

The Law of God in All the Scriptures!

by Keith Daniel

The sermon emphasizes the importance of understanding the law of God, its purpose, and its relationship to our salvation through faith in Christ.

Duration: 1:29:15

Scripture: Exodus 20:14, Matthew 5:17, Matthew 5:27, Romans 3:20

Topics: "Law Of God"

Description

In this sermon, the preacher emphasizes the importance of preaching the word of God in its proper context. He criticizes the idea of disregarding two-thirds of the Bible as not applicable and urges listeners to return to God's word. The preacher shares his own experience of memorizing and preaching from the Bible, highlighting the transformative power of scripture. He also mentions the impact of a preacher who expounded on the Ten Commandments, leading to conviction of sin and a town seeking God. The sermon concludes with praise for a godly theologian and his students who exemplify knowledge and stability in the Word of God.

Transcript

Can we bow in prayer, please? Father, in mercy on all of us, shelter us under the blood of God, the Son, and protect us from the evil powers of darkness. Rebuke thou thyself by the risen, resurrected power of Christ. Rebuke thou thyself, Satan, and his demonic forces, a third of the angels of heaven, who swept down upon the earth with his tail, drawing them to rebel against God and our desperate demons.

We have thee, for greater is he that is in you than he that is in the world. And we worship thee for that. Come thou, our God, and protect us from our enemy and his forces.

Surround us with the angels of God, and make them draw swords to do battle with the powers of darkness to keep us safe. Brewed upon this building by the Holy Ghost, upon our hearts, take thy holy word in mercy on all of us. We know that the letter killeth, but the Spirit liveth long.

Come, therefore, by thy Holy Spirit, and make this thy word alive. To all of our hearts, we ask these things in the name of Jesus Christ, amen. Exodus 20, verse one, and God spake all these words, saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me. Thou shalt not make unto thee any grave an image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, visiting the iniquity of the fathers upon the children, and to the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain. Remember, the Sabbath day, to keep it holy, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God.

In it, thou shalt not do any work. Thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gate, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore, the Lord blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill, thou shalt not commit adultery, adultery, thou shalt not steal, thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house.

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. Now, these 10 commandments, these 10 commandments found in Exodus 20, verse one to 17, are known as the Decalogue, the Decalogue, a Greek word meaning the 10 words referring to Exodus 34, verse 28. The 10 commandments are actually a comprehensive summary of the full law of God.

The 10 commandments are actually a comprehensive summary of the full law of God, which was given to Moses on Mount Sinai in 1491 BC, which is recorded in Exodus, Leviticus, and Deuteronomy. The first four of these 10 commandments concern our obligation and our duty toward God, but the last six of these 10 commandments concern our obligation and our duty toward our fellow man. In the New Testament, the Lord Jesus condensed these 10 commandments into two.

In the New Testament, the Lord Jesus condensed the 10 commandments into two. We read in Matthew 22, verse 35, then one of them, which was a lawyer, meaning a teacher of the law of Moses, then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it.

Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. On these two commandments hang all the law and the prophets.

Lastly, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, referring to Deuteronomy 6, verse 5. And secondly, thou shalt love thy neighbor as thyself, referring to Leviticus 19, verse 18. On these two commandments hang all the law and then in Romans 13, verse 8, the apostle Paul wrote, O no man anything, O no man anything, but to love, to love, to love one another. For he that loveth another hath fulfilled the law.

He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, thou shalt love thy neighbor. Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbor. Therefore, love is the fulfilling of the law. Love worketh no ill to his neighbor.

Therefore, love is the fulfilling of the law. The giving of the law, the comprehensive summary of the law, the condensing of the law, and now the curse of the law. The curse of the law, cursed, cursed be he that confirmeth not all the words of the Spirit to do them.

Deuteronomy 27, verse 26, cursed be he that confirmeth not all the words of this law to do them. Now, this not only means the Ten Commandments, which are merely a comprehensive summary of the law. This not only means the Ten Commandments, but all the rituals, feasts, sacrifices, and all things that are written in the book of the law, which contains 613 commandments, comprising a complete system of ethics or moral duties, cursed be he that confirmeth not all the words of this law to do them.

Not that no man is justified by the law. In the sight of God, it is evident. Not that no man is justified by the law.

In the sight of God, it is evident. Galatians 3, verse 11, for whosoever shall keep the whole law and yet offend in one point, he is guilty of all. James 2, verse 10, beloved, the laws of God are so interlocked with one another.

The laws of God are so interlocked with one another that if we offend in one point, we are guilty of all. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. Cursed be he that confirmeth not.

All the words of this law, all the words of this law to do them, the curse of the law, the curse of the law, but Christ hath redeemed us from the curse of the law. Christ hath redeemed us from the curse of the law, being made a curse for us. For it is written, cursed is everyone that hangeth on a tree.

Galatians 3, verse 13, and by him, all that believe are justified. From all things from which he could not be justified by the law of Moses, Acts 13, verse 39. Therefore, by the deeds of the law, there shall no flesh be justified in his sight.

Romans 3, verse 20, for Christ is the end of the law. Christ is the end of the law for righteousness to everyone that believeth. Romans 10, verse four, I do not bestrate the grace of God.

For if righteousness come by the law, then Christ is dead in vain. Galatians 2, verse 21. Romans 7, verse seven, what shall we say then? What shall we say then? Is the law sin? Is the law sin? God forbid, God forbid, no.

I had not known sin, but by the law. I had not known sin, but by the law. The purpose of the law, the giving of the law, the comprehensive summary of the law, the condensing of the law, the curse of the law.

And now, the purposes, the purposes of the law. Romans 7, verse seven, I had not known sin, but by the law. I had not known sin, but by the law.

For I had not known lust, except the law had said, thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead.

Without the law, sin was dead. For by the law is the knowledge of sin. Romans 7, verse 20.

For where no law is, there is no transgression. Romans 4, verse 15. For sin is the transgression of the law.

1 John 3, verse four. Therefore, to him that knoweth to do good, and doeth it not, to him it is sin. James 4, verse 17.

Wherefore, the law was our schoolmaster. The law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. Galatians 3, verse 24.

That we might be justified by faith. For by grace, by grace are ye saved through faith. And that not of yourselves, it is the gift of God.

Not of works, as any man should boast. Ephesians 2, verse eight and nine. To him that worketh not, but believeth on him that justifies the ungodliness, his faith is counted to him for righteousness.

Romans 4, verse five. 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.

Philippians 3, verse nine. Therefore, the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. The law of the Lord is perfect, converting the soul.

Converting the soul, Psalm 19, verse seven. In the process of salvation, it is the means through which the Holy Spirit awakens us to our exceeding sinfulness. And that we face the eternal wrath and judgment of God.

And thus, it drives us, it calls ourselves upon grace for the salvation of our souls. And for the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. By faith, the purpose of the law.

But the purpose of the law is twofold. The purpose of the law is twofold. Firstly, by the law is the knowledge of sin.

But secondly, by the law is the knowledge. By the law comes the knowledge of inbred sin. And our enslavement, our enslavement to sin, as a result of our inbred sinful nature.

Romans seven, verse 19. For the good that I would, the good that I would, I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law that when I would do good, evil is present with me, for I delight in the law of God. I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. Oh, wretched me, but I have, who shall deliver me? Who shall deliver me, who shall deliver me from the body of this death? I thank God through Jesus Christ.

I thank God through Jesus Christ. Our Lord, whosoever committeth sin is the servant of sin, he's enslaved to sin. But if the Son therefore shall make you free, ye shall be free indeed, John 8, verse 34 and 36.

The fulfilling of the law, the fulfilling of the law, the giving of the law, the comprehensive summary of the law, the condensing of the law, the curse of the law, the purpose of the law, and now the fulfilling of the law. Hallelujah, the fulfilling of the law. Matthew 5, verse 17, think not that I am come to destroy the law, think not that I am come to destroy the law or the prophets.

I am not come to destroy, but to fulfill, the fulfilling of the law, hallelujah. Do we then make void the law through faith? Do we then make void the law through faith? God forbid, God forbid, yea, we establish the law, Romans 3, verse 31, but if while we seek to be justified by Christ, we ourselves are found sinners, is therefore Christ the minister of sin? But if while we seek to be justified by Christ, we ourselves are found sinners, is therefore Christ the minister of sin? God forbid, God forbid, God forbid, Galatians 2, verse 17, Romans 6, verse 1, what shall we say then? Shall we continue in sin that grace may abound? God forbid, God forbid, God forbid, Romans 6, verse 15, what then, shall we sin because we are not under the law, but under grace? God forbid, God forbid, God forbid, Titus 2, verse 11, for the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, the fulfilling of the law. Christ fulfills the law in and through us.

He fulfills the law in and through us by the indwelling of his Holy Spirit, who now writes his laws, not on tables of stone, but in the fleshly tables of our redeemed hearts. 2 Corinthians 3, verse 3, I will put my law in their inward parts and write it in their hearts. Jeremiah 31, verse 33, but don't believe, don't believe that this means that whenever we face temptation to sin, don't believe that this means that we don't have to choose to obey his Holy Spirit's leadings and caution in all the light which he has given to us, who will then enable us to turn away from temptation and thus fulfill the demands of his moral laws and commandments.

Romans 8, verse 1, there is therefore now no condemnation to them which are in Christ Jesus, there is therefore now no condemnation to them which are in Christ Jesus. But wait now, that's half a verse, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. Who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh. But they that are after the Spirit do things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God, for it is not subject to the law of God.

Neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit.

If so, be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of this. Verse 12, therefore brethren, we are debtors.

Not to the flesh, to live after the flesh, for if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For as many as are led by the Spirit of God, they are the sons of God.

Galatians 5 verse 16, this I say then, walk in the Spirit and ye shall not fulfill the lust of the flesh. This I say then, walk in the Spirit and ye shall not fulfill the lust of the flesh, for the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary to one to the other so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest. Which are these? Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envies, murders, drunkenness, rebellings and such like. Of the which I tell you before, as I've also told you in time past, that they which do such things shall not inherit the kingdom of God.

They which do such things shall not inherit the kingdom of God. But the fruit of the Spirit, what does that mean? The evidence that the Holy Spirit dwells in you. The fruit of the Spirit is love.

Love, joy, peace, non-suffering, gentleness, goodness, faith, meekness, temperance, self-control. Against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts, with the passions and lusts.

If we live in the Spirit, let us also walk in the Spirit. These last two verses are vitally linked to each other. And they that are Christ's in this building have crucified the flesh with the affections and lusts, with the passions and lusts.

What does that mean? If we live in the Spirit, let us also walk in the Spirit. What does that mean? Enoch walked with God. Genesis 5, verse 22.

Can two walk together except they be agreed? Amos 3, verse 3. This I say then, walk in the Spirit and you shall not be filled with lusts of the flesh. Galatians 5, verse 16. Whosoever abideth in him sinneth not.

1 John 3, verse 6. He that saith he abideth in him ought himself also so to walk even as he walked. 1 John 2, verse 6. And now, little children, abide in him that when he shall appear we may have confidence and not be ashamed before him at his coming. 1 John 2, verse 28.

Abide in me and I in you as the branch cannot bear fruit of itself except it abide in the vine. No more can he except ye abide in me. John 15, verse 4. Truly our fellowship is with the Father and with his Son, Jesus Christ.

1 John 1, verse 3. Whosoever abideth in him sinneth not. 1 John 3, verse 6. The giving of the law. The comprehensive summary of the law.

The condensing of the law. The curse of the law. The purpose of the law.

The fulfilling of the law. And now, the burying of the law and its tragic consequences. The burying of the law and its tragic consequences.

Psalms 119, verse 126. They have made void thy law. They have canceled out the necessity of the law.

They have, tragically. In the evangelical church throughout the world today. And its tragic consequences.

We need to look at. In John 16, 7. The Lord Jesus said, when he is come, that is the Holy Spirit. He will convince the world of sin and of righteousness and of judgment.

He will convict, literally. The world of sin, of righteousness, and of judgment. The Holy Spirit shall convince this world of sin.

The sword of the Spirit, God says, is the word of God. The word of God is quick and powerful and sharper than any two-edged sword that you could ever find in Roman times or any time. As the most feared weapon on earth.

Oh, the sword of the Spirit is this word, beloved. But the New Testament continually refers to the law. By the law is the knowledge of sin.

How does the Holy Spirit convince the world of sin? Does somebody look out, he falls on you and you know you're a sinner? No, sir. D.L. Moody said, the first work of the Holy Spirit in a person's heart is to convince him of his sin, of righteousness and of judgment. If that work is by-passed, then nothing you claim is a work of the Holy Spirit is the Holy Spirit.

It's the devil. I want to repeat it. The first work of the Holy Spirit in a person's life is to convict him of sin.

How do you seek God to save you when you don't know you're a sinner? How do you seek God to save you if you don't know you're going to hell as a result? What do you seek God to save you from? His first work. And if that work is by-passed, then nothing you claim is the work of the Holy Spirit in your life is the Holy Spirit, it's the devil. That's a radical statement.

But someone needs to repeat such things in today's world. Mr. Will MacFarlane was the godliest man I ever knew in my life. Certainly the most anointed life I ever knew.

I was honored to know him. Oh, what anointed preaching. I still remember with fear, sitting under that man the first time when I saw little children unable to hardly breathe.

Have you ever been in a meeting where the oldest saint, preacher, sit there unable to move? In fear, under the Holy Word of God, such anointing we see that man's life. He once said with me, when we were young preachers, he, like you, the world wasn't so busy, drunk with times because they're busy with 90% of what they shouldn't be busy with. There's no time for long outreaches or conventions.

Very rare thing you'll allow in your busy, busy life. Oh, he said, we used to have meetings that went on and on, every town, even in the cities, people would come. The first week, we only preached the law in the light of the rest of the scriptures because the New Testament is thrilled with the law of God, only the full revelation of what God winked at because of the fall of man.

The New Testament brings the law only 100 times higher in standard than the Old Testament in its full revelation of what God meant. As it was said by them of old time, thus have not committed adultery. I say unto you that whosoever looketh on a woman, to lust after her hath committed adultery already within his heart, and not be angry.

Oh, I say that whosoever is angry with his brother, you know, don't kill, but if you're angry with him, you're a murderer, God says. He that loveth not his brother is a murderer. The law is strewn through this book for the moral conviction of man, the New Testament.

Don't tell me God buried the law, sir, for the purpose of the law has to be there and it's through the whole New Testament. Oh, Mr. Wheelback-Pond said the first week, we just preach the law in the light of the rest

of the scriptures in the light of the New Testament until every single person not believing me, they were sinners, and then the second week, we preach judgment until everybody trembled at where they knew they were going. The last week, we preach grace.

And Keith, they came to God in a stream, they flocked to God. As young preachers, we didn't have these mass mega churches, you know, these mass auditoriums, no. But they came in an incomprehensible way in every community.

They flocked to hear these young fellows preach. They flocked. And listen, Keith, many, many, many, many came to God.

Under such preaching, I don't know of one that ever backslid or went back into the world under that preaching. I fear what they preach today and its tragic consequences. I don't know of one, Keith, as we went back to follow-up, to all follow-up meetings over the years, that ever fell away.

Hallelujah. Hallelujah. For such men, with such convictions.

Charles Finney, great revivalist. Charles Finney. All of America had 123 years of nonstop waves of revival.

No wonder you became the greatest nation in the history of this world. The way your land sought God for no other land, not even England, for 123 years. Jonathan Edwards, New England, George Whitfield, sweeping across the early settlers with a stream in the incoming of God in their masks.

Then Charles Finney, in the prayer revival, where 50,000 were known to be converted every week across this land, and that was one incredible amount of your population, which was very small. You have no idea how your land sought God, and any greatness you have is because of the way they sought God. And all that greatness will be taken from you if you don't seek God again, America.

I guarantee, and let Andrew say, when I preach, I'm broken enough to say it loud, even though I know I'm in trouble, Charlotte. Charles Finney, 1821, he was a studying law. God took hold of this young man when he did something remarkable.

In the law books of America, everything was from the Bible. He was stunned to what degree the laws of America were founded upon the laws of the Mosaic, you see, right through all the social laws, ceremonial laws. It was just amazing, the ethical laws.

He was so taken that he went out and bought himself something he didn't have, a Bible. And so he started studying, but he really began to study it. And making reference, of course, to all the New Testaments, he came under the awful conviction of sin.

So desperate was he, he went out into the fields of the days, nights, groaning and weeping and feeling the judgment that he now knew was his, as he realized what a wicked sinner he was. And there in the fields, he knelt down and wept in desperation. God brought him, staggered him there.

He said, you'll save me, you'll find me, and I shall search through all your heart. I am doing that, I take thee at thy word. And as he said those words, peace flooded his heart in an incomprehensible way.

He was so stunned that he couldn't agonize, he couldn't cry to God to save him anymore from hell. There was this joy flooding his heart, peace that passes all understanding. He got up, he said, if I am saved, and as he walked back to the community, if I am saved, if I am truly saved, I will give my life to bring this world

to God.

Even God turns his face away from such a man. Such a prayer? Oh, back in the town, after the night of disregard, this person, sweeping it off, the joy, he went out the next day, he left law forever, hallelujah. Oh, America wouldn't have the same history of God.

Oh, he went to every single soul he could, telling them of excitement and joy, everything he had learned about their service. People were stunned, staggered, and deeply convicted. This better happen to them.

Eventually, because he so desperately longed to share, his preacher said, come, let me at least teach you a bit of theology. So he did, he did more and more theological seminars, local preachers, eventually they gave him a chance to preach. So anointed was that young man, his first sermon, that the entire community was shaken to deadly silence across the town.

In shock at the calm of consciousness of the presence of God working in the heart. Oh, he was asked to speak in another town. It was so wicked, that town, far bigger than his community, more industry.

And as he walked through the town, it seems it is blasphemous, morally decadent, this evil, wicked, brazen wickedness. Oh, he stood up in the pulpit, the first meeting, and he said, you're like hell hounds! Pursuing hell with your vile language, your blasphemy, your brazen wickedness! I feel defiled just walking through your town. I feel defiled and need a cleansing by God just listening to you.

Oh, they were angry, oh, oh, God, they were angry with such a preacher, how dare he? But they all came back to the next meeting. It's amazing, anger doesn't make you run away, even if you come back to find something to crucify the man with yourself back. Oh, what did he do? He preached in the Ten Commandments, in the light of the rest of the scripture, because he was a lawyer and very methodical.

And so with all he had learned, and the anointing of God upon him, his second sermon in this land, when he got to the Sixth Commandment, thou shalt not commit adultery, and he started looking and expounding in the light of the rest of the scriptures, the New Testament, he had to stop preaching, why? Because there was way from these wicked people, men falling down in the yard, men falling down, sobbing, a loud sobbing in conviction of sin and fear of judgment of God! Within a few days, that town came to such a standstill, and they just began to seek God. After a few weeks, they couldn't find one single person that hadn't sought God to save their soul, with all their heart. Oh, they say Phoenix converts didn't survive.

Let me tell you something, go back to the details. That town, not one ever was known to have backstabbed. 10 years later, 1,500 towns and cities across America had turned to God, mostly in their entirety.

And what did he preach? The law. The law. Until men trembled and wept, and then he brought Christ, grace, for salvation from the judgment that the law makes you know you will face because you are convinced of sin through it.

So did Whitefield preach the law and judgment, and so did Jonathan Edwards. God was not just hell, he preached the law. Oh, they tell me, as one man, oh, most of Moody's converts didn't last.

Wasn't really a work of God, I say. Sir, I don't know what history books you read, or how biased you are through your background and doctrine, or things that you differ from. Phoenix, that's why you're against him, so you're listening to lies.

Let me tell you something. Where does 250,000 people cry to God in the prayer revivals? Phoenix couldn't preach anymore. In Philadelphia, 250, you know what percentage of the population that was in those days? Where's 15,000 people, eventually 25, and then 35, 40, 50, in New York Central, Manhattan, gathering around a little Dutch Reformed church on Fulton Street.

Jeremiah of Sialanthia, a Dutchman who came to God through Phoenix. Where did all those people come from crying to God across the land? And then 50,000 a week, right through the Civil War, turning to God, not for a few months, for years. Over a third, between a third and a half of the Confederate Army had been professed to be saved as these men were crying to God out in the field, around churches that couldn't hold 500, not even 200, here's 15,000, within a week, no, within a month, sorry, when it started, the prayer revival, there in Fulton Street, Dutch Reformed church.

Oh, they were Phoenix converts, man. Why lie? Where did they just come from? Whitfield, he was dead, so was that generation. God used him, mightily.

And yes, he was even surprised at some that died back, and in one particular place, but the masses went through with, God, what history books are you reading? Maybe he made a few mistakes and err in his turn. Who didn't, including me? That doesn't cancel out what God did through you and the truth you did preach, and he came back with a vengeance of the truth after a little diversion that he always wept about afterwards, through wrong doctrines that came with, oh, no. But he preached the law.

Charles Finney believed that any preaching without moral application will result in injury or eternity to those you're preaching to. You're not there to stand up and preach doctrine, see? If it doesn't reach the hearts and turn men, get out of the poop, but that's not anger. That's compassion in those that are going to hell through your preaching, because they never come under conviction of sin.

I was in the meeting as a young preacher. Now, the Lord had put in my heart longer before that even to memorize this book. I, not the whole book, but whatever God burned, whatever burned from these pages and burned into my heart, I marked for whatever burned from these pages into my heart, burned from my lips, and whatever burned from my lips from this book burned into the hearts of those that heard us, the great Spurgeon's, and believed that, and experienced that, whatever burned, and the continuing things that didn't burn 40 years ago when I started memorizing passages and books of the Bible.

Oh, so God eventually gives more and more light, and I'm learning things now from cover to cover of every doctrine there is while I still have breath, every single verse in this book about that particular facet or doctrine that's vital to our faith, and bring it back to the purpose of God, just unadulterated in the word of God. Oh, it's been my greatest honor. But I was in this meeting now.

Just as I ended, this woman gets up in a big auditorium, and she screams. The whole place was striking. She was so undone, so unnerved by the word of God.

How dare you? She screams in a way that I honestly thought she was gonna get violent physically. I looked in fear as this woman marched down the aisle, and she was some size. How dare you? Everybody stood up in shock and fear the way she was screaming.

She was undone. How dare you preach such things to people? How dare you put fear in people's heart, all the children? How dare you? Look at them. Look at this place, all shocked.

God is a God of love. How dare you? Listen, sir. I don't know if somebody needs to tell you, but if you haven't heard, we're in the dispensation of grace.

We're not under the law. You're under the bondage of legalistic, judgmental, separationist law. I'm under grace.

Has nobody told you this is the dispensation of grace? We're not under the law. I looked at her, and I was trembling. I must be honest, I got scared of a woman like Elijah.

He wasn't scared of the king, but he was scared of his wife. He ran, woman, from Herod's wife onwards. Be careful, let's not go too deep there.

I said, lady, I'm a bit confused, because all I quoted was the New Testament, and I only quoted God's word. I didn't say a word. I didn't even bring an illustration.

I just brought the New Testament. How can the New Testament be legalistic, bondage, judgmental, separationist, legal law, and not grace? Are we not allowed to preach the New Testament? Oh, that undid her. She did a half circle.

Now she's a bit, I don't care, she said. You're wrong. I'm under the grace.

You're under the law, and you're wrong. I'm under grace. She marched out, screaming and dragging people with her to the vehicles to go, oh.

So the godly Will MacFarlane was in the meeting. He walks up to me now, and he sees I'm undone. Oh.

He put his hand here, and he says, Keith, listen carefully. You did well. You quoted only God's word.

To many people in this world, any standard is legalistic, bondage, and loss, even if it's the Bible, even if it's the New Testament, even if Christ said those words. Word perfect. Any standard at all in the evangelical churches today, and it's spreading, Keith, is not acceptable.

It's legalistic bondage. She's wrong, Keith. You're right.

Preach the word, Paul said. It's the word of God, Keith. You did no wrong.

You did right. She's wrong. And listen carefully, boy.

I've heard those statements from preachers. I've heard those statements from many who came up to me through the years from when I was a young preacher, and said, I'm not under the law. I'm under grace.

Every single one that ever said those words to me, I'm not under the law, I'm under grace, landed up in disgrace. And she will too, Keith. And she did.

I wouldn't defy you to tell you what she was living for. And it came out weeks later. No.

A month or two later. I was in a town as a young man, and I was quoting just the scriptures. Anointed to the degree you're soaked in prayer as a preacher, so your life is consumed in the meditating of the word, the memorizing, the sharpening, hour upon hour when everyone's asleep.

You're sharpening, memorizing, passage upon passage, book upon book, and soaking it in prayer. To that degree, you're anointed. Well, I was preaching in this community that they got the town hall in the end.

And when I was preaching, suddenly a woman gets up. But she was so infuriated it was as if I was preaching that she caused a great stir in that meeting. I could hardly preach.

Oh, now she marches out there. Whoa, and everybody stops to see. And unfortunately, there was wooden floors and she had shoes that I think are made to make a noise.

Pow, pow, pow. Whoa, and she was in a state. Everybody couldn't believe this woman lost control.

Walked out and destroyed the meeting. So when she got in the car, then we knew this is really problems. I mean, to hear that car in the parking areas around the city, go.

Pow, pow, pow, pow, pow, pow, pow, pow, pow, pow. Everybody. We went home.

The dear man that invited me to this town, a godly man, he says to me, Keith, sit down with my good wife. I was really young by the way. So she'll make you some Milo.

Those are a little bit better than coffee. You don't know what it is. But anyway, it's cold, sit in front of the fire.

I'm going to go and find out what upset that woman. I'm going to her home. He comes back.

I'm still in front of the fire, enjoying it. And he's laughing, but not just laughing, you see, he was laughing out of total nerves. He said, you know what upset her.

He says, woman, what would you create such a scene that I've never believed of you or any human in my life could be capable of doing? What would make you destroy a whole meeting? What did that young man say that is so upsetting? Oh, how dare I? No one has the right to speak like that from a pulpit. No one has the right to speak to people like that. If I ever see that young man, I will slap him on the face.

He needs to be put in his place. He needs to be sworn. You don't speak, you're going to menace.

How dare he say this? Oh, what actually did he say that upset you so much? Whoa, oh, no one has the right to say such a thing. He was saying this and blah, blah, blah. Oh, I'm angry at that boy.

So he says, lady, I hate to tell you this, but he was quoting the sermon in the mound. That was Jesus Christ's words, word perfect, in the King James language. He didn't say a word in the entire sermon.

He stood up, started, ended, sat. Nothing but the word of God, what Christ said, Jesus said in the New Testament. Jesus said those words.

And I believe every single thing he said, he said as Christ intended him to say it, as he would have said it. He so prayed true about that message. No one was offended but you.

Jesus didn't say such things. Lady, get your Bible. Have a look here.

Come, let's read together. Oh, now she's really undone. Now she's really standing.

Oh, oh, and then she said these words, which are fearful. I don't care. Even if Jesus Christ himself said such words, I will never, ever attend a meeting where such words are said, even if Christ himself said those words.

I don't want a Christianity or a church that preaches such things in this generation, even if Jesus Christ himself said such things. I don't want and I will never attend your meetings again, sir, if that's what you believe and preach. Isn't that something? But is that not exactly what many, many, many theologians are crying out today? Not so brazenly, but they're saying it loud and clear.

Even if Jesus Christ said those words, I will never allow that in my pulpit. That is not the Christianity I embrace or teach or preach. The law to the carnal, compromising, liberal, unsaved theologians and churchgoers, they hate God's unadulterated word with no apologies, just as it stands preaching with the anointing of the Holy Spirit.

They don't mind David and Goliath, but don't tell them the law. Don't say thou should not. You might offend.

We don't want to lose them. Don't mind if they go to hell, but we don't want to lose their tidings, the attendance. I mean, you're judged by how big the attendance is.

Attendance means more than getting into heaven. Let them go to hell. So long as I get, what are you saying if you're not saying that? I met a man that was so known across South Africa that he was in the front pages of the newspapers.

He was in churches all across the land. He was in the television. This man, one day I didn't even know he was in the meeting.

They introduced me to him, so I put my hand out. And he's, rarr, rarr, rarr, and marched out in a whole lot wind with them. The next day, he was at my front door in the city.

It wasn't too far from the conference center. So I look at him. I was in your meeting yesterday.

I said, oh, I remember you. I wanted to beat you to a pulp. I wanted to speak you the way you preached.

When you put your hand out, sir, you're lucky I didn't beat you. I said, well, thank you. I'm glad you didn't, aren't you? But come in, seeing as you've come, you must have come for a reason.

Come in. Now he sits there and he's looking at me. He said, sir, I came out of a fatalism and all sorts of things, and they put me in the pulpits and put me in the front pages of the magazines.

They're printing a book now about my life. So long as it's sensationalism, very little about Christ. They're not interested in that.

He says, sir, I sat there listening to you, and all you did was quote the word of God. And there was such conviction of sin. I've never in my entire life experienced a meeting where there was conviction of sin through the word of God, or to the degree it was sweeping across that entire building because it was just God's word.

And I became so angry with you because I missed that all my life, and I've never, ever known it. To myself or my ministry. I became so angry with you when I saw what I've missed and what I should have been

doing.

Actually, you always get into trouble if you say that. Well, when James and the disciples unanimously agreed that the law was not to be imposed, the appalled request upon the Gentiles, the restrictions the Jews had been in that couldn't fulfill it anyway, not to put such a burden upon them. But I don't believe that they were talking about the moral laws of God because the entire New Testament is riddled, strewn.

Do you know 80-something percent of the entire New Testament is word perfect Old Testament? Just this side of Calvary. You don't know the New Testament's meaning unless you know the Old Testament. You don't know why Christ died.

You might know enough to get saved, but you don't know the facets of Christ's death apart from looking at the sacrifices. This book is divinely inspired from beginning to end, sir. It will never cease to be divinely inspired.

It's always there for instruction, for reproof, for correction. It's always there. There's nothing that isn't inspired by God the Holy Ghost.

It wouldn't be in this book if it isn't vital for the heart of God to reach man fully. Of course we know the context. Of course we know the context.

If you're saved, you know it immediately. But knowing the context and in the light of all scriptures, you know why God's still included in the book. It's not history.

It's vital for our understanding of the New Testament. You'd be in poverty with the New Testament alone. You'd be saved, yes, but in poverty as a Christian.

We need the whole Bible. God give us the grace to get back to know in the context what God says the Old Testament is for examples to us, to warn us. Every single thing in there was written for us.

2 3rds of the Bible can't be put away as not applicable. Oh, sir, for God's sake, get back to God's word in its context, knowing what we're preaching. But don't bury what God says is the means by which he will reach man's hearts.

Don't do that. Peter Hammond, a preacher in South Africa, I haven't met him, but he seems to be good. His articles he writes.

I've met his wife and his children. I've enrolled in them. My son, Samuel, used to be close friends to the family, and they come to meetings.

I've been his wife. But Peter Hammond is quite known. He has a magazine he's an editor that's quite sold across the land.

Peter Hammond asks this question, what ever happened to sin? It's been thrown out of the back door by almost every single church that professes to be evangelical on earth. Sin is defined by the Bible as the transgression of the law of God, particularly the Ten Commandments, which are the basis of all the law. Schools no longer refer to it.

Churches will not. Because they promote the concept of grace. But their confusion between legalism and law abiding has just been thrown out with the Ten Commandments.

Their concept of grace is anything but what God intended men to know what grace is. In the light of the Old Testament, a part from which you don't know what you're even seeking grace for. I've just come from a place in Texas, not too far from where George Bush used to live.

I thought I'd meet him. Let's not divert now. And this good man at the IMI, Theological Institute, up in Texas, oh, he has a good group of young men.

And what really astonished me was how godly each of them, when I watched some of them going in over the years as I go there, he brings them to sing in all these ATI conferences and that. Just the godliness of these boys and their stability. And the incredible knowledge of the word of God.

You're in trouble going near anyone who went through that theological seminar that went through with God. But I came to love this man, Michael Davis, Dr. Michael Davis. I really did.

He had one of the books left of it. I couldn't carry the book, so I ripped it apart. But I took a certain passage.

I wish I could read everything, but Satan has quietly and ever so slowly anathesized the church with false suppositions, which have been insidiously accepted by virtually the entire evangelical church. Satan anathesized. Here is the great subtlety of Satan he does.

He has suggested that love has done away with the law. Nothing could be further from the truth than those who've read through the Bible just once with an open heart. The God of Love mantra is very simply, man created another God that is not the God of this Bible.

Through theologians, they improved on the God of this book, the God to be feared, the God of judgment, the God who condemned sin. They created a God of love, and they refuse to offend man by telling him he's a sinner, by naming sin until he knows he's going to hell. The fear of legalism has become an excuse for sin that is inexcusable.

But it is the excuse for sin to be tolerated and embraced and brazenly lived by the evangelical church goes across the world today, because there's nothing of sin preached, nothing's named, nothing's condemned. Oh, put aside this Satan-bred fear of legalism and walk in the fear of the Lord, Church of God, once again. Walk again in the fear of the Lord, not in the fear of legalism, which will make you capable of bearing up to 80% of this Bible as non-applicable to our doctrinal geniuses today.

Your face, O Lord, I should seek it, even get it, bring it. I would say he's one of the greatest theologians in the world today that I personally know. And I have had the privilege of meeting a good number of the greatest theologians this world has today that I believe are truly the greatest and probably every one of you have their books.

But the word repent is not allowed in the evangelical prophets today, because we're not allowed to name sin. It's offensive, it's legalistic, and it's the law. And so you can't cry to repent.

So we cry come, receive, accept, believe, but don't cry repent. That'll offend. And what do you repent from, because we're not allowed to say thou shalt not anymore.

So we have across the entire world multitudes with a testimony of having received, believed, accepted, come, but never repented. We have multitudes going to hell with a testimony, because we will not preach

the law. We will not cry repent.

Turn or burn. The old preachers preach. We're too scared to, because they'll burn us.

The first and foremost duty of every preacher of the gospel of Christ is to declare God's law. Martin Luther, before preaching love, mercy, or grace, I must preach the law, and judgment, and sin. John Wesley, no one will accept true grace to be saved unless they first tremble as sinners under the law.

Charles Spurgeon, the law is the only way a man can be prepared with the gospel of Christ to seek for salvation from hell and judgment for his sins. Apart from which, you will fill the church with false converts who will be found in hell because of you, preacher. Charles Finney, the highest service which any preacher will ever attain is to be brave enough to preach the law, no matter what the consequences.

John Wickliffe, Satan has raised up a sect. Satan has raised up a sect in the so-called church, such as teach that men should not be terrified under the teaching of the law, but exhorted by the preaching of grace through Christ alone. Martin Luther, Satan has raised up a sect.

Martin Luther, shortcoming. Oh, let us expound out the Ten Commandments in the light of all the scriptures as God intended us to, the way the Lord Jesus did in the Sermon on the Mount and based everything on the foundation of the law to show man what sin is. We can do no better than to follow Christ's preaching.

J.C. Ryle, Isaac Walsh, oh my. If I could have my way, I would call on every single man who dares to stand in any pulpit with a Bible in his hand to preach the law of God uncompromisingly and in fear, anointed by God the Holy Ghost, until men will cry out, what must I do to be saved? Because unless that is what he preached, no one is going to be truly saved. God's way.

Paris Readhead, because they do not know of the law of God anymore, it is impossible for them to know about sin as God intended them to know to the degree they are wicked and evil and must face judgment. Martin Luther, the only way we can know that we are truly sinners as God sees us is by the preaching of the moral law. Jonathan Edwards, before we speak peace to any heart because of grace, those hearts must bewail their transgressions against the law of God.

George Whitefield, ignorance of the law across the world's churches is the bottom reason of every erroneous, heretical teaching. John Newton, I do not believe that any man has the right to stand in a pulpit of God with a Bible in his hand that does not first and foremost preach the law until men know they are sinners and then preach grace. Charles Spurgeon, the giving of the law, the comprehensive summary of the law, the condensing of the law, the curse of the law, the purpose of the law, the fulfilling of the law, the bearing of the law and its tragic content in this generation, and finally, the forbidding of the law.

What do I mean? Well, it started a forbidding of hate speech and people have been jailed. He dared to quote, thou shalt not. Let me shock you.

What today is regarded as hate speech and the forbidding of the preaching of the law that will make man know it's sin and he's going to hell. What they're doing now is just the beginning. Soon everything will be hate speech against anyone who breaks the laws and you'll be taken to court with defamation and you'll be jailed, sir, not by the communists or by Rome.

Burned to this day, you'll be stunned who's going to jail you and what countries. The forbidding of the law is coming rapidly. It is anything that rises up national against this book within a short while sweeps across the world while it is day before the night coming.

You preach this book, sir, because the night's coming swiftly where we know man, they will not receive the love of the truth. Oh, they'll heap to themselves teachers having itching ears. They'll heap anybody that just preaches what they want but don't preach sin.

They will not accept the love of the truth. Then they'll fire you or jail you. I got an idea soon, burn you at the stake.

You think I'm joking. You think I go too far. Watch out, we're living in a dangerous time, Church of Christ.

I'm not talking about the liberal, compromising, apostate, sacrilegious theologians and churches who are under the banner of Christianity. I'm talking to those left who have not bowed the knee to part of the fear of man. Can we stand, please?

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