

# Christ's Cry to the Church of This Day and Age

by Keith Daniel

---

*Keith Daniel's sermon emphasizes the urgent need for the church to embody the teachings of Jesus to regain its effectiveness in a morally declining world.*

**Duration:** 1:12:53

**Scripture:** Matthew 5:3, Matthew 5:14-24

**Topics:** "Revival"

---

## Description

In this sermon, the preacher emphasizes the importance of being blessed by God. He highlights the need for individuals to mourn and be broken before God in order to receive His blessings. The preacher also emphasizes the significance of living according to God's commandments and teachings, comparing those who do so to a wise man who builds his house on a rock, which withstands the storms of life. On the other hand, those who do not follow God's commandments are likened to a foolish man who builds his house on sand, resulting in a great fall. The preacher ultimately holds the church accountable for the state of society, urging believers to let their light shine before others and glorify God through their good works.

---

## Transcript

And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them, he taught them, saying, Blessed, blessed are the poor in spirit, for theirs is the kingdom of heaven, theirs, theirs is the kingdom of heaven. Blessed, blessed are they that mourn, that mourn, for they, they shall be comforted. Blessed, blessed are the meek, the meek, for they shall inherit the earth.

Blessed, blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they, they shall obtain mercy. Blessed are the pure in heart, for they shall see God.

Blessed, blessed are the peacemakers, the peacemakers, the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for righteousness' sake, for theirs, theirs is the kingdom of heaven. Blessed are ye when men shall avile you and persecute you, and to say all manner of evil against you, force you for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which are before you. Ye are the salt of the earth, ye are the salt of the earth, but if the salt have lost its flavor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden

under foot of men. Ye, ye are the light of the world.

A city that is shepherded on hills cannot be hid, neither do men light a candle and put it under a bushel but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets.

I am not come to destroy but to fulfill. Verily I say unto you, till heaven and earth pass, one jot or one tittle, till in no wise past from the Lord shall all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called the least in the kingdom of heaven.

But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven. Ye have heard, ye have heard that it was said by them of old times, Thou shalt not kill, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment.

But I say unto you, I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment. And whosoever shall say to his brother, Lachah, that if thy vain fellow shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift for the altar and there rememberest that thy brother had fought against thee, leave there thy gift at the altar and go thy way, go thy way.

First be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out then till thou pay the uttermost bribing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery, Thou shalt not commit adultery. But 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 to me that one of thy members should perish and not that thy whole body should be cast into hell.

And if thy right hand do cause thee to offend, cut it off, cast it from thee, for it is profitable to me that one of thy members should perish and not that thy whole body should be cast into hell. It hath been said, Whosoever put away his wife, let him give her a writing of divorcement. But I say unto you that whosoever put away his wife, stating for the cause of fornication, cause of her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery.

Again, it hath been said by them of old time, Thou shalt not persuade thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is His footstool, neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Let your communication be yea, yea, nay, nay, yes or no, for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, goeth and twain, goeth and two miles, give to him that asketh thee, and to him that would borrow thee, turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemy, love your enemy, love your enemy. Bless them, bless them, bless them that curse you. Do good to them, do good to them that hate you.

And pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye done even the publicans the same? And if ye salute your brethren only, what do ye more than others do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed, take heed, take heed that ye do not your own, your righteousness, your piety, your religion. Take heed that ye do not your own before men to be seen of them. Otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth.

That thine alms may be in secret, and thy Father would see it in secret himself, shall reward thee openly. When thou prayest, thou should not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. I say unto you, they have their reward.

They have their reward. But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father, that he would see it in secret, and thy Father would see it in secret, shall reward thee openly. Thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father, which is in secret, and thy Father would see it in secret, shall reward thee openly.

But when ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore, pray ye, our Father, our Father, which art in heaven, hallowed, hallowed be thy name.

Thy kingdom come, thy will be done, in earth as it is in heaven. Give us this day our daily bread, and forgive us our debts. Forgive us our debts, as we forgive our debtors, as we forgive our debtors.

And lead us not into temptation, but deliver us, deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses against you, your heavenly Father, for if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, when ye fast, see not as the hypocrites of the sad countenance, that they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward, they have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret. And thy Father which seeth in secret shall reward thee openly, openly. Lay not up for yourselves treasures on earth.

Lay not up for yourselves treasures upon earth. Lay not up for yourselves treasures upon earth. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye.

If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters, for either he hates the one and loves the other, or else he'll hold to the one and despise the other.

Ye cannot serve God and mammon. Ye cannot serve God and mammon. Ye cannot serve God and be materialistic.

Therefore I say unto you, take no thought for your life, what you shall eat, and what you shall drink, nor yet for your body what you shall put on. Is not the life more than meat in the body than raiment? Behold the fowls of the air, for they sow not, neither they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why, why take ye thought for raiment? Consider the lilies of the field, how they grow.

They toil not, neither do they spin, yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, say not much more clothe you, O ye of little faith. Therefore take no thought, take no thought, saying what shall we eat, and what shall we drink, or wherewithal shall we be clothed? For after all these things the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the days of the evil era. And judge not, judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged. With what judgment ye judge, ye shall be judged. With what measure ye meet, it shall be measured to you again.

And why beholdest thou the most in thy brother's eye, the speck that is in thy brother's eye, but considerest not the beam that is in thine own eye? For how wilt thou say to thy brother, Let me pull out the most out of thine eye, and behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly. Cast out the most out of thy brother's eye, give not that which is holy unto the dogs.

Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rend you. Ask, and it shall be given you. Ask, and it shall be given you.

Seek, and ye shall find. Knock, and it shall be opened unto you. For every one that asketh, receiveth.

And he that seeketh, findeth. And to him that knocketh, it shall be opened. For what man is there of you who made his son ask bread? Will he give him a stone? Will he ask a fish? Will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would, whatsoever ye would that men should do to you, do ye even so to them.

For this, this is the law and the prophet. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. For this is the law and the prophet.

Enter ye in, enter ye in, enter ye in at the straight gate. For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in there. Because straight is the gate, and narrow, narrow, narrow is the way, narrow is the way which leadeth unto life, and few, few there be that find it.

Beware of false prophets, beware, beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them, ye shall know them by their fruit, by their fruit. Do men gather grapes of thorns, or 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, 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? In thy name have cast out devils, and in thy name done many wonderful. 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.

Therefore whosoever heareth, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descend, and the floods came, and the winds blew, and beat upon that house, and it fell not, it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand, and the rain descend, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it. Great was the fall of it.

And it came to pass when Jesus had ended these sayings. The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes. Not as the scribes.

If I were asked what the Lord Jesus Christ would say to the church, to his church in America, if he were to stand in a pulpit for one moment, and speak to them right now in their history, without any hesitation, without any doubt, I would say these words. These words, and these words only, ye are the salt of the earth, ye are the salt of the earth, but, and I believe he would weep, I believe he does weep over these words, ye are the salt of the earth, but, but if the salt ye have lost, ye say, wherewith shall it be salt? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Is it possible something could happen to the church of Jesus Christ, that Christ could say these words, my church is good for nothing? Could that ever happen? Could that ever happen? But to be cast out, and to be trodden underfoot of men, has that happened? Oh, one of the greatest theologians in the history of the church said

that the most accurate interpretation of this verse would read like this, ye are the salt of the earth, but, if the salt have lost, ye say that you are the world's protection, church of Jesus Christ, to make it tolerable to live in.

But if you lose your effectiveness, your vital reality, your impact, what will happen to the world? What will happen to the world? And you yourselves will eventually be thrown out by them, and your religion considered worthless. If you lose your vital reality, church of Jesus Christ, you will be thrown out by the world, your religion will become considered worthless. You're the world's protection, to make it tolerable to live in.

But if you lose your effectiveness, your reality, your impact, what will happen to the world? I believe that the church of Christ has come to a horrific crisis, not only in America, but in the West, and in the world, a horrific crisis of having lost its effectiveness, of having lost its right to be the salt of the earth, to stop completely the advance of corruption. And if we were what we are to be, in God's eyes, believe me, sinners wouldn't stand up so brazenly, they would melt in absolute condemned hearts, before they whispered, let alone shouted out, the things they're crying for. If we were right with God, if we were vital in our reality with God, if we were effective as God wants us to be, sin could not advance.

I don't blame the politicians, though I weep over them. I don't even blame Hollywood, though I agonize there's such a hell-bent place, tending so many to hell. We blame everything, don't you? I blame the church of Jesus Christ, and I know that's going to shock you.

I blame the church. In the Sermon on the Mount, I believe Jesus Christ speaks to us and gives us the stepping stones to revival. He lays before the church of Christ, but he agonizes to live this.

He said, now, here's the stepping stones to vital reality with God, to become effective so the world will stagger, the world will turn from sin. There's the stepping stones, church of Christ, if you want them, blessed, he says. I love that word.

I love the King James Bible. The newer translation says, happy. Oh, I know many sinners that are happy, you know.

Don't think they're all unhappy, but I know no sinner that's blessed. Oh, it's these things, this, my joy, my peace, give I unto you. Notice the world, there is a peace out there, you know, but not God's peace.

It's incomparable joy, unspeakable and full of glory. This blessed is something only comes from God when men take these steps. And what's the first step? Blessed.

Oh, I believe this with all my heart. I hope your theology doesn't get stamped on tonight, but blessed. And this is the step for the poor in spirit, for they that mourn, for the meek.

Now, do you know there's something here, if you study this, not just for one moment or one day, you're going to come to see that this is talking about a brokenness, a brokenness, a brokenness that's so terrible. Blessed are the poor in spirit, they that mourn, the meek. Now, how can that be blessed, to mourn, to be broken, broken? How can that be blessed? Oh, beloved, because God says these words, to this man will I look.

Oh, God has to look now. God's eyes will look past all the thousands of those walking and leaping and praising God and no burden, and suddenly God will look in the first spark of hope and joy in his heart that

anything he sees amongst the millions who worship, not in truth, but to be seen of men. Oh, God looks and says, this man, will I look? In the middle of a broken spirit, contrite heart.

Oh, that's why it's blessed, it's blessed, because now God's going to look. God's going to look if we get broken in search of Jesus Christ, broken and begin to mourn, all this pride, you know, all this confidence, this confidence in self-sin. I don't know, but I know this God has to break us until we have no confidence in ourselves.

When men look at us, they know one thing, this man is nothing. And if they don't know that, something's wrong, something's wrong. Blessed, oh, it's blessed if the church comes to a place of us as individuals and corporate, if we come to a place of being broken before God, for God will look.

And the first step we take to revival is if we break, if we become broken, if we mourn, if we weep, we become contrite. But it's not very blessed to stay there. We have to take the next step, otherwise it'll become a curse.

What on earth can it be blessed to always be mourning, always be broken about the state of the church and the state of the world? Take the next step now. Blessed are they which do hunger and thirst after righteousness. God, we want to become real again.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled. That word means satisfied. Now, beloved, if you find a man in a desert who's hungering and thirsting, and you come across him and you give him a million dollars, that man won't be satisfied.

That man will only be satisfied when you give him what he's thirsting for. And, beloved, if God says you're going to be satisfied, if you, you're going to be satisfied because you receive what you're hungering and thirsting after, nothing will satisfy you until God makes you righteous. You hunger, you thirst, you are going to be made righteous.

You will receive the only thing that will quench this thirst, that will take away this hunger, that will satisfy you. God doesn't mock you. Oh, this here, sir, is righteousness imparted by God, not righteousness imputed.

Great difference in its context. This has nothing to do with righteousness imputed, whereby a moment of faith in the blood of Christ. I am imputed, righteousness is imputed.

God declares me righteous as I put nothing, nothing, nothing of myself, just my faith in the blood of Christ. To him that worketh not, but believeth on him that justifieth the ungodliest faith, is counted to him for righteousness. Just a moment of faith, that's righteousness imputed.

This is speaking about righteousness imparted, where God's righteousness is seen in my life, where I'm made righteous. By God, I'm righteous. Oh, beloved, are we hungering and thirsting after that, to be made righteous by God, when I have been made righteous by God? Do you know what will happen? Do you know what will happen to the church? The first thing I see is we become amazingly able to forgive, so that you can be forgiven.

This amazing repercussion to the result of God's righteousness, you are made pure in heart, pure in heart, the result of God's righteousness being imparted unto me, I am pure in heart. Suddenly, do you know what the repercussions of the man pure in heart are upon the world? Pure in heart, as a result of God's

righteousness imparted into my life by God, looking at my thirst and my brokenness, and coming and meeting the need and making me, giving me the desires of my heart. The first thing I really see here is there's peace comes between God's people, peacemakers.

Oh, the ability I've lacked to go to my worst enemy, embrace him, fall at my knees and beg him. Everything was in my power to be at peace with every man, no matter what it costs me. Oh, as God sees us being merciful, us making peace, you know what else I see here? The first things that will come upon us, God's righteousness imparted into us, you know what comes suddenly? Persecution.

Blessed are they which are persecuted for righteousness' sake. You won't be persecuted for righteousness' imputed. That will make no difference to anyone.

They'll be impressed by a little testimony, but all righteousness imparted, you will have, all who will live godly in Christ Jesus shall suffer persecution, God says. Oh, you can't escape it now. You know why? Because you're the salt of the earth.

You condemn everyone right in your home. A man's family, children become his enemies. His wife becomes his enemy.

Her husband becomes her enemy. Your father becomes your enemy. Do you know why? Because of the righteousness.

Everyone's condemned in that house. Everyone's heart is condemned at your work. Everyone's heart is condemning as you are standing up and living righteous, holy life.

Suddenly, in the home, they don't need a message, it's in the home. And as the salt of the earth, sir, as the salt of the earth, as the light of the world, that men see your good works, it doesn't matter that you're persecuted. You know why? Because they're eventually going to get saved, because their heart is so condemned.

And they're going to come, no matter what they're saying right now, everywhere in the world, no matter what they're going to do to us initially. Believe me, they're going to come, they're going to come, they're going to come in our homes, they're going to come in the whole world, they're going to start coming when our life demands that their hearts are condemned being in our presence. We're the salt of the earth, they can't go on with sin.

I can't enjoy my sin anymore because of your life, or the world's going to start writhing in your company and not sleeping in nights because there's something crying out in their company, oh, this is the salt of the earth. Every one year you will not be able to go on with sin and enjoy it. Believe you me, they'll persecute you, but they'll come, they'll see your good works, you're the light of the world, you're showing the way now, men.

See your good works and come to glorify your Father which is in heaven. They'll come, they'll come, they'll come. You see, as a result of righteousness imparted by God, you're now able to fulfill this amazing standard.

You are now able to fulfill the law in your life. You realize that Jesus didn't come to destroy the law, but to fulfill it in your life. You wouldn't stoop to those theologians level who say, you know, I'm not under the law, I'm under grace.

Suddenly you wouldn't stoop to such stupid words. You couldn't stoop because you know that's not true. You know, most people I've heard who've said, I'm not under the law, but under grace.

You're under the law, he's Daniel, and I'm under grace. This is a different, dispensation of grace. Most people have ever said that to me, who say, I'm not under the law, but under grace they'll end up in disgrace.

You wouldn't stoop to such a level because you realize Christ says, I haven't come to destroy the law, but to fulfill it in you. You're the most least unworthy servant of God that you don't allow me to, through your preaching, teaching, and living. I haven't come to destroy it, but to fulfill it through God's righteousness imparted into my life.

God's righteousness imparted by His grace and mercy in and through me, the law of God, through me, not by rigid discipline, you know, but by Him writing the law of God upon my heart, and by the Holy Spirit, beloved, I spontaneously live the standard. I don't memorize and think, thou shalt not, and I'm going to say, oh thou shalt not do this. No, I just don't do it without any effort.

This is God's righteousness imparted. This is God's liberty. The liberty of the law in Christ Jesus is an amazing liberty, not a bondage of the law.

You fulfill it when you find God's righteousness imparted into you, imparted through you, lived out, not your own. In every circumstance spontaneously seen is the fruit of the Spirit. No matter how trying the circumstances, it's there, the law fulfilled, even if you haven't memorized it.

It's written in your heart by God. You're vitally real, you're fulfilling the law of God. You realize something.

You wouldn't go and break the law and kill, thou shalt not kill. You wouldn't do that. So, in case you think the law is destroyed through Christianity, we without the bondage of the law, let me tell you, the bondage is gone, but let me tell you something about the law.

The standard, sir, is ten times higher than the Old Testament. And you can live it. It isn't that you have no standard.

Oh, then you've really missed the whole Bible and the whole of the purpose of Christ. Look at the standard here, he tells us. Look how high.

I think, maybe, let's be honest, a hundred times higher than the Old Testament. But he puts it there, you've heard that it said you mustn't kill, but I want you to live this, and you're going to live it. You mustn't be angry anymore.

Whosoever hates his brother is a murderer in my eyes. I don't want you to be angry anymore without any cause. Any anger that can come in your life must be such a righteous indignation that nobody that watches you could see anything else but holiness in your reaction, no matter what you're offended at, that your deepest offense will be so Christ-like toward anyone that it's caused by that any righteous indignation could never, ever, ever be seen as anything but a holiness that will condemn hearts and not condemn you.

You know it, and everyone knows it, and God knows it. Oh, this righteousness imparted by God gives you the ability to leave anything you want to do for God the moment you remember or realize someone has something against you. Imagine the church like this, fleeing, I don't want to give out a cheque, I don't want

to give tithes, I don't want to give anything.

God, I know thou would not receive it if I don't go fast and get right. Then come and offer thy gifts, get right quickly with anyone while you're with him. Oh, this righteousness imparted gives you the ability, beloved, to not look at women with lust.

You don't have to. God condemns it. And your wife, sir, Mr. Kinlaw, Mrs. Kinlaw, is all you see, and it's all you want.

We can be holy. By God's grace, this righteousness imparted as a result of this purity of life and thought, and even what my eyes behold, will mean all this divorce won't come. There won't be this putting away your wife, marrying someone else that you find better than the old one you know.

Oh, no, no, no. It won't go on. Divorce will stop.

Ninety percent of it, perhaps a hundred percent, I hope, when revival comes and the church will live the message and be able to preach it again, not write volumes trying to deny it and explain it away and find psychologists to deal with it. No, God deals with it. When we find God's righteousness, we don't have to swear, just your yes as all men, every man just looking at you with your integrity wouldn't require more than yes.

They would feel deeply ashamed to say, I want more than that. You don't have to swear by anything if you're holy. Not one man looking at you would require it, never.

If the church is the salt of the earth, this holy righteousness imparted by God to give us holy living will help us, dearly beloved, to turn the other cheek. Have you ever seen someone do that, I'd like to ask you? Have you seen a Christian, not physically, oh my, touch a man's theology and watch a, touch a man's enemy, just watch him and see how he doesn't turn the other cheek, there's this self and even his doctrine, there's something sinful in the way he defends it, it can't be edifying, it's just I'm here to defend my doctrine, I don't care about a soul. Oh, how terrible it is to hear men like that and to see them like that, so that half the Bible I wouldn't quote sometimes of uncertain people, just to win them, I'd quote the other half, that's what needed.

Am I a Calvinist? Am I a Wesleyan Arminian? Oh my, I don't know. When I need to be a Calvinist, I am. When I need to be a Wesleyan Arminian, I am.

And I'm not compromising because both have such an amount of scriptures yet I don't stumble and I don't see them as contradicting each other, I see a blending, a harmony here and something from God that makes one thing cry out from everything I believe in, that I love the soul I'm speaking to, not the doctrine I'm defending. It was given to me to reach a soul, to heal a hurting, broken, wounded spirit, to break a man who thinks he can live in sin because he had some experience back there, to break him that he wore a wound and in woeing of his sin. Now, I take any doctrine, any verse, because I care when I'm righteous about the soul, not about defending a doctrine.

I know some people, you know, I actually heard a preacher preaching, he has a reading here and he came to the verse about predestination, he skipped the verse and he read on. He didn't want to admit it there so he just skipped it and hoped we'd all shut their eyes. I'm not scared of predestination.

Predestined to what? To heaven? To hell? No, predestined to be conformed into the image of his son Jesus Christ. That's a wonderful thing God had in his heart for me, but this God is sovereign and this sovereignty, beloved, is not static. That makes him very different, very different to your idea of sovereignty maybe.

I believe everything but I don't allow it to keep me from compassion to every single soul I come to and every single soul I preach to. Where am I at now? This righteousness imparted helps us to be able to turn the other cheek. I saw a man hurting my daddy.

My daddy was one of the holiest men of God that ever lived. I know five men that I have come close to in this life who I have become conscious were the holiest men of God I've ever been with in my life. I trembled, I wept in some of their presence.

One of them was my daddy. I'll never, ever, ever, ever be able to stand in my daddy's shadow, but I thank God he was mine. I saw a man hurting my daddy for righteousness before we could all jump up, before we could stop, before we could do anything, but my daddy did.

Made everybody in that room unable to move. No matter what that man was doing to him in his anger, I guess that's a righteous man. My daddy just looked at him and with such love that I've never seen in my life, he said, I love you, and he turned the other cheek.

Have you ever turned the other cheek? Do you know that man melted, he crumbled onto the floor. Do you know what sinners will do when we live this? Do you know what sinners will do if you can do that? If you become the salt of the earth, do you know what it is by God's righteousness imparted to love your enemies, to bless them that curse you, to do good to them? How can a man carry on hating you if you do good to him? What good did you do to your enemy to win him? But you will win him. You have to do good to him.

Pray for him. Go back to him. Love him.

Bless him. Turn the other cheek. You can.

As a result of God's righteousness imparted to the church of Jesus Christ, we will find a revival, a revival into vital reality, into the standard of this Word, the Scriptures. By God's grace alone, fulfilling the law, we'll find the ability, beloved, to not do our righteousness before men. Do you know what it is that your left hand doesn't know what your right hand doeth? Do you know what that is? Tell me.

How many of you are hypocrites? How many of you are as the hypocrites are? When you give, you make sure everyone knows. You won't have any thank you from God. It isn't received by God.

Men will grab it, but not God. You will have nothing. You have to agree with a stance of hypocrisy.

It's abhorred by God that you gave money, because you didn't give it to him. You don't have to go and be crippled and embarrass people if people do have to know, but you do your best that no one knows it's you when you're righteous. Imagine a church like that.

When you pray, you won't be as the hypocrites are. You love to pray standing when people will hear you in the corners of the streets, in the synagogues, you know, I'm a prayer warrior. Tell me, you know what Jesus says how to differentiate between a hypocrite and a true disciple of Christ? You know what he

says? I don't know.

When thou prayest, enter into thy closet. When thou shut thy door, pray that thy father would see it in secret. Thy father would see it in secret.

What did your father see this morning? I know you didn't miss the meeting where men expected you to attend. Did you miss the meeting with God? Oh, I mean, it would really be terrible if you missed Sunday, wouldn't it, or the prayer meeting, wouldn't it, sir? I mean, people would, well, he's the pillar of the church, what's wrong? But the meeting with God, tell me, you can miss it like that. It's only God.

After all, I'm not in this for God. Oh, I'll agonize if I miss. I've got the front row of seats.

I've got my own seating shirts. I'm so faithful, but the meeting with God, and God says, now you want to know whether you're a hypocrite? Tell me, do you miss the meeting when no one's watching? So easily, but you won't miss any other meeting, even if they pray me. Tell me, are you a prayer warrior every morning? Do you pray what you pray in the prayer meetings when you're crying for the world? Tell me, you have no right to pray for the souls in the world unless you're on your knees when nobody knows daily, groaning before God.

Imagine no groan coming from your heart for the lost, no groan coming, but in the church there you're groaning. You know what you are? A hypocrite, Christ says. You miss the meeting that makes the difference between a disciple who pleases me with vital reality.

You have only one right to stand in front of men like a prayer warrior. If you agonize along with God, you have the right to continue that agony in front of men, otherwise you are a hypocrite. And if you're offended, sir, God have mercy on you, because then you're guilty.

You're guilty. You're not offended at me, you know, you're offended at Jesus, because he said it. And he said it with more agony than I'm saying it.

Believe me, righteousness imparted by God will stop the hypocrisies. Then our prayers won't lift the roof, you know, with shouting and nothing happens. Our prayers will make heaven come down when we're gathered together because we're real.

And our prayers are not one big mighty stench of hypocrisy in the crowd, but they're like a fragrance coming to God. Oh, righteousness imparted into vital reality. Men become pure of heart.

Men don't want their left hand to know what their right hand do with men praying for prayer, not in front of people. That moment in front of people, gifts from the right, only because they shut the door daily, they never miss the meeting with God. God is all that matters.

Their life is just God. Alone with Jesus is what matters, not to be when men gather. That's there, yes, but that makes me a hypocrite if that's all I want to attend faithfully and miss the meeting that matters.

Oh, righteousness, righteousness imparted by God is all that matters. Pure hearts, we will see God, not in heaven, beloved. No, we'll see God when we become pure in hearts through God's righteousness imparted.

We'll see God again. Righteousness imparted will stop us laying up for ourselves treasures upon earth. That's going to cost us in anxious thoughts for tomorrow.

Oh my, you're so worried about tomorrow, no wonder you're going to die young. Take no thought. Isn't that an amazing statement? Do you obey it? I should not commit adultery.

Oh, I don't, I don't commit adultery. Take no thought. Oh, I do take thought.

It doesn't matter if Jesus says so. Be honest, and me. Take no thought for tomorrow.

Don't lay up for yourselves treasures upon earth. This way you're going to spend eternity. You're not, you can't take anything with you.

Only what's done for Christ will last. Lay up for yourselves treasures in heaven. How many Bibles could you have sent out in the last 20 years that you've named Jesus as your Savior, instead of the luxuries you've had, sir? How many? Think of it.

And you didn't send out one. Don't put everything into your material. Don't, don't have darkness through materialism.

You can't be materialistic and serve God America. You can't. It doesn't mean God wants you to be silly now and go and make poverty-stricken lives, you know.

If God blesses us, praise God, if he can trust you, sir, but is your heart, do you set your affections upon things on heaven, not on things on the earth? Where's your affection? Is it this? If God knows he can trust you, he'll abundantly bless you. He doesn't, he doesn't want to withhold even some luxuries from us, but beloved, if these things keep you from being what God wanted you and make you have to give account to God one day, all we are is a grief to God. But when we're right with God, righteousness important by God, you'll be stunned what doesn't have any value or anything toward us anymore.

We just lose interest in all these things, you know. Do you hunger and thirst after materialism to be satisfied? God, I have this. Do you hunger and thirst after righteousness to be satisfied? Do you hunger and thirst after sensuality, lusting to be satisfied? You'll never be satisfied, you'll just never condemn.

Do you hunger and thirst after righteousness? Do you hunger and thirst after men's esteem to be satisfied in the church of Christ? Oh, and you get all their esteem, don't you? Because all you give and all you do and all your sacrifices and everybody sees, everybody knows, but let me tell you, you know nothing of satisfaction, nothing of the heart of fulfillment and joy that is unspeakable and full of glory. You'll never know what God could have given you, you'll be poverty-stricken, though you name the name of Christ, and nothing will ever satisfy you until you find righteousness. In Christianity, unless you have vital reality, you know nothing but agony.

What you think is happiness, sir, is bordering on the deepest agony available and attainable to a Christian. If you haven't found God's righteousness, you know nothing, nothing of the joy of the fulfillment of the peace of the satisfaction of knowing my heart, my life was laid in the altar for God, and my treasures are in heaven, not on earth, and my life was transparent before God and a blessing, and he openly was blessing me in what I did, because he saw it was for him and him only, and there the whole world became conscious. He's openly blessing me.

Does the world see that, that God openly blesses you because you're real, you're real righteousness? Oh, these material things. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. What you need, not what you want.

What you need to be happy, not what you want, but oh, you'll be happy for the first time in your life, sir, when you find righteousness imparted. Righteousness, how do you receive this righteousness imparted by God? Oh, I'd like to think there's all sorts of ways, you know, just hungering and thirsting for the rest of my life, and saying that's all God wants. No, I believe, I believe just as you obtained righteousness imputed to you by faith in God, there's this thirsting, there is this thirsting, there's this longing, there's this brokenness, there's this seeking, but there must come this moment, beloved, that by faith you see God, I will not let thee go except thou be led, no matter what it costs me, and God has to make you a prince of God in one moment, one moment, one moment.

I put my trust in thee, God, as I put my trust for righteousness to be imputed in thy eyes by the blood of Jesus. I hunger, I thirst yet, and I long, but I by faith, by faith ask thee let the blood, God, go through and through in my life, through and through, Andrew Murray says, so that God can fill you with the Holy Spirit. And Andrew Murray says being filled with the Spirit, beloved, is not like a glass half empty, now you're going to have to fill the other half that's empty.

No, the Holy Spirit's a person, Andrew Murray says. You can't have half a person in you. The Holy Spirit dwells in you if you're saved, but being filled with the Spirit, all it means, Andrew Murray says, is he takes control of you, and he can only take control of you when you absolutely surrender, Andrew Murray says.

And when you absolutely surrender to God, all the fight on every single issue, and say, I will not let thee go, I'm not going to, Lord, unless thou dost have thy complete way in my life. Have thy way, God, have thy way, I'll obey thee. Oh my God, and Andrew Murray says when you're filled, when God takes you at absolute surrender, and takes control of you, do you know what the evidence that you're filled with the Spirit is? In every circumstance, spontaneously, seen in your life, no matter how trying the circumstances, is the fruit of the Spirit, is Christ.

Christ seen. Christ seen to your enemy as he beats you. Christ seen to every soul that looks at you, even if they're persecuting you, and they come to God, because they can't fight such a life.

Church of Jesus Christ, 95% of every promise in the book that God will answer our prayers, to any degree of anything we ask him, if it's the will of God, immediately, are attached with a condition, and the condition is holiness. If our heart condemn us not, then have we confidence toward God. Whatsoever we ask, we receive of him, and because we keep his commandments, and do those things that are pleasing in his sight, I will therefore let all men pray everywhere, lifting up holy hands without wrath and doubting.

This without doubting is a holy confidence, and a result of a holy life. Yet I'm asking faith, nothing wavering, for he that wavers is like a wave of the sea, driven with the wind and tossed, for let not that man think that he shall receive anything of the God wants a holy confidence that can come from a heart that condemns us not, but beloved, if you could ever come to live a life that your heart doesn't condemn you anymore, if our heart condemn us not, then have we, as a church of Christ, confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, because we're vitally real, not mocked by God who tells us to keep commandments we can't keep, but honored by God because we hungered and thirsted in brokenness, and then by the same faith that God imputed righteousness in one moment, God make me righteous, fill me with the Holy Spirit, and let the fruit of the Spirit's righteousness be imparted through my life, and the next step I take, God, to be the salt of the earth. I want an altar here tonight, not this altar, you couldn't do it.

Those of you, I don't care if you say you're filled with the Spirit, if God says to you, child, I want your life in the altar, I want you in brokenness tonight, I want you to, for me and me only, cry out, God, I need to be made vitally real with God. I'm not the salt of the earth, I'm not staggering lies, I'm not bringing into Christ my prayers and not being answered, God, and it's because of this I need righteousness imparted by God, written in my heart that I can't attain in my own strength. I want to absolutely surrender, I want you to fill me with the Holy Spirit, take complete control of me, God, that I may be an instrument of revival in prayer, let alone in preaching.

Everyone who needs to do that in desperation, I want your oath to be your chair, get on your knees right where you are, and start praying aloud. Don't pray for people, don't pray in some other language, pray in something God understands completely from your heart, so you pray now, don't worry about the man next to you, don't disturb him, but all of you pray aloud, call on God here tonight, in order, not chaos, but a holy chaos, if there's such a thing. Will you all pray now, call on God aloud, confess to him your sins now, tell him, tell him that you're broke, trust him by the blood to cleanse you through and through, tell him you absolutely surrender, tell him you won't let him go now, except he has his way and blesses you, tell him to fill you with the Holy Spirit, to take absolute control, no matter what the cost, I know it's going to cost, and that you won't settle for anything less to believe he's done it, but that your life lives the standard of vital reality laid before you by Christ tonight, and lived even to your worst enemy, to bring him to Christ soon, and tell him you want to become a prayer warrior, that heart doesn't condemn you, that whatever you ask for a miracle, he can do, he will do, because we keep his commandments.

---

Audio: <https://sermonindex1.b-cdn.net/4/SID4032.mp3>

Source: <https://sermonindex.net/speakers/keith-daniel/christs-cry-to-the-church-of-this-day-and-age/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**