

Examine Yourself

by Keith Daniel

The sermon calls believers to examine their faith through the lens of scripture, emphasizing the necessity of righteous living and love among one another.

Duration: 55:05

Scripture: James 1:21, James 1:23

Topics: "Examination"

Description

In this sermon, the preacher focuses on the importance of being not just hearers, but doers of the word of God. He emphasizes the need to lay aside sinful behavior and receive the word with humility and obedience. The preacher warns against self-deception and forgetting the teachings of the word. He also highlights the significance of examining oneself in the mirror of God's word and departing from iniquity. The sermon concludes with a reminder that true faith is evidenced by works and righteousness, and those who do not practice righteousness are not of God.

Transcript

Thank you for the privilege of being here. I am so aware that God has given me a peculiar and singular privilege of being in your country, and I am deeply grateful. I've met many godly people, and I praise God to be in America and just be surrounded by the cream of the people of God, and it's been a great joy.

Now, for these few nights, I am so grateful you came the first night, every one of you, deeply, deeply grateful. Thank you that you love Christ. Father, I do praise thee for these that came to the house of God tonight, and I praise thee for the minister who loves them with the love of God, for thy love is in his heart.

And I thank thee for the privilege of standing in his pulpit, standing alongside the work he has done and is doing with the grace of God. And I ask thee, Lord, in thy mercy, these moments that we are gathered together, that thou would come and give us such a heart that will be coming, seeking after God as never before in our lives. But we need to hear thy voice, Lord, for that to happen, not man's voice.

So come make thy word a living, the letter killeth the spirit, give life. Come give life to thy word, Lord, and speak to every heart. In Jesus Christ's name.

Amen. In the entire Bible, the chapter that is most feared by modern-day Christianity is 1 John chapter 3, where we read these words, Behold, what manner of love the Father hath bestowed upon us, that we

should be called the sons of God. Therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

Every man that hath this hope of being like Jesus, when we see him, of being like Jesus, every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sin, and in him is no sin.

Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him, neither known him. Children, let no man deceive you. He that doeth righteousness is righteous, even as he is righteous.

He that committeth sin is of the devil, for the devil sinneth from the beginning. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, for he is born of God. In this the children of God are manifest, and the children of the devil.

In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another, not as Cain, who was of that wicked one, and slew his brother, and therefore slew him, because his own works were evil, and his brother's righteous.

Marvel not, my brethren, if the world hates you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. If I perceive thee the love of God, because he lay down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world good, and seeth his brother have need, and shutteth up his bowels with compassion from him, how dwelleth the love of God in him? My little children, there is not love in words, neither in tongue, but in deed and in truth, and thereby we know that we are of the truth, and shall assure our hearts before him.

For if our hearts condemn us, God is greater than our heart, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing his sight. And this is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, as he gave his commandment.

And he that keepeth his commandments dwelleth in him, and he in him, and thereby we know that he abideth in us by the Spirit which he hath given us. Now, the axle upon which this whole chapter revolves is verse 10. In this, in this, in this, the children of God are manifest, and the children of the devil.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. In this, the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, is not of God.

We are living in a chaotic and dangerous and superficial age in the church. We are living in a chaotic and dangerous and superficial age in the church. And I believe the time has come for everyone that dares to

name the name of Jesus as their Saviour, to examine themselves, whether they be in the faith.

2 Corinthians 13 verse 5 says, examine yourselves, examine yourselves whether you be in the faith. Examine yourselves only, only in the mirror of God's word. And if this book condemns you, be careful, be careful how you react.

Be careful. We read in James chapter 1 verse 21, 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 the glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into 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 in his deed.

Examine yourselves, whether ye be in the faith. Be ye doers of the word, and not hearers only, deceiving your own selves. Examine yourselves, whether ye be in the faith.

In chapter 2 verse 14, James asks a staggering question. What doth it profit, my brethren? What doth it profit, my brethren, though a man say 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 sendeth him depart in peace, be ye worn and filled, notwithstanding ye give them not those things and evil 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, thou believest that there is one God, and thou doest well. But devils also believe and tremble.

But wilt thou know, o vain man, that faith without works is dead? Examine yourselves, whether ye be in the faith. James does not say here, You are saved by works. No, no, he is not contradicting Paul who says, By grace are ye saved, through faith, not of works, not of works.

The gift of God to him that worketh not, but believeth on him that justifies the ungodliest faith, is counted to him for righteousness. Not having mine own righteousness is of the law, but that which is through the faith of Christ. The righteousness is of God by faith.

Oh, no, James does not contradict Paul or the rest of the Scriptures. He is not here having a controversy in doctrine. There is no such a thing as a controversy in the Bible.

No such a thing. You realize that no matter what you can't understand as the years go by, more and more light comes, and you say, Oh, now I see. There is no such a thing as a controversy in the Bible.

James is not contradicting Paul, no. He teaches exactly in line with what Paul teaches, and Jesus, and Peter, the whole Scriptures in one. James does not say here, You are saved by works.

No, you are saved by faith. But you are not saved unless your faith works. You are not saved unless your faith works.

You are not saved by works, you are saved by faith. But you are not saved unless your faith works. That's what James is saying, and Jesus says that.

And Paul teaches that every breath in his body, in the context of every verse he says, is crying out what James is crying out here. Examine yourselves, whether you be in the faith. The faith.

In Matthew 7, verse 17, the Lord Jesus says, Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore, by their fruit ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? That means preachers, just literally preachers.

Preachers are going to say that. Do you know that? Christians, preachers, many preachers are going to cry out, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils. And in thy name are many wonderful works.

And then will I profess unto them, I never knew you. I never knew you. I never knew you.

I never knew you. Depart from me, ye that work iniquity. Examine yourselves.

Examine yourselves whether you be in the faith. Preachers, you cast out devils in the name of Jesus Christ. You cast out devils in the name of Jesus Christ.

You do wonderful works in the name of Jesus Christ. Examine yourselves whether ye be in the faith lest you someday stand before Christ and hear these words. Depart from me, ye that work iniquity.

To everyone, to everyone, God holds these words. We read in one psalm, two verse three. Hereby we do know that we know him.

Hereby we do know that we know him. If we keep his commandments, ye that sayeth, I know him, and keepeth not his commandments, is a liar. A liar, God says.

God says. Examine yourselves whether ye be in the faith. Let's know him if we keep his commandments.

He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. To everyone that dares to name the name of Jesus as their savior, Paul asks this staggering question in Romans chapter six, verse one. What shall we say then? Shall we continue in sin that grace may abound? God forbid! God forbid! How shall we that are dead to sin live any longer than him? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we had been planted together in the likeness of his death, we should be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we should also live with him. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.

Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you, for ye are not under the law, but under grace. What then, shall we sin, because we are not under the law, but under grace? God forbid! Know ye not that to whom ye yield yourselves servants to obey? His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. But God be thanked that ye were the servants of sin, that ye have obeyed from the heart that form of doctrine which has delivered you.

Being then made free from sin, ye became the servants of righteousness. I speak up to the men of men because of the infirmity of your flesh. For as ye have yielded your members, servants, to uncleanness and unto iniquity, unto iniquity, even so now ye have your members, servants of righteousness, unto holiness.

For when you were the servants of sin, you were free from righteousness. What fruit had ye then in those things, were ye now ashamed? For the end of those things is death. But now being made free from sin and become servants of God, ye have your fruit unto holiness, and the end everlasting life.

Examine yourselves. Examine yourselves only, only in the mirror of God's word. That's all I ask.

That's all that matters. Nothing else matters. Only in the mirror of God's word tonight.

Examine yourselves, whether ye be in the faith of this book. Titus chapter 2, verse 11. For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly and righteously and godly in this present world.

The grace of God, if it ever reached you in any slight element, that bringeth salvation, the grace of God that bringeth salvation, it appeared to all men, teaching us. What does the grace of God teach us? Teaching us that denying ungodliness and worldly lusts. Let us just take a moment here to look at this sin called lusts that God so completely rejects to anyone who would dare to name the name of Jesus as their saviour.

Let us just stop here and look at the Bible to this one sin called lusts that God so utterly rejects to anyone who would name the name of Jesus as his saviour. 1 John 2, verse 15. Love not the world, neither the things that are in the world.

If any man love the world, the love of the Father is not in him, for all that is in the world, the lusts of the flesh and the lusts of the eyes and the pride of life is not of the Father, but is of the world. And the world passes away, and the lusts thereof, but he that doeth the will of God abideth forever. Matthew chapter 5, verse 28.

But I say unto you, I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye do cause thee to offend, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and that thy whole body should be cast into hell. Oh, it's a terrible thing here, God is saying.

I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. You know what God's saying here? He's saying if he looks at your heart, it's so evil in

his eyes, it's no less evil than a man who goes and does the very act. There's exactly the same wickedness and evil in God's eyes.

You may as well have done it. The same judgment is coming upon you. You are doing exactly the same thing.

It is as good as you've done it. As God looks at your heart, you've done it! You've done it! To lust, doctor, hath committed adultery with her already. 1 Peter 2, verse 11.

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against us all. 1 Peter 1, verse 14. As obedient children, not fashion yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy.

Be ye holy, for I am holy. 2 Peter 1, verse 4. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Have you escaped the corruption that is in the world through lust? Examine yourselves, whether ye be in the faith, and let every one that nameth the name of Christ depart from iniquity.

Let every one that nameth the name of Christ depart from iniquity. 2 Timothy 3, verse 19. In this the children of God are manifest, in this the children of the devil, the children of the devil, whosoever doeth not righteousness is not of God.

is not of God. I was once in a great hall, filled with some of the greatest preachers of our age, some of the great theologians of this world, and suddenly one amazingly well-known man, with incredible academic achievement, theologically, revered, stood, and he made this statement. He made this statement in front of all these ministers.

He said, when you come to one's own, chapter three, we don't need to be in fear of this chapter. If you take the Greek, he says, it takes away all the fear of the old King James, what it literally writes down and presents. Take literally the Greek, and you'll find that he's not saying, whosoever commits a sin is of the devil, whosoever is born of God does not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God, whosoever commits a sin is of the devil, whosoever abides in him sinneth not.

He says, it's nowhere, nowhere what the King James is saying. He says, the Greek brings out the truth. You don't habitually commit sin if you're born of God, but you habitually live in victory, and so he stood there smiling.

Another man stood up of equal fame. I won't tell you the names. You'll be stunned who they are.

He stood up and said, sir, I don't know where you learned your Greek, but you are wrong. You are wrong. I don't care what of the original manuscripts you go to, and I don't care what text you use.

There is no possibility of translating it in honesty to mean anything else but what the King James says literally. Does not commit sin. As I challenge you right now with Greek, and I'll give you every detail you need to know to know you're not telling the truth.

Well, I sat there, I thought, oh my, suddenly a whole group of theologians of great repute, great ability stood up defending the one side. The next business, the whole side of the other standing defending the other side, and there was this big dispute going on between the two schools of thought, and I stepped in. I said, oh my word, where are we heading? And they went on and on after a while.

I thought to myself, but they've missed the point. They've missed the whole point of 1 John chapter 3. No one, not one, seems to be aware of what John chapter 3 is speaking about. 1 John 3. No one.

They've missed the point. The point is not whether we can sin after we're saved, and if we sin we are the devil. There's nothing in the heart of John or God given in any verse in the entire 1 John chapter 3 concerning that dispute.

The point is not whether we're able to ever sin again, or cannot ever sin again after we're saved, or if we sin we're the devil. No. No, you see, John speaks twice in the same letter, the same letter, don't have to go too far, twice to make sure we don't make any mistake about what 1 John 3 is about.

Twice he tells us it's possible that a Christian born of God can sin, and that it's not the end of him. Twice. Once before 1 John 3 and once after.

So that's not the point. He says in 1 John 2, my little children, these things write I unto you that ye sin not. That's what he's writing, I hope you know that.

That ye sin not. That's why this is written unto you, that you don't live a life of sin. That you sin not.

But if, oh, don't be likely to have a witness now, holiness people. They're too scared to look at the second part of the verse because it's passive atheology. Don't let's get like that.

If John said this, then we need to cry it out. If we cry out that you sin not, you need to cry, but if, otherwise you're heretic. If I'm not denying the wonderful, glorious truth that he's crying out, my little children, these things write we unto you that ye sin not.

That's the cry. That's what it's for. That's what God wants.

But if, as you're living in this victory, if somehow on your roads in the celestial city with all the powers of hell against you, and God knew they'd be against you, you turn from your sin, you're walking, you've been repented, and you're walking on the narrow road, and all who you're unmistakable. You can't be hid. You can't be hid when you turn from the broad road to the narrow road.

You can't be hid. And all the powers of hell against you, God says if, while you've turned in your repentance, and you're on the narrow road, if somehow with the powers of hell against you, you fall, child, it's not the end of you. It's not the end.

Don't give up. Get up. I give you the right.

If any man, Christian, sin, we Christians have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins. He is the way. He's the mercy seat, literally what he's saying there.

He's the way to mercy to God for our sins, for Christian sins. If we fall, but that does not mean we just live on and on and sin and say, there you are. I've fallen again.

God forgive me. Boom, back into sin. Forgive me.

I've done it again. Boom, back. Well, then you read 1 John 3, and you get a fright.

You wonder whether you're saved. No, no, no. 1 John 3 is not speaking.

It has nothing to do with whether you can sin after you're saved, and that means you're not saved if you do sin. He told us it's possible, and God doesn't say, I'm going to give you up, child. Do you think that death has outshaped his salvation as to him? Get up now.

I knew this could happen. That's why I said I don't want to sin, but if it happens, I still love you. I know the powers of hell.

We have not a high priest which cannot be moved with the feeling of our infirmities and all points tempted like as we, yet without sin, but to let us come boldly to the throne of grace to obtain mercy, to the Christ who knows what it is that you've gone through, who went through that temptation, who understands why you could have fallen. He didn't, but he went through it to know how to be a high priest that you can come to boldly. Get up, God says.

Don't let the devil trample on you and keep you in the dust. Get up immediately, confess it, and go on. Go on.

No, it's nothing to do with if you could possibly sin after you're saved. If you do sin, you can't be saved. No.

All 1 John 3 is speaking about the whole chapter is one thing. Have you turned from a life of sin? Has Jesus Christ set you free from a life of sin? Take that out of the gospel and you've got nothing in truth to give. What drunk, what drunk would believe if you come with a bottle and you pray with him while he's got the bottle and you let him walk out after he's prayed to be saved with the bottle? What sin would you like to come with knowing you're going to walk out with still? Have you repented? Is what God's saying, is what John says.

Is it written across your life, if any man be in Christ, he's a new creature. All things are passed away. Behold, all things have become you.

Have you become a new creature? Have all things passed away? Has the Son set you free? For if the Son set you free, you shall be free indeed. Is it written across your life, I have turned from a life of sin and God has set me free and he's given me a life of victory in Jesus. If you haven't got a message of victory in Jesus, you've got nothing to give.

I'm not ashamed of victory in Jesus. He's able to keep you from falling. He will never stop you to be tempted above as you're able to bear.

Never, God promises. What else will meet you right under you if you sin not? But if, as you live in his victory, God can transform and deliver you and keep you on the path. So long as you've turned, so long as you've lived in the victory, so long as you know you've been delivered, so long as the world knows you've been delivered, so long as you stand up like a sore thumb, unable to hide, you cannot hide when you turn from the road road.

You cannot be hid. Everyone is uncomfortable as they pass you, from your wife, your children, to the people at your work. You cannot be hid as you're truly born of God.

Do you know that? And that's all John is asking. Have you really been set free by Jesus Christ? Not that you can't possibly ever again. In this, in this, in this, the children of God are manifest, and the children of the devil, whosoever doeth not righteousness is not of God, is not of God.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. Can that be? Can that be as important as this? Neither he that loveth not his brother. Neither he that loveth not his brother.

So this is the message that you heard from the beginning, that we should love one another. Not as Cain, who was that wicked one, and slew his brother, and wherefore slew him, because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath life abiding in him.

We are living--now listen very carefully this time--in a chaotic and dangerous and superficial age in the church, and I believe the time has come for everyone that dares to name the name of Jesus as their Savior to examine themselves, whether they be in the faith. 2 Corinthians 13, verse 5, says, Examine yourselves, examine yourselves, examine yourselves, whether ye be in the faith. Examine yourselves only, only in the mirror of God's words.

That's all I ask tonight. Nothing else do I ask you to examine yourself with. No standard, no word.

Only in the mirror of God's word, even if it's the only time in your life you're going to have to. Just as once I asked you to do it, please, just do it tonight. Examine yourselves, whether ye be in the faith.

Oh, only in the mirror of God's word. 1 John 2, verse 9, He that saith he is in the light and hateth his brother is in darkness, even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, knoweth not whither he goeth, because that darkness has blinded his eyes. Examine yourselves. 1 John 4, verse 7, Beloved, let us love one another, for love is of God, and everyone that loveth is born of God, and knoweth God.

He that loveth not knoweth not God, for God is love. And this was manifested, the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him, here in his love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us. If we love one another, God dwelleth in us, and his love is protected to us.

1 John 4, verse 20, If a man say I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God loveth his brother also, whosoever believeth that Jesus is the Christ, is born of God, and everyone that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments.

For this is the love of God, that we keep his commandments, and his commandments are not grievous. This is what it means to say, I love God, that we keep his commandments, and his commandments are not grievous. And Jesus said, A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples. By this shall all men know that ye are my disciples, if ye have love one to another. 1 Corinthians 13, Though I speak with the tongues of men of angels, and have not love, I am become as sounding brass in a tinkling cymbal.

Do you know what that means? Sounding brass. In the old days, if you are working with metal, a specialist with a metal of brass particularly, working with this metal, to test it, to test it, there was one method before they worked with a piece of brass, all the brass looked the same, but he made a simple test, and if it sounded, if it sounded, he just threw it down. It was going to fail him in what he wanted to do.

It wasn't worth working with, even though it looked everybody. Here is the simple test. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

Do you know what that means? In the orchestra, with all the beauty of the symphony, and here is the cymbal, and the perfection of the conductor of the orchestra directing this magnificent symphony. And there comes a moment where the perfection of all the instruments that can function, suddenly the cymbal is expected, it looks like the right thing, and now it has to function, but all it can do is tinkle, all it's capable of is tinkling, and it rules the harmony of everything that's so beautiful, all those that can function. Suddenly there's something that's destroying the beauty, taking away everything it was meant to be, for it can't function, it is expected to it, it looks like it is, you thought it was the real thing, but the moment it's needed to prove that it's able to function, it can't.

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal, I have something that means nothing, Paul says, nothing. Though I have the gift of prophecy, and understand all mysteries, and though I have all faith that I can remove mountains, and have not love, I am nothing, literally, I am worth nothing, my spiritual life is worth nothing, worthless, and though I bestow my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing, I can give all my goods to feed the poor, I think many people do, in charities, magnificent amount of money, but it isn't out of love, it's trying to get the esteem of man, to know how good you are, there's nothing of love motivated, I can possibly do all my goods, and still, in God's sight, I've done nothing, so it wasn't out of love, love means everything, if it only comes from love, though I give, bestow all my goods to feed the poor, I can have my body to be burned, I can be so fanatical, like so many religions are, who are going straight to hell, they give their bodies to be burned, I can think of such sacrifices, but there's no love in my life, God says, even though you gave your body to be burned in this religion, if you didn't have love, it doesn't mean a thing, your religion was worthless, with all your fanaticism, one thing matters here, love, love, now the next verse is, you can put yourself to the test, Paul says, what is this thing called love?

Put yourself right now, every one of you, please, put aside tongues, prophecies, gifts, faith that moves mountains, all your sacrifices, all your fanaticism, put aside for one minute that God says it means nothing to me, it won't get you to heaven, though you speak to these tongues, it won't get you to heaven, though you give everything you've got, it won't get you to heaven, if you haven't got this, it's worthless, whatever

you've done, if you haven't, put yourself to the test, have you got this, sir, with all you say you've got, that makes you so evidently a great Christian, have you got this?

Ask your wife, by the way, who's sitting next to you, ask your children, sir, ask the enemies, I used to think enemies were outside of the church, no, they're in, I found out at the beginning of the age, your enemies are in the church, you're sitting there praying for revival and you wish this guy would get out, it's amazing, listen, have you got this, do you know this, because this is all that matters, because whatever you've got, whatever you're doing, no matter how fanatical, no matter how sacrificial, no matter how emotional it is, and no matter how it moves and serves people to see what your prayers, what your ministry can do, even if you're casting out devils in the name of Jesus Christ, tell me something, have you got this, have you got this, because if you haven't got this, sir, you need to seriously examine yourself, whether you be in the faith of this book, this is how the children of the devil are manifested, they have, they've got counterfeits, even gifts, have you got this, love suffereth long and is kind, love suffereth long and is kind, love envieth not, love is not rash, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoices not in iniquity, but rejoices in the truth, you don't rejoice when you find out something that you can destroy a man, when you find out something about Islam, rejoices not in evil, but rejoices in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, love never faileth, but whether it be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away, for we know in part and we prophesy in part, but when that which is perfect is come, Paul says, then that which is in parts shall be done away, I hope you believe that, I hope you understand what he's speaking about, when this book came in its entirety, in the scriptures, then that which was there for a while is done away, nothing can be added to this, nothing needs to be there to add to this, or anything we say we need, this is the beginning and end of God's revelation, we only need the Holy Spirit.

Examine yourselves, whether you be in the faith, please, do you know what Jesus says? I wonder if you obey him, you've heard that it was said by them of all time, let us love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do you? Do good to them that hate you, do you? Do you obey Christ? Oh, you don't commit adultery, you say, but do you do the other commandments, do you love the new commandments, even people who are so different, do you do good to them that hate you, do you?

Tell God right now, what good have I done to the man whom I know hates me, to win him? What did I do in obedience to thee, Lord, to show the world that I am blind by one thing, love, and that I'm not a child of the devil, who hates and destroys his brother, who longs for him but is kind to him, to win him his respect, his love? Do good to them that hate you, and pray for them which despise you, and persecute you, that ye may be the children of examining yourselves, that ye be in the faith of this book tonight.

In this, the children of God are manifest, and the children of the devil. In this, the children of God are manifest, and the children of the devil, whosoever hates, whosoever doeth not righteousness, is not of God. Neither he, nor he, nor he.

I often wondered why God put these two things together as the vital evidence as to whether I'm a child of God or a child of the devil. Holiness and love. And then as the years went by, I came to understand, as I watched people's lives, holiness without love is ugliness.

Ugliness. It's rigid, separatist, lawless, judgmentary. But love makes holiness beautiful.

Love makes holiness Christ-likeness. A holy life governed by love is the mightiest weapon God could ever have at his disposal on this earth. A holy life governed by love is the mightiest weapon God could ever have at his disposal.

A holy life governed by love is a saved soul. Can you all stand, please? I do not apologize for the Word of God, but I want to say this, I know. I know that the Word of God is quick and powerful and sharper than any two-edged sword, piercing.

It's a discerner of the thoughts. It exposes us for what we really are. Nothing else can do that but the Word of God, you know.

Now, I know it cuts, but I want to invite those of you who only the Word of God matters to come back tomorrow night. If there's no place for the Word of God in your life, it offends. That's not what you want.

You won't be back. We'll know who you are. You won't come back.

I want to do something here this week that perhaps is very different, but I want to ask you from my soul to be here every single night and bring others. I want to bring only the Word of God to you. I have nothing else of any value that I regard as the greatest weapon in the hand of God to bring the world to God.

I want to ask every one of you to come for one reason to the house of God tomorrow night, because you love the Word of God. You love the Word of God, and you want to measure your life by one thing again in life, one thing, this book. I have no appeal.

I have a longing, though, that Church of Christ gets back to the Bible. I guarantee you, because I know with all my heart, it's not easy to sit under only the Word of God. But those of you that love Christ in truth, I beg you, come back.

If this is all that really matters, perhaps it's never before in your life, please pray for this man. I am the most unworthy of all God's servants. I have no doubt of that, and God need not remind me.

I need your prayers, and I implore you to pray for this poor, weak man. Please pray for me. Pray that God equips me by His blood and Holy Spirit to have the right to stand in the pulpit of God tomorrow night, whereby He can bring the Word of God and make it living, so living that you will never, ever want another standard in your life again, but the book.

Bring others. Bring others. Tell them the truth now, just to listen to the Word of God again.

Pray, and come back. Thank you to this choir that sang tonight. I appreciate from my heart your sacrifice to sing in these meetings.

I sat there. It was beautiful. It was beautiful.

Thank you for your ministry to us. Thank you to the dear man that led the singing. It was lovely, sir, to hear you singing from your heart.

I loved to hear it as I looked at you. Thank you for leading us with the hymns of the faith. We need that.

Come and do that tomorrow. Come listen to the choir tomorrow if they're coming. I don't know.

I hope so. What a precious gift to the church, singing, people who can sing like this. Thank you to our pastor, whom I sense is a godly man.

I say it under the blood. Before he opened his mouth, when I first saw him, I knew I was dealing with a man of God, just looking at him. Thank you for him, letting me in his pulpit.

Don't be offended by the Word of God, please, please. Don't let the devil do that. Come back, so that you and I can leave this building tomorrow night with God's Word.

Now, our pastor will commit us to God, please. Can you come up here, please, sir? No appeal, please. And then we go to our homes to get on our knees, and we please be back here tomorrow night, not one of you.

Don't let the devil keep you away, I beg you. Even if it cuts, you pray for revival. How can you expect revival to come if you're not going to let God cut you to pieces? And only one thing can do it, this book.

If you won't accept this book, don't pray for revival. It can't come until the book comes back. Revival is here when the pulpit is just throbbing with the Word of God again.

That's standard, nothing less. Don't let the devil keep you away. Father, we thank you tonight for the privilege of loving your law, loving your truth, loving you.

And thank you tonight, Father, for the clarity with which your Word, by your Spirit, through your servant, has met our minds, our hearts, our needs, and our desires. Our desire to live righteously and holy and godly unto you, as you manifest your life to each of us tonight. May our response be likened to that of total obedience and full surrender.

In the name of our Lord Jesus. Amen.

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