

True Christianity - Part 1

by Joshua Daniel

The sermon emphasizes the importance of having a strong revelation of Jesus and being in orbit with Him to experience His glory and live a life of purpose and relevance.

Duration: 25:13

Scripture: John 4:23

Topics: "True Worship", "Personal Conviction"

Description

This sermon emphasizes the danger of being satisfied with mere religious forms and outward appearances, highlighting the need for true worship in spirit and truth. It contrasts empty religious practices with the genuine seeking of a living and speaking Savior, Jesus Christ. The speaker urges a deep conviction and personal relationship with God, rather than superficial religious duties. The message calls for a genuine encounter with the risen Lord, seeking His presence and guidance in the midst of chaos and uncertainty.

Transcript

It kind of pains me very much that people are more or less satisfied with a kind of a form, a form of religion, that's all. And so if you go to various quarters of the world, you will see various types of religious devotion. And you know although this is something new to Christian circles in England and America, jumping up and down and making a lot of noise louder than any bazaar is nothing new to some of those folks who dance and shout, not only with a physical excitement and exertion, but with demon power keep up a crescendo which it is not physically possible to maintain through long hours.

But such things as common knowledge in heathen circles, idolatrous circles, what is the upshot of it? Any righteousness? Any victory when faced with some corrupt practice? You know we hear of corruption kickbacks and bribes being endemic in certain eastern countries. Now no wonder at all that these very men will go and worship very devoutly. I can't understand that.

In other words, they do not even know that God wants those that worship him, that they should worship him in spirit and in truth. They just don't know that. So truth has become the casualty, the big casualty.

And then what is left? A lot of empty noise and commercialism. That is why I don't like to have any quarter, give any quarter to the commercialism in Christian work. We don't need to depend on commercial practices.

If God is in control, he knows how to build his work. So when we come to the resurrection morning, we see in John 20 and verse 15, the distress. John 20 from the 11th verse please.

But Mary stood outside at the sepulcher weeping. And as she wept, she stooped down and looked into the sepulcher and she had two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had laid. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have led him.

And when she had thus said, she turned herself back and saw Jesus standing and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where you have laid him, and I will take him away. Jesus saith unto her, Mary.

She turned herself and saith unto him, Rabbi, which is to say, Master. So what was this woman who had been delivered from seven spirits? Seven devils were cast out of her. And what was she seeking on the resurrection morning? Was she seeking for a risen Christ? No.

She only expected a body. And if she could get hold of that body and express her love and veneration, she felt more than satisfied. But that was denied her, as you know.

That was her expectation, rather. That's all her expectation, the body. Now very often religious people also are just like that.

They just want the body. They want the outward appearance. They want the nice order of service, the nice music, the organ, and a fine feeling.

You know, I'm doing my duty, you know. That's all they expect of religion. No living presence of God.

How sad that is. How incorrect that is. How like idolatry that is.

You see, that's all idolaters expect. As a matter of fact, a man who was very devout and had gone to many places of pilgrimage said to me that on one occasion in a very famous temple, which had a huge idol, he said to the priest there, I want God to speak to me. They got furious.

What, are you here to mock God? They beat him up and threw him out. And that poor fellow, he met the Lord Jesus. And he told me this himself.

He met the Lord Jesus, a living, loving, speaking Savior. You know, so our Christianity comes very close to heathenism and rank idolatry. On the resurrection morning, all that these devout disciples, the women that had followed, you know, the Savior all the way from up in Galilee and saw him being crucified and made a note of the place where he was buried or the sepulcher in which he was interred, saying we must come back and do honor to this body after the Sabbath.

Now, my dear people, what is the real measure of your Christianity? I know whom I have believed and I am persuaded that he is able to keep that which I have committed to him. I know whom I have believed. You see, strength of conviction.

I recall traveling one day with two members of parliament, the Indian parliament. I think one was a present member and one was a member who had left the parliament. Whatever it was, two important people.

I didn't know their identity. And when we entered into conversation about Jesus Christ, I was a very young fellow at that time, and I began to tell them about my Lord. And when they noticed the strength of my conviction, they said to me, you know, you know, that was the time when there was a lot of sabre rattling going on and the crisis in Cuba and things like that.

The nuclear arms were all deployed, ready to go. They said to me, hey, you ought to come with us. We'll go to Washington, D.C. and speak there.

I laughed. I said, what do you mean? Nobody will take any notice of a fellow like me there. But all that impressed them.

What I'm saying is, all that impressed them was the strength of my conviction. You see, heathen men don't have that. It is all a hazy idea.

God somewhere. Maybe a beneficent God, maybe a tyrant. You know, one of the romantic poets pictured God as a great tyrant, and he eventually died a very pathetic death in the Mediterranean.

You know, my dear friends, so instead of that, you and I can have that strong revelation of Jesus such that we are not just vague visionaries. Sometimes, somewhere, it might happen. No.

I know whom I have believed. That which I have seen with my eyes and handled with my hands, do I declare unto you. See, that's the kind of religion that we need today.

It's a sad thing that today people are just satisfied with fulfilling what they call their religious duties or giving some little offering or whatever, and they think, oh, that's done. No, my dear friends. Here was Mary weeping, and you must notice the wonder in that voice of hers.

Rabboni. Master, is that you? I never expected to see you again. Is that you, my master? In flesh and blood, my dear people.

You see, today we all believe in the resurrection. We all say, yes, my Lord is risen. Then, yet, we don't have half this excitement, half this joy and radiance.

Just imagine how electrified these people were when they met their risen master. Why are we not electrified in that sense? Why are we not thrust into that orbit which God has intended and planned for us? See, being out of orbit, they say there's a lot of debris today in space, and it can be very dangerous to some of these astronauts and others, the debris that is flying about in space. Now, by not being in orbit, nothing is good.

Nothing is good. So, when we look at a situation such as we are encountering today, or rather confronting today, you know, a situation internationally which has no easy solutions. Yet, this wave of despair, this wave of recession or recessory forces is going across the globe and is affecting so many people.

And nobody knows when or how the recovery will come. All right, that is the economic aspect. Of course, the economic aspect carries with it a lot of human suffering.

And don't forget this. When I first started preaching in Europe, it was in the 50s, that is not very long after the war. And they said to me, here, bread was so scarce.

Food was so scarce after the war. And people would listen to the word of God, the gospel. Then came the economic miracle, as they called it in Europe, when suddenly there was a new tide of prosperity.

And they also said, you know, as the economy brightens up and the shops are full of stuff, people are getting indifferent to the Lord, indifferent to the word of God. That's what they said to me. But as I started preaching in Europe, I found even as I preached, the tears would be flowing.

The picture which I had kind of formed in my mind is that the Germans were a savage people, ruthless people. And with all the bombing and the carnage and the killing that had taken place, you can't imagine, you know, when the panzers or the powerful, the tanks roll across whole towns and the devastation that follows, you know, with some of us who have never seen it, can never understand it. However, that was the impression which, from the media and from the pictures of war, I had formed as a student.

But in reality, when I really met the ordinary German people, the French, who had suffered greatly, I found them to be so tender-hearted, so ready for the gospel. So, let us pray. Let us tell God, Rabboni, Master, is it Thou? Master, my soul's desire, is it Thou? Or is it just a form? Or is it just an empty body? Or is it Thou? Let us have our risen Lord.

Tell God, I want Him. I want You. I want this risen Savior.

At a time when things are getting really chaotic, I need You, Lord Jesus. Do with me whatever You please, but let me be relevant. Let not my religion be unrelated to Your glory.

O loving Father, forgive us, we pray, how easily we are satisfied with the program, with the activities, with the forms, and with all the show of religion. Hear our humble prayer in Jesus' holy name. Amen.

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