

Taranaki Bible Conference January 19-2012 - 1 of 5 Sermons

by Keith Daniel

The sermon emphasizes the critical importance of bearing spiritual fruit as evidence of true faith in Christ.

Duration: 1:12:38

Scripture: Luke 13:6

Topics: "Bible Conference"

Description

In this sermon, the preacher reflects on his own journey of understanding the scriptures and the significance of preaching in a simple and understandable manner. He reads a parable from Luke 13 about a fig tree that did not bear fruit, emphasizing that God looks for fruit in our lives. The preacher also highlights the tragedy of people being blind and leading others astray. The sermon takes a poignant turn when the preacher encounters a young man who is severely injured and dying, expressing his fear of facing God due to his own wickedness and sin.

Transcript

Thank you for the privilege that you have given me again, dear brother and sister, Alan and Wendy, of being here with my good wife. We are honoured and very privileged. And we rejoice in being back here.

I wish God would fill this place out so wonderfully, but this is who God wanted, and we are happy with that, and we bless the Lord for this privilege. Now can we bow for a moment of prayer, please? O God, have mercy on me. If ever a man had no right to preach, it is this base and weak and despised man, but because of the blood, and the blood only, of Jesus Christ, God's Son, that cleanseth us, Christians, from all sin.

I look to Thee. I cast myself on grace, which is the only thing we can do, outside of which there is no hope of eternal life. And even now, as a preacher, I cast myself on grace, outside of which no man has any right to be so presumptuous to think he can preach, and expect God to use him.

But because of the blood, I come, and I ask Thee, Lord, with everyone here, that Thou would have mercy, if there has been the smallest reaction that was not utterly holy, and Christlike. Have mercy on me. Any thought, word, reaction, deed, that I overlooked in my baseness and weakness, forgive me, and wash me deeply in Thy holy blood, that I might be a vessel of meat for the Master's use, because of the blood of

Christ, and the anointing and anointing of the Holy Spirit, outside of which nothing can happen here.

So we look to Thee, and Thee only, to visit us. No man can turn us, for we can't turn ourselves. We've tried, but oh, that Thou would come.

So all of us look to Thee, and Thee only, for without Thee we can do nothing. By the Holy Spirit come, and visit our hearts, and speak to every heart, in a way that will bring light, faith, hope, and something of eternal value. For we all are, she seems, in the name that is above every name, the name of Jesus, the Christ.

Amen. Now I'm going to read just a few verses, but there will be many other verses through the sermon that you need not look up, but as a stepping stone to the whole sermon. I'm going to read, if you want to, but I think most of you know these, that you could quote these verses.

And so I'm going to read the Lord Jesus Christ words that were said and recorded in Luke 13 from verse 6. He spake also this parable. A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon. This is the only thing God looks for, you know.

The one thing God must see and waits for. He came and sought, but he always comes and waits to see fruit. He came and sought fruit thereon, and found none.

Is that you? That's a tragic statement. God hoped, God expected, God wanted, God sought in your life and mine. And then he said these staggering words, he found none.

That's a tragic statement. What has God found in your life? Fruit, of fruit. None? Cut it down.

What fearful words. Cut it down, God said. Why cumberst at the ground? And he, that's the dresser of the vineyard, answering said unto him, Lord, let it alone.

Let it alone this year also, till I shall dig about it and dung it. And if, if it bear fruit, well, but if not, then after that thou shalt cut it down. Here we see the compassion, the mercy, the patience, the long-suffering of a holy God who takes a death for every man.

But we also see judgment. If there's one thing lacking, the one thing that matters in Christianity, sir, outside of what we say everything's of God, it's fruit. God seeking something from you and me.

And the possibility that what he wants, he found none, is very clear in this passage and multitudes of verses through the Scriptures. I read a poem when I was saved. It shook me.

Thy life and mine, Lord, I have thus been comparing. Shame covers me, filled with amazement that thou art still sparing this barren tree. That is staggering.

Jesus said in the Sermon on the Mount, Ye shall know them by their fruits. Do men gather grapes of thorns, of figs, of thistles? 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. Therefore, by their fruits 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, preached in thy name? In thy name have cast out devils, and in thy name done many wonderful works, that means miracles. Then will I profess unto them, I never knew you. I never knew you, depart from me.

Ye that work iniquity, ye that never turned to what God demands as the evidence that you have saving faith. Staggering, I never knew you, depart from me. Ye that work iniquity, ye that never turn from a life of sin, from enslavement of sin, from pursuing sin, from wanting sin.

Fruit, I sought fruit, I found none. Years ago, my wife and I were placed in a position in southern Africa of being district superintendent. We were in different parts of Africa over missionaries and I would preach all over and have these teams of young people.

But we stayed in a town where the headquarters of our mission was called Peter Maritzburg, very old city, very historical city. But we had a lovely home in a very lovely area that was the mission house of this very lovely city called Peter Maritzburg in the town. Something terrible happened though, we had a drought.

Now in Africa droughts come, semi-deserts, you can have devastation, you can drive sometimes for a hundred miles and see dead animals, just carcasses, nothing green, death. And droughts can hit Africa, especially in certain parts of Africa. But droughts can hit even further where normally there aren't droughts.

And we were living in Peter Maritzburg in this lovely home with this beautiful garden when this drought hit. But now we weren't allowed to water the garden, we weren't even allowed to use a full toilet. If we had done that, we had to put a brick or two in the toilet because only a certain amount of water.

Once you go beyond your limit, we had a certain quota. And in the end, all the gardens throughout that city, of beautiful areas, wealthy, affluent areas, there was nothing but sand, no plants, just dead. It looked like a desert, a semi-desert, a terrible thing, terrible thing.

We used to go, in the end, there's this big van would come up, this big container on the back of a lorry which went to all parts of the city and everyone could take a bucket or something, that was your quota of water. That's how bad it was. For the day, that's the water you had.

So everyone was suffering with this incredible, horrible drought that hit this part of Africa when Jenny and I were there. Now I still went preaching, you don't stop when a drought comes, so I was preaching all over, but I noticed something as I travelled. I noticed there were certain plants that hadn't died.

We called them succulent plants. I think most of us would look upon them as rockery plants, whether you have that in this magnificent country or not, I don't know. But rockery plants are a cacti, they're definitely not the normal and they survived droughts.

So I would say, look at that, it's even flowering. I would stop the car, get out and walk across the field, climb over. So I began to think, I'm going to do something.

I'm going to have a garden. Oh, I love a garden. Some men love gardens, OK? I love a garden.

Believe me, I've had the most magnificent gardens, but I remember digging around and cutting off little, you can cut slips, even leaves of these succulent plants, and you plant them, that's all, they'll grow. Now, I suddenly found that my whole garden had plants, succulent plants of slips that I and ministers preached all across the country. I would say, listen, that, I just want a slip, please give me a slip of my garden.

Oh, I went home, and then I realized it lacked one thing, it lacked magnificent rocks. So when I saw rocks, brothers, sisters, I would pick these rocks up, I would, you can't believe what I went, people used to despair of life. Sometimes the car in the back would go down, I want that rock.

No, that's terrible, but that was me. In the end, I had a garden that people across our city were stunned at. You could drive through the area, nothing.

And here was my beautiful garden, flowering, the most magnificent, one leaf, you can't believe, sixty little pink flowers, it was beautiful. My garden, I wasn't proud of it, but I was enthralled, you know, you can't believe how enthralled I was. And one day, my wife and I were walking in the city, and we walked past a florist shop, and that's where they sell flowers.

Okay, sorry, but I saw something that I shouldn't have seen. In the window was a plant, a succulent plant, it was so beautiful that I could hardly breathe. Oh, you shouldn't be like this, but I am, okay.

And I looked at this plant, oh, I've never, it was the most magnificent succulent plant. And I thought, I'm going to have to have this for my garden. There's no doubt.

So I walk in boldly, I said, I want that plant. But you haven't got a price on it. So he tells me the price.

I said, no, that's a robbery. That's theft. No one could charge so much money for a succulent plant.

That's what it costs, sir, if you want it. He wasn't impressed. So I said, I'm sorry, I'm a missionary.

I couldn't do that with the Lord's money. That's a lot of money. But you know, it's a terrible thing when you see something you want.

And every time I went to town, I said, it's gone, but pooh, it's there. No one had that money, it seems, or was willing to spend that amount. But in the end, the Lord helped me.

I got quite a substantial amount of money set aside, and I thought, let me just keep that there, you know. And one day I went in there, and I didn't know whether I was being right or wrong as a missionary, but I said, I've got the money now. Even though it's robbery, I want it so badly, I'm going to give it to you.

Now, he wasn't too impressed with me. Believe me, calling him a robber wasn't the best thing I could have done, but he said, OK, I thought you'd get it. So he said, why do you so desperately want it? I said, because of my garden.

He said, come and have a look, it's all succulent, everything's dying, but there's no rain for months and months and months and months, actually for three years, not a drop of rain. It was a terrible thing. So, he said, you can't put this in your garden.

I said, why? Why would you say such a thing? I want it for my garden. I know the spot, I've been dreaming of the spot, I've even got the rocks ready for where it's got to go. He said, no, you mustn't put this in your garden, I don't suggest that.

He said, rather keep it in your house. I said, I don't want it in my house, I want it in my garden. He said, sir, you must not have it in your garden, you must please put this beautiful flower in your, it's too good for a garden, you put it in your home.

I said, no, I'm putting, he said, you will not put it in your garden. Now, him and I weren't very happy with each other, it seems, but I said, I am going to put it, he said, you're not. So, he says, this plant is so special it doesn't need any water.

I said, the succulents need just dew, but that's water, they absorb it, but don't tell me it doesn't need any water, that's going too far. He said, no, sir, this plant doesn't need any water, leave it in the house, you don't have to put a bit of water. I said, sir, why are you trying to pull my leg now? Now, he began to get desperate with me, he thought I was such an ignoramus.

He looked at me in total despair and he said with a loud voice, sir, this plant is artificial. Now, that hit me like a stone. Artificial, you mean it's not real, it's not alive? No, it's artificial, that's why it's so special, it doesn't need water and it looks so real.

I don't want an artificial flower, it's false, it's fake. You don't want it now, after all this. I don't want it, sorry.

It can't bear fruit, it can't give other flowers, it can't give seeds, it's dead, it's worthless, it's false. Oh, now he was very unhappy with me, come to think of it, but I walked out there kind of sheepishly and he thought I was quite an ignoramus that I didn't pick up that this was an artificial flower. It was rather sad, but that is what happened to me and rather an embarrassing moment.

Now, the title of this sermon this morning, if I am to have a title, would be Trees That Bear No Fruit, and why? You see, it isn't just people sitting out there drunk or wickedness going on out there, it's people sitting in the pews, it's people sitting in their masses, I would say the multitudes of masses, under buildings that have a cross. And the words only that's being preached. In a Bible, it's people sitting there saying they're Christians, going to church every single Sunday of their lives, from even childhood.

What are they? They're artificial, it's not the real thing. They say they're Christians, if you ask them, they don't doubt. I'm a Christian, of course I'm a Christian, but they're not, and that is very, very staggering.

Now, beloved, Luke 8, verse 14, Jesus said, That which fell among the thorns are they which, when they have heard, go forth and choke by the cares of the world, the riches, the pleasures of life, and bring no fruit to perfection, but that on the good ground are they which, in an honest and good heart, having heard the word, keep it, keep it, and bring forth fruit. That's the one thing God looks for, and since he can't find it, judgment, cut her down, no mercy. You see, grace, be careful of that word, it's the most misunderstood word in Christianity, in theology, today, and it's fought for.

Now, I could give you verses now, starting with Romans 6, I could give you a hundred verses, but I'm not allowed to do this. Let me get back where I belong. The grace of God that bringeth salvation is appeared to all men, teaching us the denying ungodliness and worldly lusts.

We should live soberly and righteously and godly in this present world. That's grace, that's a grace. Shall we continue in sin that grace may abound? God forbid that doctrine should ever be uttered.

God forbid you could ever hide behind that. The grace of God, sir, if you've ever tasted grace, anything from God, teaches us the denying ungodliness, worldly lusts. We should live soberly, righteously, and godly in this present world.

Holiness without which no man shall see God, he not received, no unrighteous person shall enter the kingdom of God, nor that defiler shall enter therein. And then he names it. Be careful of the word grace,

sir, outside of which we have no hope, but be careful of it, in case you give people testimonies, and send them to hell with the testimony, because they didn't hear the truth being preached from cover to cover.

I preached a sermon once of 200 verses that I memorized. Examine yourself whether you be in the faith. And all I preached was just the scriptures.

Oh, doors closed across the world to me through that sermon. But doors also opened across the world to me through that sermon. And I found the pulpits across the world that wanted nothing but this book uncompromisingly, fearlessly preached with no apology, or books or explanations of why it doesn't mean what it says.

Oh, be careful. Be careful. In Matthew 15, 14, Jesus said of these religious leaders of the ordained religion of God on earth, that's staggering to this day.

Believe me, the Pharisees are alive and well on planet earth to this day. Jesus said these words, let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch in the light of the rest of the scriptures into hell.

You'll lead people like the pied piper following you straight to hell. Where are you going, preacher? If you say you know, you know this book, and people follow you. Even if you have degrees of theology from Oxford University, sir, you lead them to hell.

You lead them to hell. Blind leaders of the blind were not just in the day Christ lived, it was for all generations in the ordained religions of God upon earth, sir. If the blind lead the blind, both shall fall into the ditch, Christ warns.

Multitudes of people who are spiritually blind, tragically believe that they see, that they know the truth. Even Jesus stands stunned when someone lost and in darkness believes and professes they have light. And he cries to them, if the light that is in you be darkness, how great is that darkness.

I suppose, putting it mildly, you think through this book you have light and you're still in darkness, how great. That's not. The only time God talks of great darkness is concerning those who have this book.

Who hold it, who teach it, who refer to it, who believe in it, and yet still going to hell. They don't have it. That's why you have all these people who profess they know the way, like the Jehovah Witnesses and their millions, Mormons, I could go on.

But wait, they're just the tip of the iceberg, the rest sit under the banner of Christianity throughout the world, going to hell. And I preach a sermon, 170 verses, I quoted, about two years ago. Satan's servants in God's pulpits.

Just scriptures. And what God warns, how in the last days, where we at? The bulk, the masses, who sit under the banner of Christianity, the masses who preach in the name of Christianity, are false prophets. And the people who are deceived and deceived by falseness and heresy.

In the last days, that is. In the context of where those verses are. Of eschatology.

Now, beloved, these tragic things. There are people who are so deceived in ignorance that they say, once I was blind, but now I see. Do you know Jehovah Witnesses talk about being born again? Did you know that? When were you born again? They give you a date.

They give you a place. And they tell you that they were born again into Christianity. Oh, the devil's given subtlety to even the Jehovah Witnesses.

They've got answers. You will be stuck in it. Be careful.

There's a great danger that even people who are in ignorance will come to the place and say, once I was blind, but now I see. That is very, very sad. I know a man.

I dare not say his name. But this dear man was a bit old. He was a farmer in Africa.

Now he battled to see. Have you ever seen people like that? Battling to see. I've come pretty close to it.

I don't put glasses on because what do I want to see you pulling faces at me for? So anyway, in case you think I see you, I see you, but I don't really. I see my wife there, but OK, it doesn't matter. What do you want to see for? As far as when you're preaching anyway.

You don't need to look at people, OK? Now, this man, he had a problem. He so struggled, but he was so proud that he said, I don't need glasses. Have you seen people like that? They don't need a hearing aid.

What are you saying? I don't need a hearing aid. Anyway, that's my mother. I don't need a hearing aid.

But anyway, he wouldn't get glasses because he said, there's nothing wrong with my eyes. One day he saw this pair of spectacles. Now he picked them up and he puts them on.

And he was so stunned. He runs through to his family. He says, oh, I'm so ashamed.

I'm so ashamed that I refused to admit I couldn't see properly. I'm struggling to see. But I picked up these glasses.

I put them on and I can see the difference. I can see. I couldn't see before.

I can see. It's wonderful. I'm going to wear these glasses from now on.

Now his family looked at him in stunned shock. And he carried on and his daughter said, Daddy, those glasses aren't helping you at all. He says, but they are.

I'm struggling. I'm not going to take them off. He says, Daddy, they're just the frames.

There's no glass in them. Now that's terrible. Do you know what pride does? He refused to take the glasses off.

He says, I can see. Don't tell me I can't. Don't tell me they can't help me.

He walked around with glasses. Isn't it terrible that people can say, I can see now. I couldn't before.

Once I was blind, but now I see. And they still can't see. But pride makes you say things that are unbelievable, incomprehensible to people who look at you and know that you can't see.

It's incomprehensible what people will believe and hold on to that is total darkness. And that is tragic, isn't it? Absolutely tragic. How do you know as you're going along life's way? You know, I was once preaching in Cape Town.

Now Cape Town is a very big city. It's the tip of Africa. If you look at Africa, it's like a boot.

And the toe, that's where Jenny and I live. It's regarded as the most beautiful city in the world. It's been voted by the tourist class of the world, that's the people who are always touring because of wealth, as the most beautiful city on earth, more than any other city above anything over in Switzerland, Austria, Rio de Janeiro, San Francisco, other cities that are looked at.

That has been voted the most. That's why millions come to our city every year to see these beautiful mountains and that's where we live. I preached in many, many, many, many meetings when Jenny and I were first married.

That's 30 something years ago. And in the buildings, these big skyscrapers, I was stunned when I was suddenly placed there by our mission, at the beginning of our marriage, still a young preacher, full of fire, not much wisdom, but that's alright as long as you've got a bit of fire at the beginning, people will accept you. Well, they had lunch hour meetings.

I don't know if you know what that means totally, but in these big buildings, the Christians would arrange and advertise that on a certain floor in an auditorium, there would be a preacher at lunchtime. Get there as fast as you can, no singing, just a short prayer, boom, the preacher's got a certain amount, half an hour, something like that to preach. Boom, everybody has to rush back to their floors where they're working, or the buildings all around, in the blocks around, that they came invited to this meeting arranged by the Christians.

And sometimes I had a few hundred, sometimes over a thousand, once even over 2,000 at a lunch hour meeting in the centre of town. Now that was, of course, in the big fruit of Kirk, but it was all lunch hour people coming along, and I had many, many preach privileges to preach the gospel, as everybody dragged all the unsaved with them, who were saved, and filled these little auditoriums out for us to preach to. I was very blessed, sometimes I preached seven times a day, actually so many times, that they moved me and Jenny away because they thought I was going to die.

As young as I was, they said, no one can survive, so we're sending you away, you don't know how to say no. Anyway, it was wonderful to have all those privileges. But one day I was preaching, all these people were there, and I poured my heart out.

Oh, I used to shout, I thought that was spiritual when I was young, but anyway, you didn't have to shout, but anyway, there I was, I gave it to them, you know, everything I could. In the end, everybody, they were all going, back to their offices, back to the floors they were working, and I don't know, I think I was on the 11th floor, something like that, up there, the lifts, you get up the escalators, and so I had a little prayer with the people who organised it, and I saw the lift was about to go down. Do you call a lift in your country, that's the elevator, do you call it a lift? Okay, you want to think, in America, when I said boot of the car, I don't want to tell you what they thought I was speaking about, but still, so I'm just being careful with my words, okay, in New Zealand.

But anyway, I saw the escalator, the lift was there, still open, and I rushed, and I banged the door, pow, and I got in, and there was one lady standing in there, in the back of the lift, and there I was, with this lady, alone, where are we going to go down, for me to get to the car, go back home to Jenny, for lunch, for her to see me. Now, I'm in the lift, and suddenly, another woman runs, and she says, whoa, whoa, whoa, wait, wait, wait, she sees the lift door closing, so, boom, I hold it open, and she says, are you going up? And the

lady behind me, said with a very dry voice, but a very loud voice, I always thought I was, until today. So, I turned around, and looked at her, she wasn't impressed, she wasn't even joking, she was a bit angry, she says, but after this man's sermon, and preaching today, I believe I'm going down, definitely.

Now, this poor woman, standing outside, didn't know whether to get into the lift, or not, she just looked at me, looking horrifically at her, because I tried to smile, but she was just looking at me very angrily, you know, she wasn't very impressed, that she suddenly realised, I always thought I was going up, but I'm going down. It's amazing how many people think, well, they've done the right thing, this is Christianity, we're going to heaven, but they're not, they're going down, they're going to hell, there's no doubt, it's a staggering thing to believe, that you see when you're blind, it's a staggering thing, but God, you shall be stunned at, as you read certain verses in this terrifying book, if it's not a book that you're going to embrace for truth, you're going down. I was once preaching in a town called Danhauser, Danhauser is a coal mine area, all over a certain part of Africa, there's coal mines that export all over the world, they even export to China, and they are probably the richest coal mines in the world, I'm not sure about that, but I think I read that.

Now, I was preaching in a Presbyterian church, why, because it was the only church in the town, it was a big building, I would say about the size of this, for that small town, and I was preaching with this other young fellow, we used to sing together, but the whole place was full, all the mining community, the workers, the managers, they were all there, the places, people seeking God in a wonderful way, and we were all enthralled at the way people were seeking God. Now, there was a man, his name was Mr. Picard, he was an alcoholic, he was so enslaved to drink that he did terrible things, once he lost the total character change and became aggressive and angry and not a very nice man, and he wasn't very loved, though he was a manager on one of the mines, and his wife and him had just separated. She left the house, he was still in the house, and they couldn't bear each other, they came to the place, they hated each other, he wouldn't want to be near her until the day he died, he hated this woman so much, his wife, so they were divorcing, the terror of divorce, he so hated her, and she so had enough of his horrible evil character, especially under drink, so they separated.

Now, they didn't know it, but people, Christians, dragged him, forced him in the end to come to one of the meetings, while we were having this week of meetings, ten days of meetings, and the same night as he came, what had happened was that his wife had come by, other Christians who had dragged his wife, now they didn't want to see each other, they so hated each other, and when they saw each other, it was the end. He was angry, he really was angry, and she was very unhappy that she was sitting in the same building, even as a church, as this man that she so hated, she wanted to divorce him, get out of his life. So, now they hear the gospel, and a lot of people for some reason that night just came forward, there was a lot of brokenness, I remember him particularly, walking forward and falling, he was so stunned, it was like someone had hit him, and he could hardly stand, he just walked, and he fell, and then he gets up, and people were trying to help him, and he was weeping, this hardened man, and on his knees, there was a whole lot of people in the front of the church, I'd say, I don't know, thirty maybe, and there he was, on his knees, and just sobbing, he didn't know, he didn't look around, but there was his wife, and she didn't know, but he was on his knees, there she was on her knees, sobbing, sobbing, wanting God to save this all.

Now, of course, different godly people come forward, and they pray with him, and he stands up, and she stands up, and a strange thing, he looked around for her, and there she was, tears, and had sought God to save her, and she looks at him, they look at each other, they stood there for a while just looking at each other, no one said a word, others were just busy talking. And he walked slowly to her, and he put his arms

around her, and he begged her, as he sobbed, for forgiveness, and then she did something wonderful, she begged him for forgiveness for her failures, as a wife. They walked out of that building and went home together, there's nothing God can't do, there's nothing, nothing God can't heal, if you let him, if you let him.

Their marriage was healed, all the horror and the hatred was gone, the anger, the bitterness was gone. God healed that marriage in such a wonderful way that they testified that their marriage had never ever really known love as it should have been until they were saved. They found love, the love they always longed for, but it never was.

Now, they became missionaries, it was about a year later they went to some theological seminar at the mission, and they went out and died in the mission field, he died of cancer, you'll see later on the heart problem, but they were about 12 years on the mission field before they died. That was wonderful, but now these people, because they'd come to Christ in our meetings, would say, when you come, come have a meal, come stay in our house if you're passing through this part of Africa. So, I would do that, and these people were really strange.

Now, trust me, you would scream with laughter at the things I heard. This young fellow and I, we always, never alone, when we were young we were always together going out, and we would sit at the table and literally cry. I remember him putting his face down and crying with laughter at these two, they were so funny, I mean they were uniquely, amazingly funny.

And they told us things, he said to me, you can't believe what this little lady did to me over the years, she's so different. Very plutt, that means down to earth, ok, no swank, just totally down to earth. She was a farming girl, born in a farming community just outside of Dundee, and she had never ever been to a city, she'd never seen the sea, she'd never ventured beyond 50 mile radius of her town, now that's something, and here she was married, children, grown up.

And one day the doctor said, the doctor said to her that she has to see a specialist, and she had to go to a city, which she'd never been to before, now she got very apprehensive, very concerned, and he had to drive her down to the city.

And so they arrived there in this massive city, we've got massive cities in Africa, believe it or not, bigger than San Francisco, bigger than Chicago, but they had to drive to go to the specialist, now he said to her, because she was fearful, listen, we're late, but you have this appointment with a specialist, so what I'm going to do, is I'm going to drop you, and you have to go in the building, and you have to get in what they call a lift, it's an escalator, it takes you up to some floor, where this particular specialist was, this doctor, and you must get there, but if you come with me to get a parking, you're going to be late, and they don't keep appointments, you lose your appointment, so I have to drop you, you have to get in the lift, just ask the people where's the lift that takes

me up, and you go up, and you say I want to go to this floor, and when you walk out you'll see a sign there on the wall that says there's a specialist room, and you go to them, and they're waiting for you, so go, I'll find a parking place somewhere in the city, but you won't miss your appointment, and I'll come, now, he finds a parking, he comes back, he says, he's walking along there running, and he suddenly looks, and he looks up, and there's his wife, I don't know if you know these ropes that pull the scaffolding up the buildings to repair, and there's his wife with these poor workers, with their big eyes looking at her, and she's just saying up, they're pulling her up, on the outside of the building, what are you doing, he was screaming, what are you doing, well you said I've got to

go up, and I'm going up, terrible, get down, anyway, it's unbelievable what ignorance will make you believe it's the right way up, what ignorance will make you do, believe this is the right thing to do, but you will stun people who will look at you totally aghast, amazed, with incomprehensible disbelief, that you could possibly, that people believe the most incomprehensible things, now, beloved, that's the great tragedy, the great tragedy of multitudes of people, multitudes of people, but you know what the greatest tragedy of all, this is terrible, is those who are blind, but they lead others, that's a double tragedy, they hold a book in their hand, you know what I think probably is the most terrifying tragedy I think I've ever seen in my life, is a preacher, who's been through

university, and got degrees on theology, but he can't lead his soul to Christ, because he never came to Christ, is there anything more tragic or horrific than to think a man could stand up, giving his life, to show the way to others, but he doesn't know the way, that must be a staggering tragedy, a staggering, I don't know about you, but I never did like things on a car, these signs, stickers, now the unsaved at one stage would put the most horrific evil, since this freedom of speech came, that you're scared to even go, behind these cars to see what evils they can do, and the Christians would put stickers also, about the law and salvation, after death, the judgment, the point is that the man wants to die, but the Christians had all these stickers, I never did, because some of our students

at our theological seminar, when one of those fellows from Oxford University came to lecture us, and he said, you young students who have these stickers on your cars, take them off, don't ever put them on again, I looked at him, he said, I was driving along, and some of you came along, breaking the speed limit, breaking all the law, with these stickers about the Lord Jesus, he said, you'll send people to hell, until you know how to obey the law, take them off, people would say that's Christianity, so be careful if you've got stickers, you don't do what God says, what God says concerning the law, and those who have authority in the government, well, I remember driving behind a man, and they got the most stupid statements, one man, in the middle of the town, he was so evil that I got out

the red lights, and the business of all the traffic, and I didn't care, and I knocked on his window, he rolled it down, I said, you filthy, evil, wicked man, my wife nearly died, but I did it, she got so frightened, but somebody had to say something, I said, sir, if you want to be filthy, why don't you go in your room, shut the door and be filthy, but why do you have to force filth on other people, my children, I can't put them in a fortress, to protect them from evil people like you, they read what's on your car, they'll never forget it, I can't even keep my children pure, because of filthy people like you, who want everybody to be impure, and disgusting like you, you're going to hell, and you deserve it, you're going to judgment, you're not only content with being evil, you make other

people evil, you're so evil, God have mercy on you, unless you repent, and I gave it to him, he nearly died too, his wife began to scream, I don't want to say what happened, but there you are, she just went into hysteria, from shock, but I couldn't bear it, somebody at least had to tell him, and most will never tell a man when he's disgusting, they're so scared today, one day I'm driving in town, and what happens, I see the red lights, so I think, oh, here's all these stickers, and I pull up behind this car, and what is it, it says, don't follow me, I'm lost also, try that I'm stupid, but of course you know when you're a preacher, suddenly everything's a sermon, you're taking notes all the time, you're going to pull up all the time and start, everything, God is giving revelation for some

future, now, I suddenly go, whoa, don't follow me, I'm lost also, exclamation mark, I thought that should be forced to every preacher that's lost, that stands in the pulpit, instead of having these words, the words of a

lamp under my feet, they should have, don't follow me, written on the pulpit, they should, when Whitefield preached across America, they say it was a stunning thing, by the time the seven tours he had, they were amazing, turning to God, Jonathan Edwards was a great influence to protect Whitefield's preaching, but in the end, every protestant denomination across America in the time of Whitefield's preaching, refused to allow a man in the pulpit, unless he had a testimony of being born again, now I questioned this, I thought that's not possible, and I went to a few

authorities, Wesley Jewel, all these men that write these books and revivals, at that time, it was an obnoxious obscenity, for a preacher to stand in the pulpit who didn't have a testimony of being born again himself, they were forbidden, they were cast out, God give us such preaching as Whitefield again, to make men unable to stand in the pulpit of God and protestant denominations, unless they have a testimony of salvation, and that's a staggering, staggering thing, don't follow me, I'm lost also, a staggering, staggering thing, I went to a town called Stutterheim, I'm not allowed to stand in front of pulpits in New Zealand, they tell me it has to be behind, for some reason, ok, so forgive me, I think it has to do with this, I'm terrible, forgive me, but I went to this German town, we

had many German communities, all missionaries, the Germans had missionary thrust in very few nations, in Africa, especially Africa, you just find these German towns and cities now, who started off with missionaries, and that's how it all started, and they still speak German today, so in the Lutheran church, I had to speak in the Lutheran, the other denominations were smaller, all cancelled their meetings, and I was only going to speak for a week, now I drove, but I miscalculated, and I was late, I was late, and I suddenly realized, whoa, the sun's going down, and that's how the meeting started, and I still have so many miles to travel, have you ever done that?

And the devil says, break the limit, nobody will know, I said, no, no Lord, even if they close the door on me, I'm not going to do that, because the most dangerous thing on earth is to be in the pulpit without God, nothing more dangerous you'll ever find on earth, ever, to stand alone, I couldn't bear that God, and God is very sensitive sir, the Holy Spirit is so sensitive, be careful, don't play the fool with God, ever, and think there's no repercussions, even you preachers, so I was late, I arrived at the house, the old lady sitting there, she said with a loud voice, they are prolonging the singing over 40 minutes now, you should have started long ago, what happened?

She said, whoa, I miscalculated, and I didn't realize all these passes and hills, you have to go slow, I just calculated 120 kilometers an hour, but I'm late, I'm terribly sorry, she said, just get dressed into your suit, and get down there, and they're waiting, they're going to keep the singing going, so I was boom, bang, out of my suitcase, and I run out, and there's a preacher standing at the door now, the Anglican preacher of Stutterheim, now he had this white thing here, and a black thing, and he was called father, they call him father in Anglican churches, father somebody or other, but he was standing there, and he said, I want to pray with you, I said, sir, I'm late, the lady said, he's late, the lady said, he's been here three or four times to be with you, to pray with you today, but it's too late, so I said, let's get in the car, you drive sir, but you can pray, so she drove, and the two of us in there, so here he's now praying, but he started weeping, now he didn't just weep, it was like somebody who was agonizing, it was such an agony for souls, that I began to be unnerved, and I opened my eyes, and looked at this Anglican preacher with tears pouring down, agonizing, like groaning in pain, for God to save the lost, who he died for, that will be in that meeting tonight, that he knows, from across this community, where it was something, so, in the end, I stand up, I'm preaching, while I'm preaching to this massive auditorium, filled, I think the whole community was there, I looked down, and right in the front, I saw this Anglican preacher, tears as I was preaching, his eyes

closed, praying, he was in utter, utter prayer, to God for this meeting, a lot of people responded, a lot of people were dealt with, for salvation, and afterwards I walked up to him, there were a lot of preachers, all the preachers of all the churches in that meeting, in that town, and I said to him, you know, it's not often a preacher, before I started preaching, will groan in agony for souls with me, before I even started preaching, and it's not often, it will be an Anglican preacher, it's very unusual, and wonderful that you have such a burden for souls, as it doesn't seem anybody else in the town has.

He looked at me and he said these words, I was very young those days, he said, Keith, I'm ashamed to tell you, that I was a blind leader of the blind, for over 30 years, I stood in the pulpit, while I myself was going to hell.

I preached, but I preached earnestly, Keith, I spent hours seeking a message that I believed from this book, would make people what God demanded of them, or required of them to be Christians, and to get to heaven. I waited, I prayed, I would spend an hour every morning with the Anglican prayer book, just praying the prayers, aloud, to have some reality with God. But I was going to hell, Keith, over 30 years, Keith.

A blind leader of the blind, until one day, in Stutterheim, we don't have a big hospital here, my boy, and when there are severe cases, tragedies, we have to take them to the bigger cities, so two men are allocated every day, to have duty, to be close to the telephone, and if there's any accident, any sicknesses, anything that has to be taken down to the hospital, we have to be there. I was on duty, with another man, the phone rings, there's been an accident, there's people dead, just out at the entrance of the town, on the freeway, get down quickly, some are living, we've got to help.

I got down there, the ambulance was there, and I got down there, crowds, I don't know how many cars, I think he said six cars were all smashed up, and dead bodies lying around, and there was one living, and he walked over to this body where people were trying to help, and he saw it was a young boy, 19 years old, that had been in his congregation from a little boy, sat under his sermons from when he was a little boy, and he saw his whole body had been cut off, he had no legs, no bottom part, he just had all that was left of his stomach, and they had wrapped materials around him, to try and stop all the bleeding, and he knelt beside this boy, and he said, Oh my God, it's you, it's this boy, that grew up in his church, and this young man of 19, said these words, Father, I'm dying, and I

can't face God, Father you don't know what I am, I'm so full of wickedness, I'm so full of sin, and I'm dying, and I'm going to face God, but I know, I know I can't face God, help me to be able to face God, and have forgiveness, help me, suddenly they said, we've got to get him in the ambulance, they pushed him in what was left of him, and this one man said, he needs you, get him, they shut the doors, the ambulance started running, and he sat there, beside this dying boy, and he said suddenly, this boy said to him again, he was amazed the boy could even speak, Father, help me, I beg you, I can't face God with all my sin, help me to face God, he said he fell for his prayer book, he said an Anglican preacher can't pray without his prayer book, and he had left it at home, and he looked at

this boy in horror, but he didn't know what to say, the boy said, Father, I'm going to hell, God's going to judge me, help me, I can't face God, help me, and then this young man suddenly realised that this preacher couldn't help him, and he said that longing, and desperation in his eyes suddenly turned to judgement, and he died, he said, I couldn't sleep, I couldn't eat, I stopped eating, I couldn't preach, I refused to get in the pulpit, I said to my wife and my children, and to some of the elders, who can die that I

preach to, and know they have forgiveness of sins, they're ready to meet, who can die, who do I know in this condition that I honestly know can die, in peace with God, and he said, Brother Keith, it went on for days and days until people who know you, they walked up to me

and said, you are coming with us to hear the truth, there's down in King Williamstown a series of meetings and a young man preaching, I said, I can't go, leave me alone, my wife, my children said, you're going, you're going, you're not going to carry on like this, you're going to hear what they say is the truth, he says, I walked there, suddenly I looked inside the hall, people, preachers from all over King Williamstown, that knew me, I said, I can't go in there, look at me, look at the state I am, how can I walk in there like this, please don't make me face the people in the state I am, I'll stand here at the door and I'll listen, but don't make me face the crowd in there in the condition I'm in, he was smashed and crushed, at the realisation he had no truth, at all that could help a man

to God, and he stood there, and he listened to this young man preaching, and he said, after a while I said to God, aloud, God, I know these scriptures, but I've never ever seen them, in truth as they should have been seen, I know that's in the Bible, but I've never ever seen any significance in them, but this man is preaching, in such simplicity that a child could understand, how is it possible that after 30 years, and being through a university, and coming out with the highest degrees in the theological department, for the Bible, and I never knew this, I fell on my knees, he said, and I wept and cried to God to save my soul, in the few scriptures, in the simplicity of the gospel that was preached, as I stood listening to this young man, and he said, as I was on my knees, brother Keith, a

peace flooded my heart, it was like a wave, a wave of divine love, I couldn't agonize, as I was groaning to God to forgive me, groaning to God to save me, from sin and hell, suddenly I couldn't pray, all I began to do was praise, at this joy that's welled up in my heart, this peace, it passes all understanding, it's joy unspeakable, you can't express it in words, no one will ever be able to understand, unless they experience the joy of the Lord, joy unspeakable, peace, it passes, no one will understand the peace, in one moment, from agony, from one prayer, putting your faith in the blood of Jesus Christ, in the death of Christ, in the risen Christ, to come into your life and save you, it's faith, not a word, just a gift, oh brother, the Holy Spirit bore witness, with my spirit at that

moment, in such a way that's remarkable, but God needed to do it for me, because I needed to know, I went back to Stutterheim, and I got down to my face before God, in those days, before the next Sunday morning, and I stood up, and I said to my congregation, I have stood in this pulpit for many years, and other pulpits, the blind leader of the blind, you're all blind, none of you, that I know not one, will be in heaven, you're all going to hell, because you were following this blind man, and the blind leader, blind and all who follow him, go to the ditch, go to hell, and he said, for the first time in my life, I preached what the Bible says, I quoted the scriptures on hell, what this good old man, and I said, you all face that, oh God is a liar, God lied, if you will not face this, I was

blind, but now I see, and I will not rest, until every single one of you sees, like I have found, until everyone, I will never allow any of you to die, like that young man, that I knew could not face God, but I couldn't help, and none of you will have peace, from me, until I know your soul is saved, like mine has been saved, or your blood will be on my hands, and I am not prepared for that, the man, brought so many to God, that is unbelievable, he said, brother Keith, my congregation in its entirety, but those that are not saved, are the ones I particularly felt responsible for tonight, do I pray for everyone, the Dutch Reformed, minister of that town, the Lutheran and others were sitting with me, and a cup of tea, and the Dutch Reformed, which is

the largest church in the whole of South

Africa, millions, most of our population go to it, because of Andrew Murray's great revivals, and he said to me, brother Keith, we were discussing in the minister's fraternal, how this Anglican preacher, began to go to all the houses, and he said, he's going to all people, all flock, it's not right, but sir, none of us could touch him, because not one of us has been to every single home, in this entire town, it's a big town, he went to every single home, and at every single door, he wept, not one home, that he didn't stand weeping, and begging them not to go to hell, was going to hell, going to church doesn't save you, going to university, becoming a preacher doesn't save you, you have to be saved, as God has saved my soul, for you face hell, and he begged everyone at every door, and then

when he had finished every single home, in the entire town, he went to all the small holdings, and then the farms, within miles and miles, he's been to every single, and none of the preachers could touch him, because none of us, nor did our congregations, that he was going to, because none of us had such a burden, there's not a soul left in this community, that man hasn't witnessed to, with tears flowing down his face, begging them not to go to hell, and no other preacher, can testify that sir, no other saved man in this town can testify it, apart from him, when were you saved, if you don't know, then you're not saved, circumstances that, I don't want to touch on this sermon, but, when did you, come to God, like that Anglican minister did, and find the spirit of God, bore witness with

your spirit, that you were saved, the spirit itself, capital S, bear witness with our spirit, that we are the sons of God, or God lied, when did God do that to you, he that believeth on the son of God, has witness in himself, or God lied, you say that's blasphemy, that's sacrilege, no it's blasphemy and sacrilege not to preach it, when he that believeth, on the son of God, has the witness in himself, that is where God, bore witness, he that believeth on the son of God, has the witness in himself, he that believeth not on God, has made him a liar, the Son hath life, and he that is not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. When did you know? We know we have passed from death unto life, John said. Do you? When did you know? When did God say, you are saved, you are mine? When did this book stop condemning you and just confirm every verse, that God is suddenly your Father, not your judge? Let me ask you a worse question.

If you know you are not saved, and you always believed you were a Christian, and you walk on one step further in your life knowing you have not ever become a Christian, you have never been saved. But one step further, you know what you are doing to God? Sir, you may as well put your fist up into God's face and scream in defiance at truth. Without saying a word, that is what you are doing, sir.

Going on saying, I am a Christian. Going on with religion. Going on, but going to hell.

Can we stand, please? Father, take this message, and the unsaved in this building who go to hell if they die today, for eternity they will face eternal judgment, do not let them find any rest until they seek thee with their soul, and every faculty of their being to be saved by grace through faith, in the death of Christ for the forgiveness of sin, the living Christ for the deliverance from enslavement to sin, and in the witness of the Holy Spirit that gives them God's peace and certainty they face no judgment, for there is no condemnation to them which in Christ Jesus, and in the greatest thing of all, a love for this book more than anything in life, outside of which I doubt a person could possibly be saved, from the moment they have come to thee to the day they die, never to neglect the book, for in it and through it God speaks more than anything else,

equips, sanctifies, separates, gives faith, this book is the most vital thing in life, the moment I am saved to the day I die, daily, and neglecting it places me in danger of bringing disgrace to the name I profess, but the devil can't touch me if I'm saved and soak myself in this book and never neglect it, but I have to be saved first, help those who are unsaved to seek God today, and to find him, and to know till they die, God save me they, and to get out and turn this world upside down like that old man Lincoln Minister did, till no man's blood was on his hands in the entire town, and to save, help them to be so clear of what they preach, testify, believe, and what they omit to tell me, help them to become so careful, this means blood is on their hands, because they didn't care, bless what lies ahead of this day, and tonight, and the days that lie ahead, in such a way that no one in this building that comes near it will ever be the same, will ever be able to forget or recover from the consciousness of God's voice and presence and power reaching to their heart, in Jesus the Christ's name, Amen. We remain standing, there's no appeal, the whole sermon is an appeal, you know even now what your choice is, let me tell you something, if you're unsaved and you want to be saved, go right now, right now to someone you know is saved, and if you don't know they're saved, I doubt that they are, if you know them, so go to the person who brought you, go to your daddy, go to your son, go to your little girl and say help me, I need Jesus now, if you don't you play the fool with eternity, and that is total sacrilege on the blood of Christ, so the choice is yours to go to someone now, and go and pray somewhere for God to save you. Now, the sermons lie ahead of our brother this afternoon, and then me tonight, my good wife tomorrow, to the ladies, and of course the same me in the morning and the night.

There will be appeals during these meetings, not today, that was the appeal, if you don't seek God nothing can make you now, let alone me forcing you further, so it's up to you, religious, preachers, but hell bound sinners, because you're blind, and you say you see, and it's up to you now. I hope you come back after this sermon, and if you don't, at least you heard, and your blood is off my hands.

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