is all. He wants us to understand that we have been redeemed by the precious blood of Jesus Christ. In fact, the first two chapters of Colossians really calls upon what Paul said on Mars Hill to a group of the intellectually elite from the city of Athens. When Paul said that, speaking of Christ and Act seventeen twenty eight in him, we live, we move and we have our being.

But at the close of Colossians chapter to the apostle Paul then transforms in and turns our attention to what we should know about Christ to now. How shall we live in light of the Christ that we have received? That's why, beginning in Colossians Chapter three, Paul says, Set your minds, therefore, on things above, for Paul always begins with doctrine and then concludes with duty. The same can be said of the Book of Romance, it's a book that is rich with Sotiri, illogical content, The Doctrine of Salvation, the first 11 chapters of the Book of Romans.

He is he is telling us about this saving faith. This so great a salvation that we have received. But then beginning in verse one of Romans Chapter 12, there is a dramatic shift that is taking place from now what we have learned about salvation to how now we should live in light of the salvation we have received. That shift is marked by a seemingly insignificant word, it is the word, therefore, and I want to suggest to you this morning, Biola, that this is the most important, therefore, in all of scripture for the therefore found in verse one of Romans, chapter 12 does not just look back to the immediate context, but it looks back to all of what Paul has just said and the first 11 chapters of the Book of Romans.

It would behoove us, therefore, that if we're really going to get an understanding of the impact and the force of what Paul is calling us to do in verse one of Romans Chapter 12, that you and I have a great understanding of what Paul has said in the previous 11 chapters. Fasten your seatbelts. I promise you, I'm coming to your neighborhood, but give me just a few moments is going to take me some time to get there in Romans chapter one, verse 16, the apostle Paul states

his thesis what he says for I am not ashamed of the Gospel, for it is the power of God unto salvation, to those that believe to the Jews first and also the Greek.

What then is this gospel? In First Corinthians, Chapter 15, the apostle Paul would explain and expound upon this word when he would say that the Gospel has to do with the death, burial and resurrection of Jesus Christ. Parenthetically, that therein is the uniqueness of Christianity. We serve a risen and resurrected savior who is not in his grave. Confucius is in his grave. Mahamad is in his grave. Buddha is in his grave. But we serve a living resurrected savior, Jesus Christ.

And if I can't get an amen on that one, I guess I can get more. The apostle Paul now says in Romans one 16 that whoever embraces this gospel power, dunamis, dynamite will be released in their life. And yet before he can get them to embrace this cut this gospel, the apostle Paul must convince them that mankind's greatest need is the gospel of Jesus Christ. And that's why, beginning in verse 18 of Romans chapter one, Paul now turns his attention to the Gentiles.

He's talking about those non Jews. And specifically he's anticipating the question. You mean to tell me, Paul, that even those Gentiles that live in the deepest, darkest recesses of some third world country, if they die without Jesus Christ, you mean to tell me, Paul, they will spend an eternity separated from God to this? Paul says yes, because these these gentiles have received

something that all mankind has received. And it's called general revelation. General revelation that is, God has so blessed mankind to be able to look at creation, to be able to look at the constellations, to be able to look at the beauty of Niagara Falls, to be able to look at the expanse of the Grand Canyon and to come away with there must be someone greater.

In fact, Paul would say in the latter part of Romans Chapter one, if they would merely use the creation as a means to worship the creator, then all would be well. But Paul says we've got a fundamental problem here. And the problem here is, instead of using the creation as a means to worship the creator, they use the creation as an end unto itself and they worship the creation. Because of that, Paul says that God gave them over to a reprobate mind.

That, parenthetically, is the worst thing God could do to his kids or the worst thing a parent can do to a child. It's to say, go ahead, Quinten. My three year old Cross the Street have had it. Enjoy as much as you'd like the end of Romans Chapter one, though Paul is anticipating this mixed audience. He's writing to a Jew and Gentile. He's anticipating the Jews saying, Yeah, that's right, Paul. You get those Gentiles when Romans Chapter two, the apostle Paul says, wait a minute, Jews, not so fast because of the truth be told, Jews, you stand even more so condemned for.

Not only have you received something called General Revelation, but you have also received something called special revelation. That is, God has so looked upon you with favor that he has revealed himself to you in a unique way through a system of six hundred and thirteen do's and don'ts called the law. And that's why in Romans Chapter two, the apostle Paul would and would ask a list of rhetorical questions he would say in Romans Chapter two to the Jews. Now tell me something.

Jews, you who teach people not to steal, do you not steal yourselves? You teach people not to lie. Do you not lie yourselves? You who teach people not to commit adultery, do you not commit adultery yourselves? And then in verse twenty three of Romans chapter three, the apostle Paul concludes his argument when he says for all have sinned. And come short. Of the glory of God. I don't want to presuppose that there's anyone in this place that everyone here has accepted Jesus Christ as their personal lord and savior.

And if you're here tonight, this morning, and you're not convinced that you're a follower of Jesus Christ, I want you to know that your greatest need, mankind's greatest need is not a new car. It's not more degrees. It's not a new home. It's not a better job. Mankind's greatest need is the gospel of Jesus Christ. That's why the question now becomes, how do I get this gospel Roma chapter for the apostle Paul turns and answers that question by calling on what would become Martin Luther's favorite doctrine.

It is the doctrine of justification. The idea of justification is a judicial term. It simply means to declare, to declare, not to make, but to declare righteous. To illustrate the doctrine of justification in Romans chapter for the apostle, Paul calls on a familiar Old Testament character by the name of Abraham to illustrate the doctrine of justification in Romans chapter for the Apostle Paul.

Quotes from Genesis Chapter 15, verse six, when it says of Abraham that Abraham believes God and it was accredited on to him as righteousness.

Now, let me tell you what's mind blowing about this. In Genesis Chapter 15, Abraham believes God and immediately he's justified. It is not until Genesis Chapter 17 that Abraham is circumcised. So even under the Old Testament paradigm, faith precedes works with the apostle Paul is saying is if you want to embrace the gospel of Jesus Christ. It's not going to Church X amount of times, it's going to do it. It's not mama and Daddy's faith that's going to do it.

It's not any of that stuff. It is solar feed and faith alone. That's why in Rome, a chapter five, verse one, the apostle Paul would say now, therefore, having been justified by faith, we have peace with God. And then in Romans chapter five, verse eight, the apostle Paul would write some of the most beautiful words in all of scripture, for God demonstrated his love towards us in that while while while we were yet sinners, Christ died for us.

To me, the most beautiful word in Romans five eight is not so much God or love or demonstrated, but the most beautiful word. There is the word while God demonstrated his love towards us in that while, while while we were yet sinners, Christ died for us that is, God did not look down the corridors of time and wait for you and I to clean up our act prior to sending his only begotten son to die on the cross for our sins.

But God looked down the corridors of time and saw us in the midst of getting high and said, Christ, go die for him. He saw us in the midst of our immorality and said, Christ, go die for him. He saw us in the midst of our lives and said, Christ, go die for him. He saw us in the midst of our gossip and said, Christ, go die for him. God demonstrated his love towards us in that while while while we were yet sinners.

Christ died for us. The beginning in verse 12, Romans Chapter five, the apostle Paul would now turn his attention to what has been called the universality of sin. He says that sin has entered the world through one man, Adam, and has infected all. Conversely, righteousness has now come through one man, the second Adam Christ, and is available to all that's Grace. Romans, chapter six, verse one, though, Paul would ask the rhetorical question, shall we continue and sin that grace may abound?

No, may never be. How is it that we who have died to sin shall allow sin to reign in our mortal bodies? So it might be St. Paul that may maybe your testimony, I'm glad to hear Cindi's died in your life, but when I look at my life since seems to be very much alive. Romans Chapter seven Paul deals with this and autobiographical terms. When he says I would say it, he says, Sometimes I find myself doing the very thing I do not want to do sin.

And then he cries out in utter agony when he says, Oh, wretched man that I am, who will deliver me from this body of death. Body of death, it's a very interesting word picture there. Many of us don't understand it, but back then in the Roman Empire, when a person was convicted of murder, one of their potential punishments was to have strapped to their body the dead, decaying, stinking corpse of the person they had just killed.

So wherever they went in the Roman Empire, people could look at that person and say, that person is a murderer because they have strapped to their body the dead, decaying, stinking corpse of the person they had just killed. Paul Light can send to a dead, decaying, stinking courts that he just cannot let go and shake loose from a wretched man that I am. He cries out, who will deliver me from this body of death? Romans, chapter eight, verse one, Paul gives us some good news when he says there is therefore now no condemnation for those of us who in Christ Jesus.

He turns his attention down to the spirit. And he says in so many ways, the way in which you and I experience victory over this body of death called sin is to the third person of the Trinity, the spirit of God and friend. For those of us who name the name of Jesus Christ, we have living inside of us the third member of the Trinity, who in very essence is God himself, the spirit of the living God. Yet as Paul puts down the pen at the end of Romans Chapter eight.

He himself, being a Jew, is anticipating that the Jews there in this mixed congregation of Jew and Gentile alike are asking the question, Paul. Has God given up on us? Maybe they're reflecting. What John said of Jesus that he came into his own and his own, the Jews received him not. Paul, has God given up on the Jews Chapter nine through 11, The Book of Romans, Paul turns his attention and answers this question. Romans Chapter nine and highly intense language.

Paul says, I would that I myself would be a curse on behalf of my brothers. Translation If the salvation of the Jews means me being sent to hell, then send me to hell. Romans, Chapter 10, and I know we quote these words evangelistic as well, we should, but remember the context. He's speaking of the Jews. This is if Paul says they just don't get it, if they would confess with their mouths and believe with their hearts, then all would be well.

Chapter 11, Paul says what God is doing is he's using the Gentiles sort of as a girlfriend to make the Jews jealous so that one day the Jews will be led back to the Christ. Then Paul puts down the pen. Steps away from the papyrus in my mind's eye. Reflects on a hole in which God has just said through him. Picks up the pen, dips it in the ink, and then comes back to the papyrus and look at verse thirty three of Romans, Chapter 11, oh, the depth of the riches of the wisdom and knowledge of God.

How unsearchable his judgments and his paths beyond tracing out who has known the mind of the Lord or who has been his counselor, who has ever given to God that God should repay him for from him and through him and to him. Are all things to him be the glory forever? Amen. Verse one of Romans Chapter 12. Therefore, in light of the fact that you and I were heading down a dead end street, destined for an eternity, separated from God, but God reached and snatched us out of the fire, as Jude says.

Therefore, in light of the fact that we don't have to work our way into God's good graces, but in order to be justified by faith alone, therefore, in light of the fact that God demonstrated his love towards us in that while while while we were yet sinners, Christ died for us. Therefore, in light of the fact that he lavishes upon us grace upon grace upon grace, therefore, in light of the fact that he gives us his spirit, that allows us to experience moment by moment victory over sin.

Therefore, in light of the fact that God has a plan for the Jews that He will bring to fruition, therefore. Question then on the table is. How do we say thank you? To a God who's done so much. How do we say thank you to a God who sent his only begotten son to die on the cross for our sins? How do we say thank you? Paul says, You want to say thank you. I urge you, brothers in view of God's mercy to offer your bodies as and then please underline this phrase, living sacrifices.

Everyone, Christian or non Christian in that world, whatever religion they were, had as a major tenet of their way of life, their religion, this idea of sacrifices. Everyone knew what it was like to offer unto their gods sacrifices dead animals for most, some extreme pagan religions offered up children on the altar as sacrifices. And yet what's interesting here is Paul doesn't say bring your animal to God. He doesn't say bring your child to God. He doesn't say bring your family to God.

He says bring your self. To got funny stories told a chicken and pig are walking down the street one day and the chicken and people walking down the street and the chicken noticed that the proprietor of the grocery store had set up a sign that said, need more bacon and eggs, chicken elbow the pig. I'm not sure if chickens have elbows, but work with me. But the chicken elbowed the pig and said, Hey, pig is a good idea in this part of the grocery store says that he needs more bacon and eggs.

Why don't we give this proprietor some bacon and eggs? Pigs is odd. It's not a very good idea. See, for you, that's a mere donation. But for me, it demands my life. The great tragedy has so many followers of Jesus Christ is we donate part of our money and some of us aren't even good at that. We donate part of our time. We we donate part of our gifts and we donate part of our service.

And God is saying, yeah, thanks for the eggs, but I want your bacon. Don is saying, at what point will you step on the altar and present all of who you are to all of who I am? That's why the Bible calls God a jealous God, that in the same way I would never share Corri and Benevides lyrics with another man. So God is not interested in sharing you with anyone or anything else. It's idolatry. Reminded of the true story of David Brainard, the incredible missionary, the North American Indians, and he was in the middle of preaching one day in the middle of his sermon, the chief was so stirred he got it from the back and came up to the front and interrupted David Brainard and drew a circle in the sand and took off his headdress and said, The chief presents to God his headdress with each feather marking a major moment in the life of this chief David Brainard kind of looked at the guy as if to say thank you very much.

And the guy turned around. The chief did and return to his seat. David Brainard began preaching again. The chief was still starting. This time the chief did something crazy. He got his horse and took his horse down the aisle all the way up front to where David Brainard was and tied the horse near where David Brainard was and says the chief offers unto God his only means of transportation, his horse. David Brainard said thanks and went back to preaching finally at the end, the chief finally got it and he came up this time by himself and where that circle in the sand was, the chief says, I've offered him to God, my headdress.

With each feather marking a major moment in my life. I've offered unto God, my horse, my only means of transportation. The chief now has nothing else to give, so I give myself. That's exactly what Paul is saying here. How do you say thank you to a God who has done so much? God says, I want you and all of you. But he says they're for. I urge you, brothers. View of God's Mercy two, and then will you underline this word?

Offer one translation says. Present. Your bodies as living sacrifices, this word, offer or present is what Dr. Kenneth Olmer notes as a technical temple term. What I need a little help explaining this. And so I'm going to ask if you would come up here and help me to explain it. Yes. You. Yes. Would love to have you up here. This word present stand right here, you'll know what to do, this word PR. It's a technical term.

It was used of the Jews whenever they would go into the temple of God to worship. When they go into the temple to worship God, they understood that you couldn't worship God without giving to God a sacrifice. So they would buy an animal without spot or blemish in that animal would be inspected by the temple inspectors, then it would be taken before the priest who would then inspect it again, and the priest would take the animal from that person and would offer them to God.

Yet this word often speaks of a very precise moment when that animal was offered to God. They did not offer that sacrifice when they bought it. They did not offer that sacrifice when it was inspected. They did not even offer that sacrifice. Put your hands on it. Hold it when the priest had it in his hands. But that word often speaks of a very precise moment when they had offered that sacrifice and they had only offered it when. Hold on to it.

They took their hands off of it. And relinquish that animal to the sole control of the priest. Thank you. You may be seated. Likewise. When Paul says present your bodies as a living sacrifice, what he is saying is take your hands off of your life and anyone, anyone else's hands for that matter, let go and relinquish total control to God. He says, you really want to say thank you to God, you really want to express appreciation to God, what he is saying is take your hands.

Off your life. And relinquish. Total control. In the movie Heat. Al Pacino. Robert De Niro is sitting in a cafe. Al Pacino is the. Policemen in De Niro is the. Classic Krok. Al Pacino says to DeNiro, What are you going to do, man, when the heat comes down? Specifically, he was asked about this girlfriend that De Niro was seeing. What are you going to do when the heat comes down on you? Are you going to be able to walk away from everything? De Niro said this. I don't have anything in my life that if the heat were to come down, I couldn't leave in 30 seconds. What is it in your life that if God were to say, give it up, take your hands off of it, relinquish so total control to me, what is it in your life that that that you wish that you would have a problem letting go?

Whatever that thing is, fringe, just what the scriptures call an idol. God says, you really want to say thank you. Take your hands. Completely off your life. And relinquish control to me. Dr. Hutcherson said yesterday that he's looking for one and that one person is the type of person who lives their life like this. That all of who I am. Surrender to all. Who you are. Is the band still here? If you I'd love for you guys to come, there's a song that we sang earlier that I'd love for us to sing now.

Here I am to worship. Every head bowed and every eye closed as the band comes. Every head bowed and every eye closed in the quietness of this moment, and unless it's an emergency, I

would ask that no one walk. There's some business that God wants to do here if it's an emergency. I understand. What is it in your life that you haven't relinquish control of? Will you release that to God right now? Before we sing that song, I'm going to sing something else.

I just want you guys to listen to it. And I'm. Just if you're dealing with God, you know, whatever Dot was into it, but if you're still listening, I think there's some of you that need to hear this. This your career, take it off. I'll tell you, my wife is not my. It to take it off, take it off. Paul says it is that spirit that's worship. He says, when you take your hands off your life.

And an attitude of availability. Says that's worship. That's you. And you say, Brian, I'm ready to relinquish total control. All of who I am, to all of who he is. Will you stand to your feet? Sing this last song with us is an. To Jack. All together. Like you guys in. Why not give me? Comes to see. Myosin. I know how much it does seem, I said I fine that no. I know how much they cost. Ship, here I am, too, my here I am. Yeah, your dad asked to get a one for me, so here I am to share.

Here I am about now down here I am to say that you're mine. Yeah. You're out to get me. Yeah. There will be no one. There's a time for the teaching of the word and there's the time for the personal application of the word of God, for some you might want to remain here. Others you

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might want to find a quiet spot just between you and the Lord. For others with decisions made, you might want to share that with others who can pray with you. Don't rush from this place or to another place without taking time to think seriously about what we've been challenged to do and how we should. We should respond.

Thank you, Father, for the word of God. Make us faithful hearers and doers begin the work in my life in Christ's name.

[End of Recording].