

Are You Real With God?

by Keith Daniel

The sermon explores the journey of James from disbelief to faith, emphasizing the importance of genuine relationship with God through prayer and action.

Duration: 1:27:24

Topics: "Sincerity"

Description

In this sermon, the preacher emphasizes the importance of patience and endurance in the face of suffering and affliction. He encourages the audience to look to the prophets and the example of Job as sources of inspiration in times of difficulty. The preacher also warns against grudges and condemns judgment of others, reminding the audience that a judge stands before the door. He addresses the temptation of worldly distractions, particularly pornography, and urges the audience to remember a time when they were truly devoted to their faith. The sermon concludes with a call to remain unspotted from the world and to maintain a spotless and uncompromising walk with God.

Transcript

After the miraculous birth of Christ, which was foretold in Isaiah 7, verse 14, behold, a virgin, a lady who's never come near a man, physically, a virgin shall conceive, and bear a son, and shall call his name God, God, God, with us. 1 Timothy 3, 16, great is the mystery of godliness. God was manifest in the flesh.

God was manifest in the flesh. But after this amazing miracle, foretold in Isaiah 7, 14, and relayed in 1 Timothy 3, 16, Mary and Joseph, married, had a normal relationship that God ordained and sanctified, and hallowed. And only an impure mind could ever look upon it as indecent.

He hallowed the sacred relationship that God ordained between husband and wife. And they had other children. They had other children.

Children who were referred to as his brethren, in Matthew 13, verse 55. He's giving the name James, his brothers, brethren means brothers, James, Joses, Simon and Judas. That's the name of his four brothers.

They don't give the name of his sisters. His brethren and his sisters are referred to again and again. One of them, of the children of Mary and Joseph, was James, known as James the just, the Lord's brother.

Galatians 1, verse 19. One of the brethren of Christ, Matthew 13, verse 55. Who believed not on him.

John 7, verse 5. Believed not on him. Why? Well, they didn't know that he was God. James and his brethren and sisters didn't know that their brother, that grew up and obeyed in front of them.

Imagine this, imagine living in a home of the only totally sinless life they'd ever lived. Never did one mistake, never did one thing, not once, that was not exemplary. Imagine your conscience, I mean they must have been staggered.

They must have failed. They must have known sin in their life, but they must have been deeply conscious. This is a perfection here.

The respect they must have had is beyond comprehension of your and my understanding of respect of humanity, because we never had someone growing up with us, totally sinless. But they didn't know he was God. I cannot begin to even comprehend what James and his brethren thought when suddenly their brother began to preach.

As Isaiah said at the Lake of Galilee, where a light so burst forth doctrinally, spiritually, there's never been men who sat in darkness. They would become a light, amazing light, and never spake man like this. Just the Old Testament, you know two-thirds of the New Testament is the Old Testament word perfect, just the side of the cross.

Never spake man. I cannot even begin to understand what James and his brethren, his sisters, must have felt when they suddenly, and don't believe they weren't there, they must have hung on every word, stunned as he talked to such a degree that never ever in history did a man speak like this, stunning, turning the world upside down, the throngs of the thousands and the thousands and the miracles. To see him, don't doubt it, they were there.

Don't doubt it, they didn't carry on with work while their brother was turning the world upside down. They saw him putting hand the miracles, upon miracles, upon miracles, upon miracles. He healed every single person they brought to him, without exception.

No matter how sick, no matter how totally they were devoured by illness, he healed them in one moment. They must have been staggered, but what does it mean they believed not on him? You see, his teachings, his teachings, because the religious leaders, they all, it's always been the religious leaders right of the day, put someone there that draws the crowd more than them, that grips the crowd. Jealousy comes.

Oh, they reaped with jealousy, in their carnality. They were trying to catch him at his words. Everyone was conscious of that.

Everyone of any sanity, the questions. Christ was not the only one that realized what was going on. The religious leaders reaped with sin, in carnality, someone threatening them because never spoke so.

So what do they do? What do they do? They try to catch him. They couldn't find anything. This is when sin becomes such depravity, it's unbelievable.

There's nothing like they couldn't find anything with Daniel. They knew there was nothing. There's got to be something.

Look back, look everything. Their duty over religious leaders said, James must have become fearful as he sensed what was going on, because fear was illicit, and how Jesus devoured them, only with their own

right. In the end they were fearful.

The devil's instruments, right through to today. No uncertain manner. Think they weren't expecting, or looking for, or understanding, or grasping.

He was not only the Son of God. No uncertain way that he began to say it, as they tempted him. I cannot even put myself near to James's heart, as he realized what was coming, as he saw his brother led to judgment.

They stood, don't doubt it, they were standing, weeping, they were trembling. Don't doubt it. It was through their blood.

But they believed not on him. They also believed not on him, but they didn't want his death, and they knew this is death. Especially with these rogues, living by death now.

Can you imagine James's heart rending, as he sees Christ, scourge. You know what scourging is? Do you know that most people who the Romans scourged, died before they reached the cross, which is the ultimate Roman way of death. The death penalty.

Most people scourged, died through scourging. Did you wonder why Christ was unable to lift up the cross? Another man could be, he was a strong man physically, what happened in the temple, he must have been. But he couldn't lift up his cross, sprawled on the floor.

They had ripped his body open, don't doubt it. Lashes interwoven with hooks, metal hooks, that ripped the flesh to the bone, the bone stuck out. If they, if they did only face scourging, they never recovered.

You would never ever, ever see a man fully recover from scourging, of Roman scourging. It was a terrifying, it wasn't just a whipping, it wasn't just a cutting the skin, that scourging is the, can you imagine James's heart seeing that? And he wasn't the one that lifted up the cross for his brother, he dared not. He was keeping a distance further away than even Peter would one day.

Soon, for fear of man, oh, no one knows when James suddenly realized he was not his brother. The Bible doesn't tell us. When he eventually grasped and embraced and became saved, but as we know, he was gloriously saved.

And never again was he to ever refer to Christ as his brother, never once. Others referred to him as the Lord's brother, Paul, Peter, but he was only to refer to him as his God. He was there on the day of Pentecost, praying with one accord.

Acts 1 verse 14, they mention James was there with the apostles. He had been saved, and he would die one day for this God that he had always thought was his. He would die a martyr's death.

As they put him at the top of the temple and screaming with loud voices as crowds from beyond, they cried out to him to deny that Jesus was the Christ. And he cried out with a loud voice that he was the Christ indeed, and that nothing would make him deny Christ, even death. And as he was speaking, they just plunged him down from the gallery of the temple before when he died.

Josephus, Josephus gives words I can hardly even repeat of how his body just, the blood just splashed. And beside that, in their anger, dead though he was, they still stoned him through these rocks and in screaming abuse. Oh, he was so godly, he was so godly that Josephus said, there was no other Christian

on earth that this was said of, not Peter.

James became the leader, not Peter. His voice was the final authority. The thousands and thousands and thousands and thousands daily converted of the Jews who suddenly listened to Peter, anointed with the Holy Spirit, giving revelation, understanding the whole Old Testament.

Suddenly they embraced all the scriptures as they came, for if they knew the scriptures, they suddenly realized that it is, they put God, the Son, to death. This was their God. And they turned as Peter preached, just bringing out the Old Testament, the soil of Calvary, with the Holy Ghost revelation in his heart and understanding and conviction.

But these multitudes who were turning the world upside down, they revered James above all the apostles. Don't doubt that. His word was the final authority again and again, not Peter.

He was so godly, they say that he spent most of his time hidden and only came out when it was vital. When others were fellowshiping, discussing, James would be on his knees, and it soon became aware, the close inner circle, that his knees became growing. He spent so much of his day over the earth that it became like camel's knees.

No man had ever that testimony but James. But the reverence, this man would come, unable it seems to rip himself away from communion, but this is who he thought of his brother. Every second was deemed so precious, he couldn't defend himself.

His knees just had to become like camels' knees. They were always on his knees, unable to stand, just calling, communing, talking to this one that he lived with but he didn't know was his God. But when he came out, that reverence that came from such a life, Peter reported to him after his miraculous escape from prison in Acts 12 verse 17.

Paul went to him, to James, reported to James after his conversion, Galatians 1.19. He later sought his authority concerning the Gentile Christians' freedom of the law, Acts 15 verse 20 to 29. But then, ruthless persecution rose up. Oh, this beloved Judaistic belief was now through these people who were somehow defiling the Jews and their Tao, defiling God's ordained religion, the beloved Judaistic belief, the sect that had risen up and was just turning the world upside down and causing chaos in families and division, right within the temple, right across the whole spectrum of Israel.

Men like Saul of Tarsus, believing they were serving God, they condoned the killing of these men. He stood there watching Stephen, the godly Stephen. But by that time, the way Stephen died, his face as he's dying, being stoned.

No wonder, Paul was kicking against the brick. You try kicking against the brick. Paul was in agony, the killing of these people, trying to wipe them out.

He says that we've got to deal with it, because it was a service to God. But this persecution, this terrible onslaught of trying to wipe them out by the religious zealots of Judaism, it caused these thousands, the firstfruits of Christ, to flee from Israel or die. They fled to all parts of the Roman Empire, because God's allowing it, weeping at their deaths, weeping at their torment and sufferings, and grieving at the blessings and denials of truth of all the mothers who were wanting to kill them, because of the favor they wanted from the religious leaders, who still hated truth.

Because they were guilty of what had happened to the one now that scriptures have been flung at them, that they couldn't even begin to comprehend, because their minds couldn't. They fled to all parts of the Roman Empire. God allowed it, because here they were preparing the way for Paul.

The Jews were there in so many places, with the gospel. They didn't go in little groups. They went in great groups.

They wanted to be together, but immediately persecution started as soon as Jews hear another Jewish belief. The persecution, the undermining, the current, oh it must have been terrifying, let alone what was suddenly to come on them by Nero. Their lot was not easy, but now they were without the protection of the apostles, doctrinally.

They were without the protection of the example of the apostles, and on issues that were a crisis, correction needed. And it was James, he is believed by most scholars, was the first one to write the first letter of all the letters contained in the New Testament that were to be part of the canonized Bible, those writings God kept and led and put together as his holy word. It is believed to be the very first, as he was, it seems, the first one on his knees, with such a grief, with such a burden, for all these who he had been able to protect and watch over and influence on every crisis, doctrinally and anything else, and encourage, suddenly they're without the protection.

And there was something of a fear, a jealousy, for them to not compromise. But he writes to them a letter that he knew would be taken faithfully to where they knew, don't doubt it, they knew just where all the groups were, these thousands gathered, some in their hundreds, but great groups. He knew this would be read, not just to one group, and he writes this letter of careful correcting of error, where any error, it was like a jealousy concerning pure doctrine, no compromise on the doctrine, on the standard, full of compassion, full of tender comforts and love, and holding out to them not to give up, to face anything, but not to compromise, not to lose heart or spirit, but allow God to have his purposes.

He writes to them with such tenderness, with seldom such throbbing love on every word, virtually, that comes through the book, but staggeringly. The love goes further than just comfort. He writes such staggering rebukes to anyone who would, that there is no letter in the entire book, not even John, in his fear of their compromise.

He is longing for their protection. He addresses the letter from James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting, my brethren, my brethren, count it all joy when you fall into diverse temptations. This word temptations means suffering.

Count it all joy when you fall into diverse temptations, knowing this, that the trying of your faith, the trying of your faith, worketh patience, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and a braided knotness shall be given him, but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man think that he shall receive anything of the Lord. Let not that man think that he shall receive anything of the Lord.

A double-minded man, a double-minded man, is unstable in all his way. Let the brother of low degree, let the brother of low degree rejoice in that he's exalted, but the rich in that he's made low, because as the flower of the grass he shall pass away, for the sun is no sooner risen with the burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fathom of it perishes, so also shall the rich

man fade away in his way. Blessed is the man that endureth temptation, for when he is tried, when he is tried, he shall receive the crown of life, which the Lord has promised to them.

Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempted he any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.

Do not err, my beloved brethren, do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us, of his own will gave he us spiritual birth, of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to rot, for the rot of manwork is not the righteousness of God. Wherefore, lay apart all filthiness, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goes his way, and straightway forgetteth what man of man he was. But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed, this man shall be blessed in his deed. If any man among you, if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own, this man's religion is vain.

Pure religion, pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, to keep himself unspotted from the world. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring and goodly apparel, and there come an also a poor man in vile raiment, and ye have respect to him that wears a gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and have become judges of evil thought? How can my beloved brethren have not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor, ye have despised the poor.

Do not rich men oppress you, and draw you before the judgment seat? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the loyal law, according to the scripture, thou shalt love thy neighbour as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are commenced of the law as transgressors, for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill.

Now if thou commit no adultery, yet if thou kill, thou become a transgressor of the law. So speak ye, and so do as they that shall be judged by the law of liberty, for he shall have judgment without mercy. He shall have judgment without mercy, that hath showed no mercy, and mercy rejoiceth against judgment.

Mercy rejoiceth against judgment. What doth it profit, my brethren? What doth it profit, my brethren? Though a man faith, he hath faith, and have not works. What doth it profit, my brethren? Though a man faith, he hath faith, and have not works.

Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you send to them departing peace, be ye warmed and filled, notwithstanding ye give them not those things that are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works.

Thou believest that there is one God, thou doest well. The devils also believe and tremble. But wilt thou know, o vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called a friend of God.

Ye see then, how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way. For as the body without the spirit is dead, so faith without works is dead also, is dead also.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. My brethren, be not many masters, say you odds and says, teachers of the oracles of God, self-appointed preachers, John Calvin says.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. We offend all.

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body, to control the whole body. Behold, we put bits in the horse's mouth, that they may obey us, and we turn about their whole body. Behold, also the ships, which though they be so great, and are driven of fierce wind, yet are they turned about with a very small helm, which is so that the governor listeth.

Even so the tongue is a little member in both of great things. Behold, how great a matter a little fire, kinder than the tongue is a fire. A world of iniquity, so is the tongue among our members, that it defileth the whole body, and set it on fire.

The course of nature, and it is set on fire. Hell for every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and has been tamed of mankind. But the tongue can no man tame.

It is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made up to the similitude of God. Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be. Doth a fountain send forth of the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Hither are vines, figs. So can no fountain.

Both yield salt water. Who is a wise man? Who is a wise man, and endued of knowledge among you? Who is a wise man, and endued of knowledge among you? Let him sow out of a good conversation his works, the meekness of wisdom. But if ye have bitter envy and strife in your hearts, glory not, and lie not against the truth.

If ye have bitter envy and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is

confusion and every evil work, there and every.

But the wisdom that is from above, the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good food, without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make. The fruit of righteousness is sown in peace of them that make. From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? Ye lust and have not.

Ye kill and desire to have and cannot obtain. Ye fight and war, yet ye have not because ye ask not. Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts, ye adulterers and adulteresses.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scriptures say it in vain? Do ye think that the scriptures say it in vain? The spirit that dwelleth in us lusts us to envy, but ye give us more grace. Ye give us more grace wherever ye say it.

God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you.

Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Purify your hearts, ye double-minded.

Be afflicted and mourn and weep. Let your laughter be turned to mourning and your joy to heaviness. Let your laughter be turned to mourning and your joy to heaviness.

Humble yourselves, humble yourselves in the sight of the Lord and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother and judges his brother, speaketh evil of the law and judges the law.

But if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy. Who art thou that judges another? Who art thou that judges another? Go to now ye that say today or tomorrow we will go into such a city and continue there a year and buy and sell and get gains, whereas he know not what shall be in the morrow.

For what is your life? What is your life? It is even a vapor that appears for a little time and then banishes it away. For that ye ought to say, if the Lord will, we shall live and do this or that. But now ye rejoice in your boastings.

All such rejoicing is evil. Therefore to him that knoweth to do good and doeth it not, to him it is sin. Therefore to him that knoweth to do good and doeth it not, to him it is sin.

Go to now ye rich men. Weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you, kept back by fraud, and the cries of them which have reaped are entered into the ears of the Lord of the boasts.

Ye have lived in pleasure in the earth and been wanted. Ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he does not resist you.

Be patient therefore, brethren, unto the coming of the Lord. Behold the husband and waiter for the precious fruit of the earth, and have long patience for it until ye receive the early and the latter rain. Be ye also patient.

Establish your hearts for the coming of the Lord draweth nigh. Blots not one against another, brethren, lest ye be condemned. Behold the judge standeth before the door.

Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering, affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, for the Lord is very pitiful in him.

But above all things, my brethren, above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea in your name. Is any among you, is any among you afflicted? Let him pray, let him pray. Is any merry, is any merry? Let him sing a song.

Is any sick among you? Is any sick among you? Let him call to the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up. And if ye have committed sin, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed.

The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months, and he prayed again. Heaven gave rain, and the earth brought forth her fruit.

Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. This book of James, this letter, has been the source of most controversy throughout the ages between Rome and the Protestants.

Luther called it an epistle of straw. It wasn't really meant to be canonized. It's not divinely inspired.

There's something wrong here. Have mercy on Luther, okay? He didn't have commentary. He didn't have priests.

He didn't have anyone to turn to. He just somehow taken what was kept from the people, and brought this translation word by word into the Greek language himself of works. He knew it wasn't God.

He knew this was from the devil. He knew the devil is people who behind the system were crying out, pay! You pay! It's not... You see, it works. You pay to get your father, who was wicked, and died without the blessing of Rome, because he didn't pay enough.

But if you want to get him out of purgatory, it got to the place where they were so desperate for money for Rome, just to have their glorious paintings, etc., that the Pope even sanctioned that they cry out and say, one desperate plea, we've got to finish the section. Do anything to get them forgiven since so long as

they... Before the coin hits the bottom of the tin, the soul will be out of purgatory. Can you believe it? No wonder Luther was sickened, and so was the world.

For the whole world was not being ruled by an emperor. It was being ruled by an emperor in religious garb, in a way that the emperor didn't need to lift up arms. Just your souls were at stake.

And so, women, children, believing these works, Christ's death wasn't enough. We have to pay. And Luther, thank God, in his desperation, because he himself was wicked, sanctioned by Rome, purchased with the damnation that's coming, if something isn't paid for it.

Luther was so sickened by this that he began to zerk. It was a crime by death. It was a crime that no one thought he'd do what he was going to do.

Germans always... Well, this man was going through, as he translated, and weighing up word after word, the just shall live by faith. He looks back to the Old Testament. He gets the Greek, the Hebrew meaning.

He comes back to the Greek. When you write with God, if you're rightly related to God, it's because of faith. And he goes further.

To him that worketh not, but believeth on him that justifies the ungodly, his faith is counted to him for righteousness. Versus he, begging, imploring God for light in the darkness of his heart, not having mine own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by faith. I am not ashamed of the gospel of Christ.

It is the power of God unto salvation to everyone that believeth, to the Jews, Persians, and also the Greeks. For therein is the righteousness of God revealed from faith to faith. Elders written, the just shall live by faith.

Suddenly, as this man's embracing all these, not of works, it's not of works, by grace he's saved to faith, not of works. Being justified freely by grace through faith in his blood, Romans carries on. Everything crying out, crying out.

And suddenly he lays down everything he's done. Nothing in my hands I bring. He just clings to the cross in desperation to the blood.

He looks, he brings to God, and that he found himself incapable to ask again, forgive me of my sin. Such a witness, the spirit itself bears witness with our spirits that we are the children of God. He that believeth on the Son of God hath the witness in himself.

He that believeth not, God has made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God has given to us eternal life. And this life is in his Son.

He that hath his Son hath life. These things are written unto you that believe, O, that ye have eternal life, and that ye may believe on the name of the Father. You know, we know we've passed from death unto life, John says.

Hallelujah. And this man knew, and all the demons of hell and their millions howled. Suddenly a man had truth, and heaven stood, and of course, Germany was finished.

Rome lost nation upon nation as they tried to kill him. So some man had to kidnap him, put him in a castle, where the devil even came in. He saw the devil physically, I believe that, through the ink, the mark still against the wall in that castle.

No one thinks that's rubbish. The devil was worried. The truth, the whole world turning away from what the devil kept them from, in the masses that they were paying, and went to hell with religion.

Luther now was staggered when in Rome, didn't he just sit back and say, Luther's champion. What about James? What of that prophet, though a man say he has faith and have not works, can faith save him? But thou know, vain man hath faith without works in death, who is saved by works, not by faith only. My word.

So Luther made this terrible statement, it's an epistle of Saul. Have mercy on him. He didn't have Matthew Henry's commentary.

He was busy writing the first one that really matters. And, but he found, as you go deeper, I mean, I don't know about you, but when you first say, then you read through the Bible, there's so much you don't understand. You don't suddenly have perfect light.

Wow. Luther didn't just have perfect understanding, but as you go through the next time, I'll never forget the first time I read Romans 9. Wow. No, that can't be.

And I used to, but it kept me searching, every man, every person of God, I'd sit down and searching it until I got the answers. But suddenly I realized, thank God for Romans 9. I love it now, because more light comes, you know, as you go through, and more light had to come to Luther. So forgive him making that statement.

More light came as he began. Suddenly it came on him. He made a mistake.

He apologized to the whole world, by the way, asking for forgiveness for the statement he made, implying this was not divinely inspired. This was a mistake. This one letter of James, it shouldn't be there, contradicts.

He said it isn't contradicting Paul. It's in perfect agreement with everything Paul says in Romans 6 and many other places. Perfect agreement with Christ says in Matthew 6. You'll know them by their fruit.

What John says. John chapter 3, 1 John 3, chapter 2 verse 2. What did the prophet know? He said, thereby we do know that we know him if we keep his commandments. He said, I know him and keepeth not his commandments.

He's a liar. The truth is not in him. Everything was, he said, he suddenly realized that James had no dispute with Paul about it being works.

James is not saying you're saved by works. No, you're saved by faith. James is not saying you're saved by works.

You're saved by faith, but you're not saved unless your faith works. Oh, Luther made a statement there that must have made papal the devil. Oh, what do I do now? You're not saved by works.

You're saved by faith, but you're not saved unless your faith works, friend. The devil believes he doesn't doubt one word. He knows he trembles because everything he knows, every single bit about him and

demons will happen.

They'll be cast in one moment. Oh, my, there's God in one moment for eternity in the lake that burns fire and stone. They know, they believe, they don't doubt.

They know there's only one God. He isn't saved. Satan, demons aren't saved.

You have the same belief as them. If you think just believing saves you, you've got the same as the devil. He's not saved, he isn't turned.

It didn't do anything to make obedience come to the known will of God, step by step. Each step that God tells you to take, if you don't take, it's a step of defiance, of faith, that God weighs the only way. If your life hasn't been bought to correspond with this book and what God says is the result of salvation, you're not saved.

What Jesus said is the result. Many will say, do you mean that day, Lord, have we not prophesied in thy name, preached in thy name, in thy name cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you. People who cast out devils, literally, and done wonderful works, miracles, literally, were done in the name of Jesus.

Did Jesus say this about something that never, never happened? No. Then will I profess unto them, I never knew you. Depart from me that work iniquity.

You that never repented. God now commanded all men everywhere to repent. Repent ye therefore, and be ye converted that your sins may be blotted out.

They can't be blotted out unless you've repented from them. Whoso confesseth and forsaketh his sins, the same shall have mercy. If any man be in Christ, he is a new creature.

All things are passed away. Behold, all things become new. Do you want to start ripping out every page that doesn't correspond with your understanding of salvation? What will you be left with, sir? You can repent.

You can't set yourself free. But God can't repent to you. That's the one thing he can't do.

You turn into the way God knows you. You're not just coming for forgiveness of the conduct. That's when God saves you.

You don't just look to the death of Christ to be saved. You look to the risen power of Christ to save you. It's not you're setting yourself free that saves you.

It's your salvation that he does that sets you free. You're coming just to the blood, just to Christ, looking to him, receiving. For thus the Son shall set you free.

You shall be free indeed, hallelujah. But he will, or doesn't that matter that God said that? To serve himself in sins. But if the Son shall set you free, hallelujah.

Oh, you're not saved by works, you're saved by sin. But you're not saved unless you're I could go on. There are other doctrines.

Verses taken in isolation, like Jehovah Witnesses have to do to survive. And even take by Rome, about confessing your faults one to another. So there's a public confession to the priest.

It's not talking about sins there. Even though two verses before, God says you forgive your sins. It's talking about healing.

Confess your faults, your physical faults. And pray that you may be healed, hallelujah. It doesn't take much of wisdom to know that.

But all the disputes that have gone through the centuries over this book, there is no book, not Romans, not Revelation, that caused more controversy doctrinally than this book. But I want to get away from the controversies now. The disputes that have raged that said blood, blood flowed because of these, before they were accepted and able to be lived.

I want to look at the heart of this letter. I do not know of a more awful cry to those who have become unfaithful to God as this cry. I do not know a more awful cry to those who have become unfaithful to God as this cry from this epistle.

In his last thought in chapter 5, verse 19, he says, Brethren, if any of you do err from the truth, literally meaning if any of you stray from God, have drawn back and wandered from God. I wonder, I wonder if there are any of us here today who have erred from the truth. Or if there are any, if there are any, James cries out in chapter 4, verse 5, Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lasteth to envy? Do you think God says for nothing, that the Scripture says for nothing, that the Holy Spirit that God has put in you is jealous? In chapter 1, verse 27, he says, Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

O God is jealous of us, Brethren, and to those of us who have not kept ourselves unspotted from the world, that we have compromised with the world. James cries out to us in chapter 4, verse 4, Adulterers and adulterers. He's not speaking about a man being unfaithful to his wife.

He's speaking about Christians being unfaithful to God, the bride being unfaithful to the bridegroom. You adulterers in the galleries of heaven, don't doubt this. They stand, these things, as angels desire to look into.

This is the platform, this is the arena, and in the stadiums of heaven, they gaze on man. They watch you and how many of you who sing the praises of God in front of each other, but walk out when you're out of sight, and you haven't kept yourself pure, you haven't kept yourself unspotted. They cry out, Adulterers! Know ye not that the friendship of the world is empty with God? Tell me, Beloved, have you kept yourself unspotted? Have your testimony, have you kept yourself pure? Have you become so compromising with the world, that yet today, and have you done what James says in chapter 1, verse 14? You've drawn away from a tender walk with God, from vital reality with God, from a spotless walk with God, from an uncompromising walk with God, no compromising with this world.

Do you sit here with that, having happened, you've drawn away, 1 verse 14, from vital reality with God. It wasn't, it wasn't God's fault. How the devil twists things and tells us, and we actually believe that God didn't give us enough grace, you know.

Oh, the verse before, 13, verse 13, He says, Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of the evil, neither tempted be any man, but every man is tempted when he is drawn away of his own lust, and enticed, then when lust hath conceived, it bringeth forth sin, and sin bringeth forth death. That tender walk with God, you don't know any, and vital reality, and in Christianity, anything less than vital reality is agony. What did the devil do to entice you? He saw you, and in his desperation, as you were causing havoc to his kingdom.

You know, the devil fears nobody with degrees out of the door from Oxford University or Harvard, theological degrees that make people, oh, oh, he doesn't fear that. Do you honestly believe he fears that? No. You know what the devil fears? The young Christian, with a little bit of knowledge, every step he takes to the devil's kingdom, right in the hole.

Men can recover from a great sermon, sir, but they can't recover, transformed in a love of Jesus. Do you remember when you were real? What did the devil do to draw you away from this reality that made him and demons, oh, and the devastation you were causing to them? What did he do to entice you away from that walk, that tender walk, to draw you away, that you accepted, you embraced, to the point that you don't endure, when you don't resist the devil, and God promises you never to sin, they're compromised. I mean, no one is watching books, the internet, what percentage of the world is living in.

You know when you were real, when you knew when you got on your knees? Heaven, the whole of heaven rejoiced, you knew the Spirit bore witness in your spirit, this was creating joy within God's heart. Do you remember when you were real? Do you remember when this book came to draw you away from it? No TV, no fellowship even was important enough, if you hadn't had the time, do you remember when this was? And when you looked and you staggered, because every single verse in the whole page, you marked the whole Bible with this flying out at you, God just crying out, because you were crying out in truth thinking, when it wasn't just done because, but when nobody was watching, you just could, you said the wrong things, maybe somebody's still running, but how many couldn't recover from truth?

Do you remember when you were real?

When you were real with God, and the devil feared you, and he had to do something to draw you away from that walk with God, that was uncompromising, unspotted by the world, what did it take for you to compromise with the world, your adulteries and adulterous as this man of the world, enmity with a God, whosoever therefore be a friend of the world is the enemy of God, you stand with the devil's people, with the enemies of God, enjoying what they enjoy, to be damned by Satanist, and you hold out, because other Christian boys say it's fine, I guarantee you, you start listening, do you remember when everything was throbbing with reality, and joy flooded your heart, joy unspeakable and full of glory, oh restore him to me the joy of that, you know joy as a Christian, oh you're standing with the

enemies of God, do you remember when you were real, before the devil drew you, enticed you, whatever it was, and you let it conceive you alive, just after compromising, oh what led to that, what happened to that, do you remember when you were real, God does, God hasn't forgotten, have you a taste of jealousy sir, that's something many of you haven't even ever known, a woman, for those of you that have, I want you to multiply, the jealousy is beyond, here today, and you know God speaking to you, and you know, and you've drawn away, then I have the most glorious message from God, to those of you that have, drawn away, James cries out in chapter 4 verse 8, draw nigh to God, and he will draw nigh to you, he's speaking about those who backslide, draw nigh to God, you have drawn away, and he

will draw nigh to you, oh call the devil a liar, call men liars, but don't call God a liar, listen to the most glorious invitation in the whole Bible, to a backslider, you won't find another page, another word, that God so speaks to James, to those who've compromised, to the vague he's got in mind, he starts in chapter 4 verse 4, the adultery is an adultery, he says, you've become unfaithful to you, know ye not that the friendship of the world is enmity with God, whosoever will be a friend of the world is the enemy of God, do ye think that the scriptures say it in vain, the spirit that dwelleth in us lusteth to envy the jealous of us, but, oh I love this, everybody who hasn't, has any sanity at all in the pulpit, can't wait to get to the appeal, I pity those who don't believe in appeals,

what on earth do you want to bring them in conviction for, unless you make them give a chance of turning, James knows he was a ruthless, he's called you, he's outsparring what you are, telling you the truth of the grief you are, and now he cries out, but, and this is any man of God in the pulpit, can't wait for this, but, it isn't the end of you child, God hasn't given up on you, he giveth more grace, all that's needed to restore you, wherever he sayeth, God resisteth the proud, but giveth grace unto the humble, what a terrible warning, every bit of grace you need to get tender with God, is there right now, this moment for you, but he has to resist the proud, he can't do anything with those that are full of pride, and can't humble himself in the sight of God, he giveth grace to those that

are willing to humble themselves, he giveth more grace, wherever he sayeth, carefully now, God resisteth the proud, but giveth grace unto the humble, submit yourselves therefore to God, resist the devil, he will flee from you, I don't care what hold he's got on you, in one moment, God, who is not a million times more strong than the devil, he's a billion, zillion, trillion, times a million, billion, trillion, and you're nowhere near, you resist the devil, God will make him flee from you, God says so, draw nigh to God, I don't care how far you've gone, the grace is there too, and he will draw nigh to you, don't doubt that, don't call God a liar in your inner conscience, that you think God won't come and take you up, you do this, cleanse your hands, he's not speaking to the unsaid, he's

speaking to God's people, oh God, when I look at the things I've done, while I name the name of Christ, how do you cleanse your hands?

Confess, who's to confess the sins, confess the sins, the sins of them, the blood of Jesus Christ cleansed us from all sins, we are an advocate of the father Jesus Christ, the righteous, he's the propitiation for our sins, the Christian sins, and not for ours only, he's the way to mercy, the mercy seat that is, not for ours only, brought to the sins of the whole world, if they come to God, if they come by faith, that is this, but ours, and we say, you see it's possible to fall, God says, but don't forget, we haven't had a high priest which cannot be moved with a furly feeling of unfirmity, and all points tempted like as we yet without sin, ever come boldly to the throne of grace, to obtain mercy, don't let the devil have you down there in the mud as you can't get up, oh I can't ever get

up again, listen to God, faith, the same God, the same book, the same God who gave you promises, that came and saved you, the same offers, because he knew it's possible that this could happen, that you could fall like this, and he didn't say give up, get up, you have no right to give up, you're lying, and I give provision, when my whole being God is crying out to you, no matter how the devil has made you so defy yourself again, cleanse your hands now, confess, look to the blood, you sinners, and purify your hearts, ye double-minded, you that sit in the hall and jump down into the church when they expect you to be there, no one's watching, but you jump down into the world equally fast, sometimes faster, it's a neglected church meeting, rather than mess with the devil, even after the spirit

pray, you can, oh cleanse your hands, you sinners, purify your hearts, ye double-minded, let the blood go deeper than just cleansing, God created me a clean heart, by the blood of Christ, renew a right spirit within me, a consistent, steadfast, transparent, walk with God, fight your reality, be afflicted and mourn and weep, if you're sitting here full of joy, praising God as if you were just giving God happiness, while you're singing or doing anything else, let your laughter be turned to Christ, can you imagine the defiled hypocrisy of God, the faith of a false lie, even in laughter the heart, restore unto me the joy of the salvation, humble yourself and he shall serve your child, if you're a little boy, even a kid, he knew he was doing it to you, grieved and he knew the grief, and he

cries out for forgiveness, he cries out to help myself, do you honestly think, if ye being evil know how to give more than you ever knew before, I guarantee to grow and you won't neglect the time you redeem it, I want every single person that God's speaking to yourselves, to resist the devil by doing this, who are willing to humble themselves in the sun, I want those of you that are willing, who know that God's speaking to you, sir God may never ever speak to you, scraping into heaven by grace, I want those of you that and believe that with all your heart, cleansing in the blood, deep cleansing of the heart, the one to get right through, I want those of you that know God's speaking to you, you might find and restoring the joy of salvation, I want those of you who desperately, oh it costs

doesn't it, do you know what it'll cost you if you don't, come all of you standing that are brave enough, come stand in the front, come, the rest have the right to pray for you, because they're right with God, come, let's make something sacred here that the devil won't have a chance of you not remembering the sacred moment of seeking God, with all your heart, no one will judge you, they only can love you for honesty, because that is something that is the highest form of integrity, even if you failed honestly, you've been honest, everyone sitting out there, you please say amen in your hearts, if you want to stand out there just to move from sitting, but I want you all in your hearts to say amen at the end of this prayer, because we're two or three of you agree, touching anything, that's

the will of God, in my name it shall be done, now there's more than two or three, let's put God to a holy obligation, that's not irreverent, it will be irreverent to say anything less, I so believe thee God, I cannot believe I would deny you, now that I take thee at thy word, I want all of us to just say amen out there, to these dear godly people who are standing here longing for God's blessing, every one of you in the front, I want you to pray after me please, and pray from your heart as best as you can, God won't despise the best you can give in your weakness, even though I'm leading you in this prayer, but pray aloud please with me, those standing in the front, to God, to God, oh my father, forgive me for the grief I have been to thee, for my backsliding, my compromising, my adultery,

being unfaithful to God, for not keeping myself unspotted from the world, but being a friend of the world, in the things they look to the devil to, to satisfy them, I have compromised God, and I ask for cleansing by the blood of Christ from every failure, please God, wash me in the blood of Christ, from all sin, and let the blood go deeper, God, create in me a clean heart, oh God, and renew a right spirit within me, a consistent, steadfast, honest spirit, a spirit of integrity, fill me now with thy Holy Spirit, take complete control of me, I lay my life afresh, on the altar of God, and I will just be clay, yielded, in the hands of the potter, have thy way, Lord, as with all my heart I say, I'll obey thee, come what may, oh Lord, have thy way, help me my God, from this day, till the day I

die, never to neglect my Christ, to soak myself in the scripture, and in prayer, as the greatest priority of my life, even if I have to be ruthless, with everything in my life, throwing things away, but the things I have to

do, help me to make time, and to redeem it, to be alone with thee, and feeding off thy word, for then I will never, backsliding, whosoever abideth in him, but has consistent, Lord we love, that when he shall appear, we may have confidence, and not be ashamed, before him it is coming, and perhaps scrape through, because of grace alone, to walk with God, as Enoch walked with God, to be holy, because it is written, be holy, take my life, let it be consecrated, Lord, to thee, what I dedicate, thou wilt consecrate, fill me so with the Holy Spirit, that the fruit of the

Spirit, may be seen in my every reaction, no matter how trying the circumstances, and if a single failure comes, which is possible, help me not to let it, be the beginning of other failures, or the reason for other failures to come, but to keep a short account of God, and immediately confess, and ask for cleansing, of that isolated failure, and for grace to help, that I don't do it again, in the circumstances, I find myself, I ask these things, in the name of Jesus Christ, for his sake, whom I love, and live for, and would gladly die for, keep me true, to the end, day by day, give me grace, to walk with God, thou hast promised, my grace is sufficient for thee, for Christ shaken in his name, we ask these things in faith, because we drew near to thee, we know thou has drawn near to us,

because we've resisted the devil, we know he has fled from us, because we've humbled ourselves in the sight of God, we know he's lifted us up, and we're safe, in the arms of Jesus, every moment, but give us the grace, to never miss thee again, morning and night, and communing with God, as our source of survival, in Jesus name, amen.

Can we all stand out there please, one staggering final question, I know this is true, those who are unsaved, who are going to hell, maybe religious, but you've diverted from truth, you're not saved by works, not one work, try it and God denies you, nothing but the blood of Jesus, and then by that faith, the new birth comes, which results, in a life that's fulfilled what the scripture says, and that gives you the witness, not a condemning anymore, those of you religious, maybe better go into hell for eternity, if you don't, who would seek Christ to save their soul right now, I'm going to dare to ask you this sir, I asked this the other day, and a boy jumped up screaming, but he got gloriously saved, we found out he was, wife had walked out, the children, he was just, but he just jumped up and said, it's me, and he sobbed, then he came to Christ, he hasn't got a chance of backsliding with all those, anyone who would say that to Jesus, right now, save my soul, save me from religion, that'll keep me from heaven, save me from sin, I come, I dare you to come, trust me you'll find eternal life, in one moment, what is it proper that man gains the whole world and loses his own soul, if you know you're not saved and you want Jesus Christ, I beg you, go to someone who, and I will deny everything and anything that diverts from what I've heard, is the only reason God will save you, I beg you to do that.

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