

# The Mightiest Weapon God Can Have at His Disposal

by Keith Daniel

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*The sermon calls believers to examine their lives for true faith evidenced by righteousness and love for one another.*

**Duration:** 1:06:13

**Scripture:** Matthew 7:23, 2 Corinthians 13:5, James 1:21, 1 John 2:3, 1 John 3:1-3

**Topics:** "Prayer"

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## Description

In this sermon, the preacher emphasizes the importance of faith accompanied by works. He quotes from the book of Matthew, where Jesus teaches that a good tree will produce good fruit, while a corrupt tree will produce evil fruit. The preacher urges the audience to examine themselves in the mirror of God's Word to determine if they are truly in the faith. He also references passages from 1 Peter and 2 Peter, highlighting the call to holiness and the promise of partaking in the divine nature through faith. The sermon concludes with a thought-provoking question from the book of James, questioning whether faith without works can truly save a person.

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## Transcript

The following message was given at the HeartCry for Revival Conference, May 26-29, 1998, at the Willow Valley Resort and Conference Center in Lancaster, Pennsylvania, in the United States of America. Our Father, we thank thee from our hearts for each other. We wash thee in the blood and we praise thee for that, Lord.

We thank thee, Lord, for this conference, for filling us with hope and vision and understanding. And as white people, we bow very lowly before thee. Thou art our God and we are so unworthy.

We're so conscious of it, Lord. I am especially this man. There is not need to remind me, Lord, that I am nothing.

Please don't have to remind me that. But in our nothingness, in our unworthiness, come have mercy. Love us openly.

Come to thy people, who are bowed very low before at this time of our history. And you are looking in great desperation, God, for an answer. Somehow, we're just not absolutely understanding.

Please have mercy on us. Show us. Wash me in the blood of Jesus Christ.

Fill me with the Holy Spirit. With my lips, knowing, function I. Great liberty, have mercy. Have mercy on me.

Have mercy on all of us. And visit us as only God can. That the devil doesn't smile.

That we may leave this place. Oh, in Jesus Christ's name. In Jesus Christ's name.

Amen. In the entire Bible. In the entire Bible.

The chapter. The chapter that is most feared by modern day Christianity. In the entire Bible.

The chapter that is most feared by modern day Christianity is 1 John chapter 3. Where we read these words, Behold what manner of love. Behold what manner of love the Father hath bestowed upon us. That we should be called the sons of God.

Therefore the world knoweth us not. Because it knew him not. Beloved, now are we the sons of God.

And it doth not yet appear what we shall be. But when we know that when he shall appear. We know that when he shall appear we shall be like him.

We shall be like him for we shall see him. We shall see him as he is. And every man that hath this hope in him.

Purifyeth himself. Even as he is pure. Every man that hath this hope in him of being like Jesus.

When we see him we shall be like him. Every man that hath this hope in him. Purifyeth himself.

Even as he is pure. Whosoever committeth sin. Transgresseth also the law.

The sin is the transgression of the law. And we know that he was manifested to take away our sins. And in him is no sin.

Whosoever abideth in him sinneth not. Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him neither known him.

My little children let no man deceive you. He that doeth righteousness is righteous even as he is righteous. He that committeth sin is of the devil.

For the devil sinneth on the beginning. For this purpose the Son of God was manifested. That he might destroy the works of the devil.

Whosoever is born of God doth not commit sin. For his seed remaineth in him and he cannot sin. For he is born of God.

In this the children of God are manifest. And the children of the devil. In this the children of God are manifest.

And the children of the devil. Whosoever doeth not righteousness is not of God. In this the children of God are manifest.

And the children of the devil. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother, neither he that loveth not his brother. So this is the message that he heard from the beginning, that we should love one another, not as Cain, who was of that wicked one, and slew his brother.

And wherefore slew him? Wherefore slew him? Because his own works are evil, and his brother's righteous. Father, not my brethren, if the world hate you. We know that we have passed in death unto life, because, because we love, we love the brethren.

He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer. And ye know that no murderer hath eternal life abiding in him? Hereby perceive we the love of God, because he lay down his life for us, and we also lay down our lives for the brethren.

But 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 goodness are in him. My lovely children, let us not love in words, let us not love in words, neither in tongue, but in good and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.

For if our heart condemn us, if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this His commandment that we should believe in the name of His Son, Jesus Christ, and love one another as He gave His commandment.

And he that keepeth His commandment dwelleth in Him, and he in Him. And hereby, hereby we know that He abideth in us by the Spirit which He has given us. Now the axle, the axle upon which this whole chapter revolves, the axle upon which this whole chapter revolves is verse 10.

In this, in this, in this the children of God are manifest, and the children of the devil. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. We are living in a chaotic and dangerous and superficial age in the church. We are living in a chaotic and dangerous and superficial age in the church.

And I believe the time has come for everyone that dares to name the name of Jesus as their Savior to examine themselves, whether they be in the faith. We are living in a chaotic and dangerous and superficial age in the church. And I believe the time has come for everyone that dares to name the name of Jesus as their Savior to examine themselves whether they be in the faith.

2 Corinthians 13 verse 5 says examine yourselves, examine yourselves whether you be in the faith. Examine yourselves only, only, only in the mirror of God's Word. Only in the mirror of God's Word.

And if this book condemns you, they can be careful how you react. If this book condemns you, be careful how you react. We read in James chapter 1 verse 21, Wherefore, lay apart all filthiness, lay apart all

filthiness and superfluity of naughtiness, and receive with meekness the engrasted Word.

Receive with meekness the engrasted Word which is able to save your soul. But, but be ye doers of the Word, and not hearers only, deceiving your own self. For if any be a hearer of the Word, and not a doer, it is like unto a man beholding his natural face in a glass.

For he beholdeth himself, and goes his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he be not a forgetful hearer, but a doer of the work. This man, this man shall be blessed in his deeds.

Examine yourselves. Examine yourselves whether you be in the faith. Be ye doers of the Word, and not hearers only, deceiving your own self.

Examine yourselves whether you be in the faith. In chapter two, verse fourteen, James asks this staggering question. What does it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Be pardoned, 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.

Speak along, yea, a man may say thou hast faith, and I have works. Show me thy faith, show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God, thou doest well that the devils also believe.

And tremble, but wilt thou know, o vain man, that faith without works is dead? What? James is not saying here you are saved by works. No, there is no such a thing as a contradiction in this book. James is not saying you are saved by works.

No, by grace are ye saved through faith, not of works. To him that worketh not, but believeth on him that justifies the ungodliest 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.

No, James is not saying here you are saved by works, you are saved by faith, but you are not saved unless your faith works. Unless your faith brings your life to correspond with this book, these words on these pages, your faith is like the devil. He believes every word.

He doesn't doubt a word, that's why he trembles. Do you tremble? Wilt thou know, o vain man, that faith without works is dead? Examine yourselves. Only in the mirror of God's word, that's all I'm asking of you.

Only in the mirror of God's word tonight. Whether ye be in the faith of this book, whether ye be in the faith of this book, America, if this book still matters, yeah? In Matthew chapter 7 verse 17, the Lord Jesus said, even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruit ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works. And then will I profess unto them, I never knew you, I never knew you. Depart from me ye that work iniquity.

Examine yourselves. Whether ye be in the faith. You that cast out devils.

Oh, you stir people, don't you, that you've done that? Are you going to hell? Who is Jesus who's saying words that don't matter to the church today? You that cast out devils in thy name, that do many wonderful works. Many will say to me, not a few preachers, many will say to me in that day, Lord, Lord, have we not prophesied in thy name? Have we not preached, literally, anointed, anointed, preaching, expounding of the oracles of God? That's all that word means. In case you have some other interpretation of prophecy, in this dispensation, in its context, I hope you do read many preachers who say, Lord, have we not preached in thy name? Examine yourselves.

Whether ye be in the faith, you will preach in the name of Jesus. No one will ever ask this again of you until the day you die, I guarantee you. I guarantee you.

Examine yourselves. Whether ye be in the faith of this book, lest you stand before Christ one day and hear him say, I never knew you. Depart from me ye that work iniquity.

Examine yourselves whether ye be in the faith. 1 John 2 verse 3 we read, and hereby we do know that we know him. Hereby we do know that we know him if we keep his commandments.

How do I know that I am saved? Hereby we do know that we know him if we keep his commandments. He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the law of God perfected.

Hereby know we that we are in him. Hereby know we that we are in him. Examine yourselves.

Whether ye be in the faith. Hereby we do know that we know him if we keep his commandments. He that sayeth, I know him, and keepeth not his commandments, is a liar, God says.

God says. Not me, but the truth is not in him. Examine yourselves.

Whether ye be in the faith. To everyone, to everyone that dares to name the name of Jesus as their saviour, Paul asks this staggering question in Romans 6 verse 1. What shall we say then? Shall we continue in sin? Shall we continue in sin that grace may abound? God forbid. How shall we that abound in grace? How shall we that abound in sin that we may be buried? Know ye not that so many of us that were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we are to be planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, but henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we should also live with him, knowing that Christ being raised from the dead dies no more, death has no more dominion over him.

For in that he died, he died under sin once, but in that he liveth, he liveth under God. Likewise reckon ye also yourselves to be dead indeed under sin, but alive under God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that it should obey it in the life thereof.

Neither yield ye your members as instruments of unrighteousness under sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under the law, but under grace. What then shall we sin, because we are not under the law, but under grace? God forbid! Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked that ye were the servants of sin, that ye have obeyed from the heart that form of doctrine which has delivered you.

Being then made free from sin, ye became the servants of righteousness. I speak of you as a man of men, because of the infirmity of your flesh. For as ye have yielded your members, servants, to uncleanness, unto iniquity, unto iniquity, even so now yield your members, servants, to righteousness, unto holiness.

For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things where ye are now ashamed? But the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto holiness.

Death and the end everlasting life, for the wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord. Examine yourselves, examine yourselves, whether ye be in the faith.

Titus chapter 2 verse 11, For the grace of God that bringeth salvation hath appeared to all men, teaching us, teaching us the denying ungodliness and worldly lust, we should live soberly and righteously and godly in this present world. Looking for that blessed hope in the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people jealous of good works. For the grace of God that appeared to all men, teaching us, Search if anything of God's grace has ever appeared to you in the smallest iota.

This is what it taught you. Teaching us the denying ungodliness and worldly lust. We should live soberly and righteously and godly in this present world.

Teaching us the denying ungodliness and worldly lust. Let's just take a moment here. Let's just take a moment here to look at this, to consider this sin called lust, that God so rejects in the life of anyone that would dare to name him.

1 John 2 verse 15, Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, but all that is in the world. The lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but of the world.

And the world passeth away, and the lust thereof, that he that doeth the will of God abideth forever. Matthew 5 verse 28, But I say unto you, that whosoever looketh on a woman, to lust after her hath committed adultery with her already in his heart. To know what God sees going on in your mind and heart is so filthy that God thinks you may as well have done it.

There's no less sin. It is as filthy as if you just did it. And no less judgment.

I say unto you, that whosoever looketh on a woman, to lust after her hath committed adultery with her already in his heart. And if by right I do cause thee to offend, pluck it out and cast it from me. For it is profitable for thee and one of thy members to tell another thy whole body to be cast into hell.

Do you know how serious a thing it is, sir, if you don't deal with lust? If you're just doing the thing God says, don't, don't, don't deny this. Don't deceive yourself. You've done it.

You did this with a man who went physically. You've done it. In my eyes, unless I'm a bit confused about Christ, do you believe Christ's words? Anymore? Church of Jesus Christ, shelter us in your blood.

Someone needs to tell us, in case they're going to linger. We're looking at the sin called lust, that God so rejects. I say unto you, that whosoever looketh on a woman, to lust after her hath committed adultery with her already in his heart.

1 Peter 2 verse 11. Dearly beloved, I beseech you, I beseech you as strangers and pilgrims, abstain from fleshly lusts with war against the soul. Have you seen a man in war? 1 Peter 1 verse 14.

As obedient children, as obedient children, not fashioning yourselves according to the form of lust and your ignorance, but as he which hath called you is holy, so be ye holy, be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy. Be ye holy, be ye holy, for I am holy, I am holy. 2 Peter 1 verse 4. Whereby I give unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.

Oh, that's wonderful, you know. By these precious promises, we can become partakers of the divine nature, if we put our faith in what God says. Whereby I give unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world to lust.

Have you escaped the corruption that is in the world to lust? Examine yourselves, examine yourselves whether ye be in the faith, and let every one that nameth the name of Christ depart from iniquity. Let every one that nameth the name of Christ depart from iniquity. 2 Timothy 2 verse 19.

In this the children of God are manifest, and the children of the devil, God says. Do you believe it? Whosoever doeth not righteousness, whosoever doeth not righteousness is not of God, is not of God. I was in a meeting many years ago now, as a young preacher, sitting there with some of the greatest preachers in this world, some of the greatest theologians I think this world has ever known were in that meeting.

There I was, this young fellow, full of fire, very little wisdom, listening to them as this man in this front, this amazing theologian revealed, oh, I won't tell you his name, you'll be staggered. And he made this statement in his meeting concerning 1 John chapter 3. He said, oh beloved we mustn't worry about 1 John chapter 3, the Greek, he says, brings out the true meaning. If you look at the Greek it's not saying whosoever is born of God does not commit sin, cannot sin, whosoever sinneth is of the devil.

This here in the Greek means does not habitually commit sin, but habitually lives in victory. He says, thank goodness for the new translation. And don't deceive us like the old King James.

Oh my, well, another man stood up, more greatly revered than he in this world, won't tell you what his name is, you won't believe that. And he stood up and said, sir, I, I beg to differ. I don't know where you

learn Greek.

I don't know what manuscript, what text you're using. I don't know how you want to explain this, but I want you to bring any manuscript with any text that you care to use. And I want to show you that that's not true.

It literally means, if one has to be honest, and I have no argument doctrinally, but if you're going to make a statement like that, sir, let me clear it up right now, you're not true. The Greek says, and you cannot twist it no matter what you do, does not commit sin. And he sat down.

Well, a war broke out in that hall. There were lots of different sorts of schools of doctrine there. And there I sat, a young preacher, and I was quite delighted as they all thrashed this out.

I said, look, listen to this. Well, after a while, while this was going on, I began to think to myself and I thought to myself, but they're missing the point. That's not the point.

John isn't aiming at us, weighing up here if it's possible that a Christian could ever sin. And if he sins, he's of the devil. If he says he's saved and he ever sins again, he's of the devil.

That just isn't the point. No matter what the Greek says, because John has cleared up very clearly before he got to chapter three, he made sure he wouldn't say that. In chapter two, verse one and two, my little children, these things write I unto you that ye sin not.

Oh, that's what he's saying, believe it or not. If you don't like that, this is the message. Get out of the pulpit if you don't want to preach it, for God's sake.

My little children, these things write I unto you that ye sin not. But if, now you must be balanced, you know, the Jehovah Witnesses, we accuse them of taking text and not reading the next text, the next verse. Are we guilty? Be careful now.

You can preach the standard, but if you're scared of the next text, if it doesn't go along with your doctrine, oh my, you're in trouble. And so are the poor people who are going to hear you. My little children, these things write I unto you that ye sin not.

But if, beloved, we have to preach it with this high stand. If God doesn't stand over you in a rod of iron, say, did you sin, I'll smash you. No, no, no, no.

Oh, he loves you. He loves you. And he cries out, look, if any man sin who lives in standards, who is in truth, not if you just sin and sin and sin and sin.

This is where you know the first part then you've got to read, somebody's got to remind you about. He says the first part before he comes to this, to those who are living in victory, who repentant, who are on their road to the celestial city, who turn from the broad road and repent of their sinful life. And they stand out like sore thumbs.

You can't be hid, you know. If you've repented with a broad road, your whole life condemns every single person that passes on the broad road. If you're real and you, all who will live godly in Christ Jesus self, suffer persecution, you can't escape it.

All who will live godly, all who've come to repent unto the narrow, you're exactly the opposite road. You're walking in the exact opposite direction. How can you be missed? But God knows, though you've done this

by his grace.

And if any man be in Christ, he's a new creature. All things have passed away, behold, all things have become new. Behold, look, God says to everybody passing by.

Look at this man. All things have passed away. All things have become new.

But if on your road to the celestial city, with all the powers of darkness against you, the devil, oh, with all those thousands of years of knowing, to weigh up every reaction of man, every weakness. If with all the powers of darkness against you, while you've turned to a life of repentance, if you fall, it's possible. Don't give up.

Get up! And go on. I give you the right. If while you're living in this amazing repentance that condemns everyone's heart in your own home, people look upon you as an enemy.

They're so condemned that you weep at what they're watching on the television in your own home. If any man sins, hail, for we have an advocate of the Father Jesus Christ, the righteous. And he is the propitiation for our sins.

He is the mercy seat, literally, for our sins, the Christians. Oh no, John. John didn't come to chapter three first, you know.

He said this. So that no one would have to have a debate. No matter what the Greek, I mean.

It's possible we can fall, but it's possible that we can live in victory. And if you don't believe that, I pity you, because what on earth can you preach of any value? The point here is not if we can never, never fall again. The point here is have you repented? Is it written by God across you that every single person in your life that knows you sees written by God's hand so loud that nobody can doubt it without one word from your lips? I have repented from a life of sin.

Take away the word of repentance from the gospel, and you have churches full of people going to hell. In their millions, in their millions, just take that one word away and they're fated as good as the devil. There's no reason for it to work.

There's no reason. If you take away, repent. That's the one thing, sir, God can't do for you.

God now commands all men, I like that, everywhere to repent. Repent, ye therefore, and be ye converted, that your sins may be blotted out. They haven't been blotted out if you haven't repented from them.

Whoso confesseth and forsaketh the sin, the same shall have mercy. Only where do you find in this book a man who didn't turn from his sins found mercy? Your sins are blotted out by faith in the blood of Christ when you turn from them. To God, you really alone can turn and God alone can set you free.

But if the Son shall set you free, you shall be free indeed. God will cry it out to the world as you walk, sinning not. With a possibility, yes, that in this amazing victory, in this amazing victory that staggers the world and staggers the powers of darkness, there's a possibility that God doesn't say, give up.

No, get up, child. You're on the road, now get up. I knew it's possible.

Get up. Written across you is you've repented. You have repented.

You've repented. Oh, it's a glorious message, you know. That God now wants us to repent.

That if we repent, He delivers. What a message to preach to the world. What poverty if you don't preach it.

Because when a man goes home with a condemned heart, though he sang the praises of God in your church with you, and his heart was condemned, but God will condemn ten times more. Who knoweth all things. No, in this the children of God are manifest, and the children of the devil.

Whosoever doeth not righteousness is not of God, is not of God. Neither he that loveth not his brother. Now this is staggering.

With equal importance in God's eyes as evil sin, this is just going to be as much judgment. You're of the devil as much as if you are an adulterous evil man. You are of the devil, God said.

Neither he that loveth not his brother. So this is the message that you heard from the beginning. That we should love one another, not as Cain, who was of that wicked one, and slew his brother, and wherefore slew he.

And because his own works were evil, and his brother's righteous. Marvel not, my brethren of the world, hate you. We know, we know that we have passed from death unto life, because we love, because we love the brethren.

He that loveth not his brother. He that loveth not his brother abideth in death. You're still going to hell.

Whosoever hateth his brother. Whosoever hateth his brother is a murderer. And you know that no murderer had eternal life abiding in him.

God says, if you hate your brother, you're just as good as a murderer. That's how vital this is to be saved. In this, the children of God are manifest, and the children of the devil.

Whosoever doeth not righteousness is not of God. Neither he, neither he that loveth not his brother. We are living, we are living in a chaotic, and dangerous, and superficial age in the church.

And I believe the time has come for everyone that dares to name the name of Jesus as their savior, to examine themselves whether they be in the faith. Examine yourselves, 2 Corinthians 13 verse 5 says. Examine yourselves whether ye be in the faith.

Examine yourselves tonight, whether you be in the faith of this book. Examine yourselves only, only, that's all I ask, even if no man ever asks you again until the day you die, sir, just tonight. Examine yourselves only in the mirror of God's word.

Only in the mirror of God's word. And if this book condemns you, be careful how you react, even if you're a minister. Be careful how you react here tonight.

Be careful if this book condemns you. We read in 1 John 2 verse 9. He that saith he is in the light and hateth his brother is in darkness, even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. Examine yourselves. Examine yourselves whether ye be in

the faith.

1 John 4 verse 7. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love. God is love.

And this was manifested, the love of God toward us, because let God send his only begotten Son into the world, that we might live. Not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Examine yourselves whether ye be in the faith.

He that loveth not knoweth not God. You don't know God. You can't know God, if this book still matters.

Examine yourselves whether ye be in the faith. 1 John 4 verse 20. If a man say, I love God, I love God, and hated his brother, he's a liar.

Can I repeat that? If a man say, I love God, and hated his brother, he's a liar, for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, loveth his brother also. Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments.

For this is the love of God, that we keep his commandments. And his commandments are not grievous. This is the love of God.

This is what it means to love God, that we keep his commandments. Not to say, I love God, and hate your brother, and you're a liar, God said, you don't love me. This is the love of God, that we keep his commandments.

And his commandments are not grievous. And Jesus said, a new commandment I give unto you. A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples. By this shall all men know that ye are my disciples, if ye have love one to another. Examine yourselves, whether ye be in the faith.

Though I speak with the tongues of men, and of angels, and have not love, I become a sounding brass, a tinkling cymbal. I have something that means nothing. I've got something that, in God's eyes, what is this? Not me, if there's no love.

What is it we're seeking to prove to the world we know God? Though I speak with the tongues of men, and of angels, and have not love. Ask your husband, lady, if you're a Christian, even if you speak in tongues to him. Please ask him, I've got something that means absolutely nothing.

It's worthless. Though I speak with the tongues of men, and of angels, and have not love, I'm become as a sounding brass, a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and I have all faith so that I could remove mountains, and have not love, I am nothing.

Do you know what that literally means? My faith and religion is worth nothing, in God's eyes, in its context. Goodness, can that be? You come back to what Jesus said in Matthew 7, to preachers and those who cast out devils, if you only think that's possible, those who do many great things in the name of Jesus, who God said, I'll never know you. Now you come here, and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and I have all faith so that I could remove mountains, and have not love, I am nothing.

Though I bestow my goods to feed the poor, and though I give my body to be burned, and have not love in my fanaticism, it profiteth me nothing. You've done nothing for God. He won't reward.

There is nothing you've done for God there, if it isn't out of love. It profiteth me nothing. Love, love suffereth long, and is kind.

Tell me, with all you have, have you got this? Ask your wife now. Ask your husband now. Ask your children.

Ask your enemy. I say unto you, love your enemy. Bless them that curse you.

Do good to them that hate you. Do you? What good have you done? Pray for them which despitefully use you and persecute you. Do you? Do you love your enemy? Do you know what it is to turn the other cheek, beloved? Oh, heaven help the man who touches you, or your name, or your doctrine.

Have you got this? Ask yourself. Love suffereth long, and is kind. Love envieth not.

Love is not rash, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, beareth all things, believeth all things, hopeth all things, endureth all things, love never faileth, but whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away, for we know in part, and we prophesy in part, but when that which is perfect is come, then that which is impossible be done away. Hope you know that. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things, and now we see through a glass darkly, but then face to face, now I know in part, but then I shall know you even as also I am known.

And now abide faith, hope, love, these three, but the greatest of these is love. The greatest of these is love. Follow after love.

Follow after love. And if you're not, are you going to hell with all your gifts, with all your casting out devils? Tell me, are you going to hell? Follow after love if you're saved. This is what matters, not gifts.

Desire spurred through gifts is by the by, but rather that you may prophesy. If you're going to go after gifts now, stand in line, covet earnestly the best gifts that you may preach, should be anointing, unsanitized. Hand of God upon you as you expound through studying to show yourself approved, a workman that can handle the word of God aright.

These gifts that are instantaneous are dangerous. If you're gifted, sir, you've got to study to show yourself approved. A workman that can handle the word of God aright.

That needeth not be ashamed. You're going to be ashamed if you don't know this book somewhere along the line, sir. Whatever gift it is, oh, you've got to work.

Take it up now if God has enabled and you do, and you do, in any way. It's a lifetime of throwing yourself into it. And if you're desperate for gifts, if you think that's an evidence that you're right with God, oh, please, rather that you preach the holy word of God.

Oh, love. Stammering yourself now, whether you be in the faith of this book, if you're following after anything else, you haven't got love, you've got nothing. You're worthless, God said.

You're religious. Your whole faith, worthless. Alright.

Do you believe that anymore? In this chaotic world today? Examine yourselves, whether you be in the faith. In this, in this, in this, the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

I often wondered why God put these two things together as the vital evidence as whether we are God's child or the devil's. I often wondered why God put these two things together as the vital evidence as to whether we are God's child or the devil's. Holiness, without which no man shall see God.

Holiness and love. Love. Why did God put these two things together? And I began to understand, you know, as the years went by, I began to understand as I looked at people's lives, as I watched people's lives.

Holiness without love is ugliness. Ugliness. It's rigid, separation.

Lawlessness, judgmental, condemnatory. Oh, it's ugly. No wonder you send people to hell with all your separation.

Holiness without love is ugliness. But love makes holiness beautiful. Love makes holiness Christ-likeness.

Now, beloved, can I shock you and tell you the sum total of my doctrine? Holiness. Full stop is Christ-likeness. The whole standard of this book, full stop, is to be like Jesus.

And if it's not at heresy, don't seek it. It's worth nothing. A holy life governed by love is the mightiest weapon God could ever have at his disposal in this world.

Last night, we looked at the man, the message, and the movement. Tonight, in case you didn't know it, we looked at the man, the message. The man is the message, you know.

Oh, God will never use him in the Bible. You can't look at the man, the message, and the movement. If you don't live what you preach, brother, how can God take you out? If you're not living what you're going to preach, brother, and if you're going to preach this, and if you're not going to live it, you bring such shame to God.

I guarantee you, the world will soon find out you're not living it. And do you know the shame that has been brought on God's name when men try to preach the standard and couldn't live it? Do you know what damage is still repercussing across the world through men who thought they could, but they weren't the instruments of revival? No good crying out judgment, sir, unless your heart is word-formed with love. Unless you've whipped over hell, sir, you have no right to preach.

But if you have, by God's amazing grace, become a holy life that's governed by love, you've become the mightiest weapon God could ever have at his disposal in this earth. And he's waiting for such a man. He's waiting.

You prayed last night, begin in me, God. I prayed for revival, but tonight I want to pray another prayer, God. Revive me.

Can I ask you to pray another prayer tonight? That I may be holy by thy grace alone, and yet governed so by love, that I be not Jesus, that I have the right to preach what God has enabled me to live by thy grace. We speak of being filled with the Spirit. You know what that means? Being controlled by the Spirit.

So that in every circumstance, no matter how trying, our lives spontaneously react to the fruit of the Spirit. And the fruit of the Spirit, beloved, is Christ. Oh, God, I want so much, so much to have the right by my life, by my life to be the instrument, enable me to live by thy grace.

Come, my God, wash me so truly and fill me with the Holy Spirit. Take control, God. I absolutely surrender to thee.

Fill me, take control, make me a holy, holy man governed by love, no matter how trying the circumstances, governed by God's love, spontaneously see in every reaction, no matter how trying. Fill me with the Holy Spirit. You know, it's not the saying, it was dead faith.

It's saying, make me like Jesus, so you don't know what you're praying, that I have the right to preach this book. How many of you have prayed that? God, bring me the holy life governed by love. Help me, Christ, my God.

That's all it is, or I cannot preach. I want those of you that desperately, not shallow, desperately, desperately need to ask that of God from the depth of your soul, to give you the right to preach to this nation. I want those of you that are so desperately in need to stand right now.

That's going to cost you, isn't it? I only ask once, because it's between you and God. And if you haven't made up your mind yet, nothing's going to do it. Oh, beloved, it would be wonderful if you all get on our knees and just pray and ask God aloud.

Come pray with me loud, and don't dare listen to the devil who says this can't work, that God will turn his face, you know, and say, not good enough. Only the devil will tell you that, let me tell you. Try this from your heart, and prove God.

You pray with me loud, oh my God, wash me through and through with the blood of Christ, and fill me with the Holy Spirit, that I may be like Jesus. For if I'm not like Jesus, I cannot preach any standard. For the only standard I see in this book is to be like Jesus.

Give me the right to preach by giving me the life. Fill me now with thy Spirit. Take complete control of me by the Holy Spirit, that not by my effort, my struggle, but by thy Spirit, the fruit of the Spirit will be seen spontaneously, no matter how trying the circumstance in my life, that Christ will be seen even by my enemies.

Make me an instrument of revival. In Jesus Christ's name. Can we all stand? Beloved, we're going to have times of prayer after this.

And there's much you can pray aloud, but don't doubt God now. If you prayed that, God does not look at the words that proceed out of the mouth. God look at the heart from which they come.

If he's shown your heart, you meant that. How could God say no? How could he? He's so upright and perfect. God bless you.

You've had so many meetings, and they've all been long. You must be desperate for revival. And God's watching you.

And that's what matters. God's looking down here at this host. I would be amazed if God doesn't.

I would be stunned if God doesn't. And honour you above all you could ever have dreamed of gathering like this and seeking him, and standing and praying. I would be stunned.

Don't doubt him now. He's watching. He's waiting.

There's a few meetings left. Go all the way through it, no matter what the cost. If there wasn't more, there wouldn't be any more meetings.

God knows why. There's more now. Don't stop now, child.

Come in every single meeting, trying out God. Continue, continue. By the by, being filled with the Spirit, is just the beginning of a consistent growth.

Ups and downs until then, more downs than ups. But now, consistent growth, because God's in control. That's why we have to be absolutely surrendered.

You've done it. But oh, he wants to take you so much more now. Let him, let him, till the day you die.

Let him.

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