

God Demands Integrity in All Our Dealings with Money (video)

by Keith Daniel

This sermon emphasizes the importance of integrity in all dealings with money, including stewardship, government taxes, and tithes. It challenges listeners to seek forgiveness for defying God's word, to seek cleansing through the blood of Jesus Christ, and to commit to living in obedience to God's commandments with grace and consistency.

Duration: 1:32:40

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Transcript

Psalm 73 verse 3, I was envious, I was envious at the foolish, at the foolish. When I saw, when I saw the prosperity of the wicked, I was envious at the foolish. When I saw the prosperity of the wicked, verse 17, until I went into the sanctuary, until I went into the sanctuary of God, then understood I their end.

Then understood I their end. Job 21 verse 13, they spend their days in wealth and in a moment go down to the grave. They live their lives in wealth and without any prolonged suffering or sickness they die.

They spend their days in wealth and in a moment go down to the grave. Therefore they say unto God, depart from us for we desire not the knowledge of thy ways. What is the almighty that we should serve him? And what profit should we have if we pray unto him? In Proverbs 30 verse 8, a godly and wise man earnestly and carefully prayed, give me neither poverty nor riches, give me neither poverty nor riches, feed me with food convenient for me.

Lest I be full and deny thee and say, who is the Lord? Or lest I be poor and steal and take the name of my God in vain. In Luke 12 verse 15, Jesus said, take heed, take heed and beware of covetousness. For a man's life, a man's life consisteth not in the abundance of the things which he possesseth.

A man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, he spake a parable unto them saying, the ground of a certain rich man brought forth plentifully.

And he thought within himself, saying, what shall I do? Because I have no room where to bestow my fruits.

And he said, this will I do, this will I do. I will pull down my bonds, I will pull down my bonds and build greater. And there will I bestow all my fruits and my goods.

And I will say to my soul, soul, thou hast much good laid up for many years. Take thine ease, take thine ease, eat, drink and be merry. But God said unto him, thou fool, thou fool, this night thy soul shall be required of thee.

Then whose shall those things be which thou hast provided? Whose shall those things be which thou hast provided? So is he that layeth up treasure for himself. So is he that layeth up treasure for himself and is not rich toward God. So is he that layeth up treasure for himself and is not rich toward God.

Psalm 49 verse 16, Be not thou afraid when one is made rich, when the glory of his house is increased. For when he dieth, when he dieth, he shall carry nothing away. His glory shall not descend after him.

When he dieth, he shall carry nothing away. His glory shall not descend after him. Though while he lived he blessed his soul, and men will praise thee when thou doest well to thyself.

He shall go to the generation of his fathers. They shall never see light. They shall never see light.

In Luke 16 verse 19, Jesus said, There was a certain rich man. There was a certain rich man which was clothed in purple and fine linen, which was clothed in purple and fine linen, and fared sumptuously every day. He lived in luxury every day.

And there was a certain beggar named Lazarus, which was laid at his gate, which was laid at his gate full of sores, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table, desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came, the dogs came and licked his sores. And it came to pass, it came to pass that the beggar died, the beggar died, and was carried, was carried by the angels into Abraham's bosom.

The rich man also died. The rich man also died and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham and Pharaoh and Lazarus, Lazarus in his bosom.

And he cried and said, Father Abraham, Father Abraham, have mercy on me, have mercy on me, and send Lazarus, send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame, I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things. But now he is comforted, and thou art tormented.

Now he is comforted, and thou art tormented. And beside all this, beside all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot. They which would pass from hence to you cannot.

Nay, neither, neither can they pass to us that would come from hence, from thence. Then he said, I pray thee therefore, Father, I pray thee therefore, Father, that thou wouldst send him to my father's house, for I have five brethren, I have five brothers, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses, and the prophets, they have Moses, and the prophets, they have Moses, and the prophets, let them hear them.

And he said, Nay, nay, Father Abraham, but if one went unto them from the dead, if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Oh, how many on the day of judgment, oh, how many on the day of judgment will hear Christ's cry, the words recorded in Matthew 25 verse 41, Depart from me, ye cursed. Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I, I was an hungred, and ye gave me no meat.

I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in. Naked, and ye clothed me not.

Sick, sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee naked, and hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee. Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment. These shall go away into everlasting punishment. But the righteous, the righteous into life eternal.

James 5 verse 1, Go to now, ye rich men, weep, and howl, howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were.

Fire! The rust of them shall be a witness against you, and shall eat your flesh as it were. Fire! Mark 10 verse 17, And when he was gone forth, when he was gone forth into the way, there came one running, there came one running, and kneeled to him, and asked him, Good master, what shall I do? What shall I do that I may inherit eternal life? What shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good, but one that is God. Thou knowest the commandments.

Do not commit adultery. Do not kill. Do not steal.

Do not bear false witness. Defraud not. Honor thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth. All these have I observed from my youth. Then Jesus, beholding him, loved him.

Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest. One thing thou lackest. Go thy way.

Sell whatsoever thou hast. Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven. Thou shalt have treasure in heaven.

And come, take up the cross. Take up the cross and follow me. And he, he was sad at that saying, and went away grieved.

For he had great possessions. And Jesus looked round about and saith unto his disciples, How hardly shall they that have riches, how hardly shall they that have riches enter into the kingdom of God. And the disciples were astonished at his words.

But Jesus answers again and saith unto them, Children, how hard is it for them that trust in riches. How hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle.

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, than for a rich man to enter into the kingdom of God. Matthew 6 verse 19. 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, where your heart is, there, there will your heart be also. 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. No man, no man can serve two masters. For either he will hate the one and love the other, or else he will hold to the one and despise the other.

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

Though today the maggot searches across the world tell you you can, they say, serve God and you prosper. God warns us against these prosperity heretics and damnable preachers, damnable preachers. Listen to what God says of them, in case you think I'm being harsh.

God warns us in 1 Timothy 6 verse 5 against such men, destitute of the truth, totally bankrupt of any idea of what God says concerning eternal life. Men, destitute of the truth, supposing that gain is godliness, teaching literally, preaching, teaching that you prosper if you rightly relate it to God. If you get rightly related to God, you will prosper.

So come to God and you'll prosper. Liars! You don't come to God to prosper. No wonder they come in their masses to these maggot churches and watch how the preacher prospers more than any of them.

The hypocrites and the liars, destitute, bankrupt of truth. He warns us against these men, destitute of the truth, supposing that gain is godliness. No wonder people come to their megachurches.

You don't come to God, sir, to get right with God so that you can prosper. Oh, you'll get the wrath of God upon you. You come to God with nothing but the blood of Jesus, with no prerequisite ideas of what God would do for you, financially, sir.

You don't come to God for anything but that Christ died for you and shed his blood for you. He tasted death for every man. God now commanded all men everywhere to repent.

And I believe that, otherwise he wouldn't say it to all men everywhere. You don't come to God, though, in repentance to get rich. You come to God because he shed his blood for you to be saved from eternal damnation and hellfire, which you deserved.

And you come to God out of love for what his love was expressed on the cross, to love him no matter what he does to you, sir, even if you face martyrdom. Even if, like Paul, you know what it is to hunger and to be in need, or at times to have more than you need, but to be content. You see, godliness with contentment is great gain.

Listen carefully. From such withdraw thyself. These many warns us of in 1 Timothy 6 verse 5. Men destitute of the truth, supposing that gain is godliness.

From such withdraw thyself. Oh, they won't let me in their pulpits. I wish I could go to every megachurch who preaches prosperity and at least write that across the doors and put a plaque.

From such withdraw thyself. Men destitute of the truth, supposing, actually teaching, speaking about heretical preachers here, that gain is godliness. That you prosper if you get rightly graced with God.

From such withdraw thyself. But godliness with contentment is great gain. Godliness with contentment is great gain.

For we brought nothing into this world. We brought nothing into this world, and it is certain we can carry nothing out. And having food, having food and raiment, let us therewith be content.

But they that will be rich, they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil. The love of money is the root of all evil, which while some coveted after, they have erred from the faith.

They've departed from the faith in the Greek, which while some coveted after, they have erred from the faith and pierced themselves through, pierced themselves through with many sorrows. But thou, O man of God, flee these things, flee these things. Verse 17, charge them that are rich in this world, charge them that are rich in this world, that they be not high-minded, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, ready to distribute, willing to communicate, laying up in store for themselves, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, that they may lay hold on eternal life.

James chapter 2 verse 1, my brethren, have not the faith of our Lord Jesus Christ, have not the faith of our Lord Jesus Christ, the Lord of glory with respective persons. For if there come unto your assembly, if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool. Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world? Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor.

Ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seat? Do not they blaspheme that worthy name by which ye are called? If ye fulfill the royal law according to the scripture, thou should love thy neighbor as thyself ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit

adultery, said also, Do not kill.

Now if thou commit no adultery, yet if thou kill, thou become a transgressor of the law. So speak ye, and so do. So speak ye, and so do as they that shall be judged by the law of liberty.

For he shall have judgment without mercy, that has showed no mercy. He shall have judgment without mercy, that has showed no mercy. And mercy rejoices against judgment.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can I repeat that? What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so, faith, if it hath not works, is dead. Do you know what the Greek says there? Worthless. God says, Your faith is worthless.

Oh, don't you believe that? God would say that. You see, your brother hath need. 1 John 3 verse 17, But whoso hath this world's good, stop.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? How can you possibly believe God is in you? How can you possibly say such an obnoxious lie and contradiction to the whole Bible? Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth, and hereby we do know that we are of the truth. Hereby we do know that we are of the truth. Hereby we do know that we are of the truth, and shall assure our hearts before him.

For if our heart condemn us, God is greater than our heart. Tonight, in the light of all these scriptures, God is greater than our heart, and knoweth all things. If our heart condemn us here tonight, in the light of all these passages, all these scriptures, from the mouth of Christ, sir, if that matters any more to you.

In Christianity, New Testament, not the law, not legalism, not Arminianism, hereby we do know that we are of the truth. You like to quote by the spirit which he has given us. Let me tell you something about that.

The spirit which he has given us that confirms through the whole scriptures, he doesn't condemn us, our lives don't condemn us, it confirms we're saved. You're not saved by works, you're saved by faith, thank God, but you're not saved unless your faith works. John Calvin puts it a bit better, but we won't go that direction tonight, or we'll have all the Wesleyan Arminius leaving us.

Proverbs 14, verse 31. He that oppresseth the poor. Now, you know what that is in the light of all these scriptures.

He that oppresseth the poor, reproacheth his maker. You know, that word is fearful, what God's saying there. You don't care about God, no matter what you say.

He that reproacheth the poor, he that oppresseth the poor reproacheth his maker, but he that honoureth him hath mercy on the poor. I want to repeat that. He that oppresseth the poor reproacheth his maker, but he that honoureth him hath mercy on the poor.

Proverbs 14, verse 21. He that hath mercy on the poor, happy is he, but whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. He that hath mercy on the poor, happy is he, but whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Proverbs 21, verse 13. God promises. God promises.

He also shall cry himself, but shall not be heard. Proverbs 28, verse 27. He that giveth unto the poor, he that giveth unto the poor shall not lack, God promises.

He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse. God promises. God promises.

He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse. God promises. Or do you like selective theology, that you wouldn't take that as real from God for Christianity? He that hideth his eyes shall have many a curse.

God promises. Do we still believe this book, Christianity? Sorry, let me rephrase it before I get into trouble. Do we still preach this book, or does grace mean you can do what you want to with the rest of the scriptures? And that doesn't matter, though God says, shall have many a curse.

Proverbs 11, 25. The liberal soul shall be made fat, the generous soul shall be made rich, God promises. And he that watereth shall be watered also himself, God promises.

He that watereth shall be watered also himself, God promises. Proverbs 19, verse 17. He that hath pity upon the poor lendeth to the Lord.

That's how important it is to God. You're lending it to me, I'm going to pay you back. He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again, God promises.

He that hath pity upon the poor lendeth to the Lord. That's how much he cares for them. And believe it or not, brother, sister, you and I are his hands.

Take away the responsibility even of Christians once they're saved, you're an heretic in the light of the whole scriptures. Otherwise, you just cancel every responsibility away and say there's no responsibility the amount that of me, that God will honor. But all these things that come against you, you think is this the devil? And not God's word that he has to be faithful to.

He cannot deny himself, even that which you and I don't want to hear. He that hath pity upon the poor lendeth to the Lord, and that which he has given will he pay him again. Oh, beloved, God demands integrity.

I like a better word, holiness, without which no man shall see God. Sorry, that's not my theology, that happens to be in the Bible. God demands integrity in all our dealings with money.

If you name the name of Christ, he demands holiness, he demands integrity in all our dealings with money. Beloved, Job was referred to as the godliest man of his generation. Job was referred to as the godliest man of his generation.

But listen carefully to his testimony, to understand why. What do you think holiness is, godliness is in God's eyes? I want you to listen carefully now to his testimony to understand why he was referred to as

the godliest man of his generation. Job 29 verse 12, I delivered the poor that cried.

I delivered the poor that cried, and the fatherless, and him that had none to help him. I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.

Verse 15, I was eyes to the blind, and feet was I, feet was I to the lame. I was a father to the poor. I was a father to the poor.

Verse 25, did not I weep for him that was in trouble? Was not my soul grieved for the poor? Beloved, that's just touching the tip of the iceberg of what Job did before God said, there's none like him on earth to Satan. God demands integrity in all our dealings with money. Proverbs 19 verse 1, better, better is the poor that walketh in his integrity than he that is perverse in his lips and is a fool.

That literally means that lies and swindles to get rich. Better is the poor that walketh in his integrity than he that is perverse in his lips and is a fool, God says. Proverbs 16 verse 8, better is a little with righteousness than great revenues without right.

Better is a little, a little with righteousness than great revenues without right. Proverbs 15 verse 16, better is a little, a little with the fear of the Lord than great treasure. Better is a little with the fear of the Lord than great treasure and trouble therewith, trouble therewith, and that will come, let me tell you.

You're dealing with a holy God before the day of judgment, sir, and if you're saved, you're dealing with a God that will chasten you so that you crawl in the school of God. Don't play the fool with God, sir, or his name if you touch it and carry it, and think these things will never happen to you concerning integrity with money that he entrusts to you. Holiness with money.

God demands integrity, holiness. God demands integrity in all our dealings with money, in all our dealings with money. God demands integrity with government taxes.

God demands integrity, holiness. Once it comes to Christianity, or naming the name of Christ as your savior in this world, God demands integrity with government taxes. If you name the name of Christ, that is, he's not speaking to the unsaved.

They go to hell anyway. Government taxes. Matthew 22, verse 17.

Is it lawful to give tribute unto Caesar or not? Is it lawful to give tribute unto Caesar or not? The hypocrites, the hypocrites demanded of Christ. Is it right to pay taxes to those who govern over us, even though we the people of God are made godless? Is it correct, is it right that we pay taxes? Is it lawful to give tribute unto Caesar or not? The hypocrites, the hypocrites demanded of Christ, and Jesus answered them in verse 21. Render therefore unto Caesar, render, give, render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's.

Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's. Romans 13, verse 1. Let every soul be subject unto the higher powers. Let every soul, every soul be subject unto the higher powers, unto governing authorities.

God says, the only time you don't obey the government is when they tell you to disobey God. Let every soul be subject unto the higher powers, unto governing authorities. Verse 5. Wherefore, ye must needs be

subject.

Ye must needs be subject, not only for wrath, but also for conscience sake. Not only because you may get into trouble with the government, if you don't have integrity with your taxes. That's hypocritical, isn't it? That's not Christian.

Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause, pay ye tribute also. For, for conscience sake, as a Christian, as you walk before God, and be perfect in the light you're given, endeavor by grace to walk in that light.

Ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause, pay ye tribute also. Render therefore to all their dues, tribute to tribute, custom to custom.

Render therefore, give to all their dues, tribute to tribute, literally in the Greek, tax to the tax collector, custom to custom. Verse 8. Owe no man anything. Tell me, do you obey God? This is the love of God that we keep as commandments.

What do you think love is? To God. I mean, your definition, singing lovely hymns, attending church, this is the only thing that really proves you love God. Sir, it doesn't save you, but if you're saved, this is it.

This is the love of God. This is what it means to love God. John says in 1 John 5, that we keep his commandments.

Owe no man anything. Will you ever, in your life, accept that as a commandment from God in the New Testament, not the old under the law, not legalistic bondage, but God's commandment, not request, to those who are washed in the blood of Christ. Proverbs 3 verse 27.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Render therefore to all their Jews, tribute to tribute, tax to the taxmen.

As soon as you can, before you take the credit card and get into so much debt you can't. Sir, you've got to cook the books. I want to ask you all something that perhaps you'll never hear in your life again, from a pulpit.

No, you will never hear again in your life from a pulpit. Sorry. Do you honestly believe that even if they're godless, these government people, many of them, sorry, in case someone's here, that loves Christ? I don't want to go into who I think loves Christ.

Wow, you'd all get up and walk out. Anyway, let's stop now. Do you honestly believe that you'd be able to get one block away from your home with convenience as you have if it wasn't for taxes? Do you honestly believe they could do it without your taxes? That you would have lights down the road to protect you? Stop lights to protect you from killing your family and dying prematurely? Water? Do you think all that just comes by your little payment for your house and what you laid? No, brother, sister.

Do you honestly have such small concept or discernment of truth in the broader picture of what God is saying, that you think that you don't have to, in integrity? There's a verse here that one of these young men, Ryan Ringnold, told me the other day after I preached somewhere down in Dallas. He said, the wicked borroweth and payeth not again, Psalm 37, 21. Now you say the wicked goes to the bank and

says, give, and he doesn't give him back.

No. What do you think you're doing from the government, in every privilege you have in life? You think the lights were just your little intention, and who laid everything, and the electricity, and all the generators? Who built, who maintains it for you to live with one iota of respect for one day in life as a Christian in this world? The wicked borroweth and payeth not again. Well, if you don't pay your taxes, sorry, I'm not twisting it, you're wicked.

Sorry. Otherwise, please, get some scissors and start cutting all these verses out. But don't carry a Bible that you say you believe in, and endeavor to follow.

If you don't intend ever to take every single word in that book, be ye doers of the word, and not hearers only. Deceiving your own selves. By the way, that's religious, deeply religious.

He's speaking to, oh, they hear, they hear, they read, but they never do. Will you? Do you? On this aspect of over 340 verses tonight, do you honestly think God didn't mean it? God demands integrity in all our dealings with money, if we name the name of Christ, from the moment you get up from your knees saved to the day you die. Sorry, not a week later.

God demands integrity with government taxes. God demands integrity in stewardship, in stewardship, or in any dealings with finances within the church, or in God's service anywhere in the world. I want to repeat it.

God demands integrity in stewardship, or in any dealings with finances within the church, or God's service anywhere in the world. 2 Kings 12 verse 15, Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen. Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen, for they doubt faithfully.

What does that mean? They reckoned not. They required no accounting. They so trusted them.

They were so godly before we put money into anyone's hands of God's work, from Old Testament to this day. Moreover, they reckoned not. They required no accounting.

These lies were so impeccably spotless, blameless, upright, integrity shining forth through them, proven not just when they required the job, but their lies before they were given the job that proved they were found faithful. We don't require any accounting. It's not possible that you could steal God's money.

They reckoned not with the men. They required no accounting into whose hand they delivered the money, for they dealt faithfully. New Testament, 1 Corinthians 4 verse 2, Moreover, it is required in stewards that a man be found faithful.

It is required in stewards that a man be found faithful. 2 Corinthians 8 verse 20, Avoiding this, that no man should blame us in this abundance which is administered by us, that no man should accuse us. Well, the front pages of the newspapers since I've been saved have on many occasions accused.

And they sit in jail, men who abused everything when they called for millions. And I don't think anybody questioned them until the headlines of the newspapers accused them. Nobody even thought.

These men say they brought Christ to the people and the people to Christ in their masses. You know what they did? More people will go to hell through them, in their unfaithfulness and lack of integrity with

finances, who would say that's Christianity in no ways. I wonder how many people will be in hell for eternity over these people alone, who are on the front pages of the newspapers across the world since I've been saved, who should never have been entrusted.

Never. If they'd only been looked at carefully by the Godly. It is required in stewards that a man be found faithful.

Avoiding this, that no man should blame us, no man should ever be able to accuse us in this abundance which is administered by us. Here, sir, come, open my books. Every receipt for every cent and every cent spent.

Unless you can cry that out to the world, get out of the treasury. Mr. Treasurer, you just, do you think the devil will let you get away with it? No ways. He's too powerful.

You have no idea what, if he has up to now, he's just biding his time for the moment when he can do most damage to you. But you're not getting away with it. You have an enemy that won't let you, sir.

Grace has nothing to do with compromise. Then it's heresy. Deliberate, consistent, unrepentant compromise.

Show me a verse in the Bible, whoso confesseth and forsaketh the sin, the same shall have mercy. Give me another one in its context, sir, that tells you what is grace. The grace of God that bringeth us salvation, teaching the peer to all men, teaching us the denying ungodliness and worldly lusts.

We should live soberly and righteously and godly in this present world. What shall we say then? Shall we continue in sin that grace may abound? God forbid, how shall we that are dead to sin live any longer? Know ye not that to whom ye yield yourselves servants to obey? His servant ye are to whom ye obey, whether of sin or the death of the beings of righteousness. Let God be thanked that you were the servants of sin, but you've obeyed from the heart that form of doctrine which delivered you.

Being then made free from sin, you became the servants of righteousness. And I can give you about 300 to 400, no, over 400 verses, that you are not saved, sir, if grace ever came near you that didn't bring about repentance and a pursuit of holiness. And by the way, that's not my wonderful statement, that was Calvin himself, you Calvinists.

Calvin was a good Calvinist. I'm in lots of trouble, aren't I? That doesn't matter. I'm not called to be successful, I'm called to be faithful.

And any preacher that tries to reverse that, I believe his ministry will be cursed of God. I've seen it, sorry. Don't ever think successful can be tolerated by God at the cost of not being faithful to this book.

No matter what the cost, you're in trouble with God, sir. That's why James says, be not many masters, teachers of the oracles of God, knowing that we shall receive a greater condemnation. Are we getting into scriptures now that could get me into trouble? You know the only prediction I have in life? In 42 years of preaching, the man that condemns me condemns himself because he condemns what God says.

And I want you to show me a verse out of the court that's out of its context. They may hate me, but the only reason I haven't been murdered a million times is because it was only God's word. Outside of that, I have no hope of not being crucified by the so-called church of Jesus Christ across the compromising world

today.

God demands integrity in all our dealings with money, holiness, without which no man shall see God. I like that in the broader picture, not just certain isolated, say, let's leave that alone. Let's get back to our biased grace.

It doesn't touch any responsibility for Christian to be obedient to God's word. God demands integrity in all our dealings with money. God demands integrity with government taxes.

God demands integrity in stewardship or in any dealings with finances within the church or the God's service anywhere in the world, God's work anywhere in the world. Integrity in stewardship, holiness of life before you dare to trust a man, watch his life for a long time, church of Jesus Christ, or you'll be put to shame and have to close your doors or change your denomination's name. Insane.

God demands integrity with our tithes and our freewill offerings. God demands integrity with our tithes, even the children here, if you name the name of Christ. God demands integrity with our tithes and our freewill offerings.

Will a man rob God? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes. In tithes.

In tithes and offerings. Malachi 3 verse 8. Be careful here at the church of Jesus Christ worldwide. Don't ever confuse God's commandments to his people that you must not play the fool of these commandments or you will face horrible, horrible events or God lies in his chastening to make you get right.

You must not confuse God's commandments to his people to show compassion upon the poor and needy. You must not dare confuse God's commandments that we dare not close our eyes to. And I've just touched the tip of the iceberg.

You want to go and get the concordance to see what's left about what God says concerning faithfulness and compassion to the poor. We must never confuse God's commandments to his people to have compassion and show compassion to the poor and needy with God's commandments to be faithful with your tithes and freewill offerings. They're two separate things.

One doesn't cancel out the other. One doesn't replace the other. One can't be said did the other.

You lie. You lie. There is no greater good giving to the poor.

Judas Iscariot. Finally, that's the only one that had something to say. You think that was a mistake? That that heart is the one that would have something to say if great sacrifice is given to God himself and not to the poor, which is God's will? No.

Don't think it's a greater good than giving to... No. They're two separate things, Judas. Should not this alabaster box be sold for 300 pence and given to the poor? This is a waste.

Well, every single person that follows Christ utterly but has no love to him will say the same. There's no love for Christ, no need for sacrifice to God's kingdom, God himself. But to the poor, yes.

Oh, that's what we call charity. Most of them who follow that route go to hell. It doesn't help them.

It won't save them. That's where works can't save you or have nothing to do with... What did Jesus say? The poor you have always with you and whensoever you would, ye may show them good. The poor shall never cease out of the land.

They will always be with you and verse upon verse. But then he honored this woman in the most remarkable way, for giving everything she had in life like that little widow who put one mite and God said she gave more than those who gave abundance because she gave everything. Tell me, you sung, every one of you, take my silver and my gold.

Not a mite will I withhold. Tell me, have you ever sung it in truth or did you lie? You literally lied! But it didn't matter. It's a song.

It's beautiful harmonized, you know. It's not blasphemy to say God's name in hymns that I know I have nothing to do with. This isn't from my heart.

I'll never do this. Oh, I'd be careful singing from now on with advise you. Take my silver and my gold, not a mite will I withhold.

Listen, that woman gave everything. She wasn't rich. That was her wealth, her store for everything that lay ahead in life.

She gave without hesitation. She gave without thinking of the word sacrifice. When you're in love with Christ, that's the last word you will ever use is sacrifice.

You only use the word privilege. You only sense the privilege when you know that this is required. And she suddenly knew because she loved Christ.

She had in a sense, this is required. Do you think God who sees these things, if it really is what he requires of you, won't honor you doubly? Seconds later, minutes later. I'm not asking you for anything from me.

Anyone in this world knows. And if you don't know that there's something wrong with you, I don't want anything from you. I live for one thing, sir.

The smile of Christ. I do not care about the smile of man. Whether they bless me or curse me at the door doesn't mean a thing to me.

All that matters to me is to get as fast as I can after I've preached along with Jesus and to know whether he smiles, whether their blood is off my hands, whether he said, well done. They can bless me at the door. They can curse.

It doesn't matter. If it does preacher, get out of the pulpit to the day you die or until you repent. Unless you only live for Christ's smile and well done at the end of each sermon, you have no right to be in the pulpit.

You're an actor playing to the gallery. I don't want your money. I only ask God and he only knows what I need and I only look to him and I've never looked to a man in my life and asked him or hoped in him, including tonight.

I'm not bringing you a cry for money like most preachers who are carnal, destitute of the truth will cry for money so much that until they saw you've given the last cent, blood money, knowing it's for them. I don't

want that. I don't want that, but I do care about this.

I want God's people to know what God says in this book. So, you've got to have integrity, even what you give. Be careful that your left hand doesn't know what your right hand does.

Otherwise God may strike you dead like he did Ananias and Sapphira, who didn't have to say they gave all, but they wanted to impress, you see. They may be seen of men and get glory for men. Nothing about thy father which he's in secret shall reward thee openly and oh he will, I guarantee you.

Just see. What did they do? It wasn't out of love for God or men that they gave to the poor. One Corinthians tells us that though I bestow all my goods to feed the poor, it's possible, you know, and have not love.

God's love, by the way, it's agape love. It's not human love. It's the result of God expressing his love to me.

The love of God is said abroad in our hearts by the Holy Spirit. That's why when you don't see because you shut your eyes, you can't say you have God in you. It profiteth me nothing.

Nothing will ever come of a thank you from God or a blessing of God. Anything that will come will be a curse. You can give everything you've got to impress the crowd.

You won't let your left hand know what your right hand do. You make sure you'll only do it to impress the crowd and you'll lie. You'll even lie to impress the crowd about what you're giving, won't you Ananias and Sapphira? In his New Testament, you think the same God won't be that grieved that he could really hurt you? Be careful, sir.

I've seen people fall down dead, a few in one day, who stood and opposed God when I was preaching. Opposed when I was preaching. Be careful what you do with God's word, sir.

Even how you listen to it, it will judge you. It will judge you, Christ said. Just how you listened and what you did as you realize what God is requiring of you.

Abraham, before the law, knew somehow in his walk with God, because he was a friend of God, that God required a tenth of all that he earned. And so somehow, without any laws or guidance or anything, just his walk with God, he knew he had to give a tenth of everything he had continually to Melchizedek. That was without the Bible.

His walk, you see, he was a friend of God. Walked before me. He walked with God.

No, that was Noah and Enoch. But Abraham was the friend of God. He was close to God, and he gave a tenth.

And it is required of a tenth of all we earn, beloved. A little lady, by the way, ladies aren't allowed to preach, but would we be in poverty if we didn't have a good wife to tell us what to preach? No one is listening, if we're honest. She said to me, I learned something, Keith.

You be sure you take care of that tenth. God will take care of every need you have. Not every want, but if you don't pay the tenth, you can be sure you will struggle to survive in this economy today.

Sorry, that's a woman, but she's not doing it. I'm just repeating her. If that's acceptable to some of you, that a woman must be silent, not only in the church, but at home.

Most people who tell me women must be quiet, you know, what's how they make them quiet at home? Oh, heaven help the poor woman, she opens her mouth even there. Listen carefully to me. You are not saved by works.

By grace are you saved through faith. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness. Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

For by grace are you saved through faith. Not of works, lest any man should boast. It is the gift of God, the wages of sinners' death, but the gift of God's eternal life through Jesus Christ.

You come and you accept by grace through faith in one moment to be saved, the shed blood of Christ, being justified freely by grace through faith in his blood. There's no moment God could ever justify you with anything you do, anything you do in life, apart from when you come with nothing but the blood of Jesus, the blood of Jesus Christ, God's Son cleanseth us from all sin. You come, nothing in my hands I bring, simply to the cross I cling.

And that is the first moment God will ever look at you in your entire life, to be able to save you. Nothing, nothing, nothing I do, nothing I have done or can do, even if I give every cent, I can't be saved by that. No, it's grace through faith.

James does not argue with that. James is not saying you're saved by works. You're saved by grace through faith, but you're not saved.

Now, this is John Knox's word. Although we are not saved by works, we cannot say we are saved without the evidence of what God says are works that follow if a man is truly saved. Are you a Calvinist? Reformist? Do you believe that? Otherwise, you've got to tear up John Knox's book if you don't.

John Calvin, sorry, Knox is another story. He was wonderful, wasn't he? Oh, let's not get diverted. My wife says if you're tired, you divert.

And I deliberately, when she's not here to give me that look, you know, I don't divert. I try not to. Beloved, what am I preaching this tonight for? You're speaking about revival, aren't we? Let me tell you something that's going to really hurt you, even you who organize the meetings.

Revival is trash from the garbage if it involves great attendances. Revival, sir, that's from God results in getting back to this book, the masses getting back to this book, uncompromising preaching from every pulpit, because the people would fire him if he didn't or leave him. Until then, I don't care if you get 200,000.

You're joking with God if you think that's revival, if it doesn't bring us back to this book. So what have I done tonight? I have brought just one aspect of this book's commandments, and there are many that I have brought over the years. Eighty-seven percent of every sermon I've preached in 42 years was just memorizing and quoting the word of God on all the various doctrines, the vital things of our faith, on every aspect, facet of the doctrines of this book, without being biased on one view and leaving out the other view, whether it's a Calvinist or an Arminianist.

I bring both sides, and I don't care if they're offended if I just don't bring the one side, because they're offended at God versus they don't want to hear. I don't want to be that, and tonight I have brought just one aspect. As I did last year, every verse in the Bible on marriage, every facet on marriage, right through the scriptures, and there was devastation wherever I preached it.

I didn't even know you if you'll allow it on your websites. Have you? Revival, no matter what it costs the church, and no matter what it costs you as a preacher, is when we take this book with uncompromising, fearless preaching, embracing it with all our hearts and living it, right down to, oh no man, anything. God, from tonight I'm going to do everything I can to have that written across my life.

Oh, I'm playing the fool with God if I go and borrow more while I'm in such debt. I'm going to ask every single person in this building, I don't care who you are, I don't care who you are, sir, but I do care about what God knows. I want to ask every single one, even if you're a child, that knows God has really confronted them by his word tonight, not by some man in his baseness, because that's who he chooses, you know, so that no flesh can glory in his presence.

That's why you writhe at me preaching. Oh yes, I'm base, I'm weak, I'm despised. That's who God chooses, that no man can bless glory in his presence.

So I can't, you know that. God won't allow me and you won't allow me. I've got nothing of a charismatic personality, I've got nothing to give you outside of God's word.

I really don't have any qualification that could impress any of you in the whole world, but quite frankly, I don't want them. I'd rather just have God's word, as it stands with no compromise, no matter what they do to me. I'm going to ask every one of you that tonight, through this base, weak, despised man, and we all know that, and in spite of it, that knows they have to do with God under this book, no matter who you are, and you need to say, God, forgive me for not only denying but defying what is strewn through this book up to now.

Whatever facet or aspect of this message touched your heart and confronted you, and I need cleansing in the blood of Jesus Christ tonight as I ask forgiveness, and I need to ask thee, God, from this night till the day I die, no matter what it costs me, for grace to live this, to pursue it with my whole heart, to embrace it and endeavor to live it. Apart from my grace, I cannot do that, but I'm looking to thee for the grace that God is obliged to give man who lives to fulfill his commandments, because he doesn't mock us by telling us to do something we can't, so he gives you the grace when you ask it. But are you desperate enough to ask God for that grace from this night till the day you die? I need cleansing and forgiveness in the blood of Christ, and I will, God, by the grace of God alone, and the grace of God alone can do it.

From this night till the day I die, pursue to live these things, this one aspect, this one facet of God's word and what is required to those who love God, to live. Those that desperately, nothing shall have desperately need to cry that to God tonight, will you stand, please? Those standing, will you come in the front, please? We're going to make something sacred here, not just run away. We're going to let God deal with it in a very serious, definite way.

And will you please keep moving around the front so that they can come to the front, please? Everyone, would you just keep moving right around the piano here so that we're all in the front? There's no altar here to kneel on, but that doesn't matter. It's not the outward thing. That's normally outward things are for people.

That's why, in a way, I'm glad there's no altar here. It's the broken spirit, it's the bent, bowed inner being before God that matters. Will you keep coming, please, closer? Just come.

Right up. Not to kneel, you don't have to kneel, just be bowed before God, as I believe it costs you, it must be right now with you doing this. Thank you.

Just keep coming so we're not leaving you way out there. Will everyone in this building please bow before God and pray? Because if two or three of you agree, touching anything that's the will of the Father in my name, it shall be done. So God has a holy obligation.

That's not sacrilege, that's not irreverent. It would be sacrilege and irreverent to say he doesn't believe in God. With his promises, it would be saying he possibly can be lying.

So he has a holy obligation that if two or three of you agree in this building that what these people are praying is more than two or three. That's the will of the Father, and you know it's the will of the Father. He gave it and commands and demands it in my name.

So we're all going to agree, it shall be done for these people in front till the day they die, if they ask from their hearts. Will every one of you standing before me, please remember this, God does not look at the words that proceed out of the mouth. He looks at the heart from whence they come.

As best as you can, even though I'm leading you, it's another man leading you in prayer. You let God see that this is your prayer. That's all God can require of you, as best as you can.

Don't you believe he'll turn away his face after all his commandments and cry to you tonight through this book, now that you're seeking him to live it. Don't believe the devil that will tell you that he'll turn away his face and say, no ways, I won't answer this prayer. He will if you pray with integrity.

So from your hearts, though you're saying it with your lips, let God who sees the heart, that broken heart tonight, but the heart of integrity that wants righteousness, not imputed, but to prove it's imputed, imparted. So we seek him for that righteousness now. Can we bow please? Can you pray after me? Oh my God, I bow myself before thee in humility and shame for defying thee, denying thee thy word.

Though I've read it, forgive me because I put my faith in the blood of Jesus Christ, God's son, that cleanseth us from all sin. We as Christians, if we confess our sins, not isolated, but a continual defiance, denial, he is faithful and just to forgive us our sins, to cleanse us from all unrighteousness. Come cleanse us, God, with the blood of Jesus Christ that cleanses from past sins before we are saved at the moment of salvation and any sin that comes once we're saved, if we turn to God as we are tonight in humility and true repentance and a cry for God to stop us from defying him from this night forth.

On this particular aspect, forgive us for every failure, every grief that we have caused thee while we have named thy name before me, every compromise that was deliberately done without any fear of God, defying the word of God, to him that knoweth to do good and doeth it not, to him it is sin. And I come before thee and ask thee for cleansing from every failure. Let me have a clean plate tonight, blot out every sin, things I've overlooked in my baseness, in my weakness, to confess things I've forgotten that I did not confess.

Oh God, make me clean, wash me through and through and through and through with the blood of Jesus Christ. Create in me a clean heart, oh God, and renew a right spirit within me, a consistent, steadfast

grace to live in obedience to the light I've been given from this book. I lay my life on the altar of God.

I present my body, a living sacrifice, holy, acceptable unto God, which is my reasonable service, that I may prove what is that good and perfect and acceptable will of God. Give me that grace. Fill me now with thy Holy Spirit.

By that I mean, take control. Thou who does dwell in me, take control of me. I don't seek gifts, for gifts without the fruit are the counterfeit of the devil, to make me miss the mark totally.

I seek the fruit as the evidence that God is in control of my life, utterly surrendered, and on the altar of God, that the fruit of the Spirit will be seen in my life, spontaneously, the evidence that is in control of me. I ask thee, from this night forth, I'm not asking thee for sinless perfection, but I'm asking thee for grace, to live in consistency what God commands of me, to not grieve him or shame him in this world. And I seek from this night thy grace, till the day I die, to be obedient in this aspect of what God commands for his people to pursue and live, no matter how corrupt the world or compromising the church generally has become.

In Jesus Christ's name, for his sake and his glory, in my life. Amen.

Video: <https://sermonindex2.b-cdn.net/gBDk1w6iRtQ.mp4>

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