

The Great and Final Apostasy

by David Wilkerson

David Wilkerson's sermon warns of the great and final apostasy within the church, urging a return to foundational truths and genuine repentance.

Duration: 49:10

Scripture: Ezekiel 16:4-30, 2 Thessalonians 2:3-4

Topics: "Apostasy", "Revival"

Description

In this sermon, the preacher expresses his concern about the state of the church of Jesus Christ and its departure from its foundational principles. He draws a parallel between the ancient nation of Israel and the modern church, stating that both have forgotten their beginnings and become like a harlot. The preacher emphasizes the importance of preaching the full gospel without dilution or compromise, even if it may offend some. He also highlights the need for people to turn to the true God in times of crisis, rather than relying on false gods or idols.

Transcript

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Apostasy means rejection of the truth once believed and proclaimed. The rejection of what you once believed and you turn away from the truth and you no longer believe it, you no longer proclaim it. That's called apostasy, the great and final apostasy.

And once you go to Second Thessalonians, please, Second Thessalonians, the second chapter. Let me give you a little time to find that. All right.

Chapter two of Second Thessalonians. Let's start with verse one. Now, we beseech you, brethren, by the coming of the Lord Jesus Christ and by our gathering together unto him, that you be not soon shaken in

mind or troubled neither by spirit nor by word nor by letter as from us, as that the day of Christ is at hand, that no man deceive you by any means.

For that day shall not come, listen to it now, except there come a falling away first. That's the apostasy and that man of sin be revealed, the son of perdition. Now, I want you to go to Ezekiel, the 16th chapter, and I want you to leave that chapter open on your lap.

If you don't have a Bible, maybe you can look over somebody's shoulder. And folks, be sure to share the scripture with those around you. Heavenly Father, I can't deliver this word without your power and your anointing.

I have no power in my flesh. I have no anointing of myself. And, Lord, you have led me to this chapter.

You have led me to this word. And I can preach only what you impress on my heart as being your mind for the time. Now, Lord, give us ears to hear what the Spirit has to say.

Breathe upon me by your Spirit, O God. Sanctify this vessel as a clean vessel through which you can flow pure water that will challenge us and change us in these troubled times. In Christ's name I pray, amen.

All week the Lord has been speaking to me through Ezekiel, the 16th chapter. In my prayer time, Lord, I want to show you something about your times. I want to show you conditions in my church and what I plan to do about it.

Now, folks, the first part of this message may sound a little heavy, but there's a wonderful word of mercy and grace at the conclusion. Please don't race through Ezekiel trying to find where I'm going. You have no idea where I'm going.

So just give me your good ear and look this way, if you will, please, and let's talk about the church of Jesus Christ and where it's going. When you read this chapter, as I was reading it, I began to feel the grief of God, a terrible, horrible sense of the grief of God, of the church that has forgotten its foundations, a church that's turned away from its beginnings and begins to become a harlot church. In fact, this is an amazing thing.

God is speaking a dual prophecy. This is a parable with dual application, first to Israel and now to the church of Jesus Christ in the last days. Now, I want you to go into 16th chapter and show you where God found Israel.

Chapter 16, verse 4, and ask for thy nativity. In other words, here's how you began. Here is your birth.

In the day that you were born, your navel was not cut, neither were you washed in water to supple thee, thou wast not salted at all, nor swaddled at all. None eye pitied you to do any of these unto you, to have compassion upon you, but thou wast cast out in an open field to the loathing of thy person in the day that you were born. And when I passed you, thee, and saw you polluted in your own blood, I said unto thee that was in blood, live.

Yea, I said unto thee, when thou wast in thy blood, live. He's talking about the beginnings of the church. And in the New Testament, we find the church of Jesus Christ beginning at Calvary.

And the wonderful thing that God did, he said, I found you. I found you in your blood. I found you unclean.

And that's the testimony of many of you here today. God found you unclean. He said, I clothed you in a robe of righteousness.

I prospered you, and I blessed you. And you see the tendency, he said, God's people are bent on backsliding. And there are many of you listening here now that your heart has grown cold, perhaps, or lukewarm.

And you forgot those first days. You forgot the blessing of God when he first called you and found you in your sin. And this is the church.

It was planted in New Testament power, in the purity of Christ and the righteousness of God. He clothed this church, and he sent it out around the world. It took root in Jerusalem.

It took root in Israel. And it grew to be a tree, and it spread its branches. Those branches are called now denominations or organizations of the body of Christ.

And that body of Christ was birthed in holiness, birthed in adherence to the word of God, inerrant word of God. This was preached with power and fire and authority. You see these denominations.

You can name the denominations that sprang out of what was called the first church. You can talk about Presbyterians, Baptists, Methodists, Episcopalians, on and on, Pentecostals, Charismatics. These are all branches that came out, sprang out.

And when you read the histories of these modern churches and these denominations, most of them, almost without exception, were founded by holy men of God that were on fire. These men were praying men. Many of them were stoned to death.

Many of them paid with their own lives. I think of the Methodist Church. I have nine volumes of John Wesley, the founder of the Methodist Church.

He rode a horse. And in his lifetime, he preached hundreds of thousands of times. He got up at 5 o'clock in the morning and held street meetings for coal miners at 6 o'clock in the morning, riding horseback.

Here is a man that prayed for hours a day and wept over England, Scotland, Wales, Ireland. And God shook England under this man's preaching, a holiness preacher, a man of righteousness. And you read the books.

I read the foundation of the Methodist Church. And what you find for 50 years after John Wesley is dead, you find great pastors. The Methodists came to the United States, established Bible schools and great churches.

They had circuit-riding pastors, preachers that rode horseback all through Kentucky, Tennessee, all through the Midwest when it was wild. They tamed the Midwest. They had revival meetings in open air.

They called them camp meetings, just a little shelter in tents. They came from miles around. And I have pictures and pencil drawings of those camp meetings where there was such conviction.

People fell and fainted under conviction. Thousands would cry out for God, forgive my sins. God moved so mightily.

When you think of the founding of the Pentecostal movements and the charismatic movement, you go to Los Angeles to a little white clapboard church on Azusa Street in the section of Los Angeles. And there's a black pastor by the name of Seymour, and he has his head in an old orange crate. It was his favorite place.

He would lean over and put his head in the orange crate. Modern kids don't know what an orange crate is. It's just a box, a wooden box.

They packed oranges and shipped them in. Just a few blacks and whites together praying for America. And the Holy Spirit came and fell upon that little group.

People from Los Angeles came, and there was such power and conviction in that little church. And it began to grow and spread the word that something was happening. People were trembling under the Spirit of God.

There was a strange language people were speaking. They called it tongues. And God began to move in that little church, and soon they were coming from other states and finally from other countries.

And the stories of what happened in that little chapel, the famous evangelist who preached to thousands would come and fall on their knees and repent of hidden, long hidden sins. And the Pentecostal movement was born. I have their life stories of men so given to the heart of God, so full of the fire of the Holy Spirit, righteous men who would not bend to the idols of their generation.

And out of that came the Assemblies of God, the Church of God, all kinds of Pentecostal movements and the charismatic movement was born in that clapboard church. God said, I found you in your need, I found you in your blood, I found you when your cord wasn't even cut. I called you when you were poor and lonely.

And out of that root, that original root, came this great harvest. Godly, righteous men. Consider the Episcopalian church with me.

The Episcopalian church was born in Holy Ghost fire. Spread all over the world, became one of the largest denominations in the whole world. It's all over Africa, Europe.

It's sister church to the Church of England. Great bishops, educated, godly, holy bishops. And that's how the Episcopalian church was founded here in America.

And the great revivals in the 1850s and thereabouts in the mid-century, 1850, 1860, there were revivals here in New York City. And the Episcopalian church is right in the middle of it. You could go to any Episcopal church and you would hear bishops and you would hear priests that preached evangelical gospel, being born again, the blood of Jesus, the cross, sacrifice, heaven, hell.

And now look what happens. They have forgotten their roots. They have forgotten their beginnings.

And now we have an Episcopalian church, the first organization to ordain a homosexual bishop. And that church has gone so far from their beginnings. There's a woman bishop now who is the head bishop who has adopted the gay agenda.

And just a few, this past month, a ruling coming down from headquarters about the Trinity. And every diocese has been given the right, I'm trying to put it in words as I read it in the paper the other day, the

right to define the Trinity as they please. In other words, God can be she now.

And you can define Jesus and the Holy Spirit as you choose. Do you understand what that means? It means that we have no father. And if we have no father, we have no son.

It's an attack on the divinity of Jesus Christ. Then the greatest blasphemy in the face of the earth is coming out of the Episcopalian church. And now those bishops and priests and churches and lay people who said I've had enough, the African Episcopal church is screaming out against it, backsliding.

God sent Ezekiel to his people because they had turned and apostatized. And he says, oh, hear the word of the Lord, oh ye harlot. Hear the word of the Lord, harlot.

God's anger had been stirred. He'd been provoked by a church that had turned against its beginnings. Think of Harvard and Yale universities, two of the most ungodly colleges on the face of the earth, the most apostate schools in the world, as far as I'm concerned.

They were started as Bible schools by Holy Ghost preachers. Princeton was started by a pastor, powerful preacher. Columbia here in New York was started by a pastor.

And now an attack against the Trinity about Christ no longer being the son of God, but just a good man and maybe a prophet. God now is she. God said you played the harlot.

You've forsaken the old paths. You know, even in Christian colleges now, all over the United States and seminaries, even in evangelical circles, I've been reading the stories and reports of the of the boards that are still godly. And they are fighting to keep the inroad of apostasy invading their schools.

And it's almost impossible now. It's a losing battle because professors are coming into the school who have apostatized, who no longer believe those truths, no longer talk about the cross, no longer believe in the divinity of Jesus Christ, no longer believe there is a hell. And they've justified every kind of sin, including homosexuality, lesbianism, pick and choose morality.

And you see it all over the world now. England, the churches of England have apostatized. There's a dirt, there's a darkness coming down over that country, all over Europe.

Just a handful go to church. When I was in England, my last trip to England, they were closing Church of England churches all over the country. They had called they had desanctified is what they call it.

Desanctify the church means they quit the church and selling it. And many of those churches have been sold to as clubs, nightclubs. And in two or three now, we went into one that had been it's a small cathedral in one of the towns in England.

And now it's an occult shop. God said, you have corrupted yourselves more than Sodom. Sodom have not sinned as you have sinned.

Sodom, your sister was more righteous than you. God tells us of the sins of Sodom. Go to chapter 16, verse forty nine.

You have your Bible there. Verse forty nine. Behold, this was the iniquity of your sister Sodom.

What's it say? Say it. Pride, fullness of bread, abundance of idleness was in her and her daughters. Neither did she strengthen the hand of the poor.

But what is the number one sin named? Pride. You have heard of gay pride. Now, listen closely to me.

I've been to the gay pride here in New York City. I've seen four hundred thousand marching up the avenue. Many of them nude.

Carrying signs. Jesus was gay. God was gay.

We're gay and in your face. And the arrogance. And the utter pride.

And over to my left, a small group of Christians with a sign. God loves gays. He only hates sin.

And I saw a group break away from the crowd and jump and harass and push. Those Christians who wanted to do nothing but offer love. And I've seen the arrogance of that pride.

But this is what God is saying. The pride of my apostate church is far worse. Sodom is not sinned like you have sinned.

They didn't have the light. They didn't backslide from something. That's they're doing what their father tells them to do.

But you, you knew me. I found you. I saved you.

I called you. I put righteous robes on you and I sanctified you. I used you.

I blessed you and spread you all over the world and then you played the harlot. And your pride in my sight. This arrogance that you can stand and call your heavenly father a woman.

The arrogance and the pride of taking away the divinity of my son who died to save you. Arrogance. Pride.

Would you God that Episcopalian, Presbyterian, Baptist, Methodist, Pentecostal pastors begin to stand up and see what's happening to the church that was once called the church of Jesus Christ. Backsliding. Turning apostate.

Turning against the truths of their founding fathers. But friends, there's something worse than that perverted gospel. And that's a diluted gospel.

A diluted gospel. Watered down. Half-truths.

This gospel says, just believe and get saved. There's nothing of repentance. Nothing of godly sorrow.

Nothing of turning from your sins. Nothing about taking up your cross and following the Lord. But people who say a little prayer said, you are fine, you are good.

Go with me to Isaiah 30. 30th chapter. Turn left from Ezekiel.

Folks, my only safety is staying in the word. I'm not preaching out of my own heart. The 30th chapter, starting at verse 8. Now go, write it before them on a table.

And note it in a book that it may be for the time to come forever and ever. In other words, even for the last days. Do you see it? Can I ask you again, do you see that? That's for us.

That this is a rebellious people. Lying children. Children that will not hear the law of the Lord.

Which say to the seers or prophets, see not. To the prophets, prophesy not unto us white things. Speak unto us, what? Smooth things.

Prophesy deceits. Get you out of the way. Turn aside on the path.

Cause the holy one of Israel to cease from before us. Don't talk to us about holiness. Or separation from the world.

We don't want to hear that folks. People today don't want to hear anything they call gloom and doom. If it's not smooth, it's gloom and doom.

I've been called that for so long. Like water off my back. People are not wanting to be corrected or convicted.

Ezekiel said in chapter 22. They have put no difference between the holy and the profane. Neither have they showed the difference between what is clean and unclean.

But they strengthened the hands of the wicked. That he should not turn from his wicked ways. By promising them life.

Folks. What's it going to be like? And I've tried to imagine this. What is it going to be like? When we stand before the throne.

Every pastor, every evangelist. When I stand there, everyone in this pulpit stands there. And everyone who's ever taken the gospel to their lips.

And we stand before a holy Christ. And the books are opened. I can't.

I can't bear the thought. That I would have preached for 20 years here in New York City from this pulpit. And that.

To keep the money flowing. Or to keep the crowds coming. And every seat filled.

That I should give a half gospel. Or dilute it so I won't offend you. There has not been one preacher.

That's in this pulpit. None that we've allowed who visit. Who have ever tried to spare.

Some of it has been strong. Some of my preaching has been so strong. I go home and say.

That was too hard. And I've said. Oh God.

Help me to preach grace and mercy. And we've tried to do that. But friends, I can tell you.

When I stand before God. There's not going to be blood on my hands. There's no blood on these preachers hands.

And on our elders. There's no blood on their hands. Because we have proclaimed you the whole gospel of Jesus Christ.

What is it going to be like? When the storm comes. The Bible says. That gospel.

And I'm going to tell you something. A diluted gospel is no gospel at all. That's not the gospel.

Bible calls that. The prophet calls it whitewash. He calls it.

Untempered mortar. It means. You know where they build a wall.

With bricks. They put concrete. Mixed with sand.

But he said. That's all painted sand. And he said.

A storm is coming. And God said. I'm going to blow against those walls.

And folks. Those walls may look big. And they may look beautiful.

But the Bible said. They're not going to stand. When you face Armageddon.

When you're facing World War III. When the nations are on fire. When we have missiles being threatened over our heads.

And we've got mad dictators with nuclear weapons. When we're threatened with a dirty bomb. When there's terror all over the world.

People are going to say. Wait a minute. I'm empty.

I don't know what's coming. I don't know what's happening. And they begin to reach out.

Folks. What happens when Allah fails to deliver. Like that happened in the tsunami in the Far East.

In Indonesia. Muslims were crying out. Allah was supposed to save us.

And what happens when all the gods in India fail to deliver in this hour a storm. What happens when Allah does no longer deliver. They're going to be seeking an almighty God.

Someone who can satisfy the soul and meet the hunger of the heart. We don't have to rail against Allah or Mohammed or Islam. We don't have to rail against it.

Folks. Time will tell. Time will tell.

Time is going to tell. This is do or die time. This is when the truth and the gospel has to be heard and preached in its absolute fullness.

And when the storm hits, the Lord said, I'll blow against that wall and blow it down. And then, folks, how many multitudes have been finding their false security behind that wall now exposed. And those who built those walls have to stand back.

And the Bible said they have no word from God. There's no word from God. He said, I didn't send them.

Folks, I'm not indicting anybody. I'm not naming any names. But this is the most abominable thing in the eyes of our Lord today.

Such a cheap, cheap grace. Cheap gospel. Costless.

Unoffensive. Let me tell you what they're going to say. This is what Paul said.

And when that day comes, they're going to say, don't worry. All things continue as they were from the foundation of the world. There have been wars and rumors of wars.

Israel has had many wars. They for hundreds of years, they've had wars. This will all blow over.

So just be at peace. Just listen to our gospel. But folks, things, Bibles, Paul said they are willingly ignorant.

The Scripture rather says they're willingly ignorant of the example of Sodom and Gomorrah. And it's not like any other time. Because any other time didn't have these nuclear missiles.

They didn't have these terrorists threatening the whole world. They didn't have missiles that could travel 2,000, 3,000 miles and bring destruction. They didn't have it.

It's a different day. This is not just God sending brimstone. This is a whole world of madness now.

Now, the good part. Take a deep breath. Say, thank you, Jesus.

You see, the 16th chapter Ezekiel is about is one of the greatest expressions of God's mercy and grace ever revealed to the world. In the midst of the fire, when all of these vials of wrath are being outpoured on the earth, two things are going to happen, the Scripture says. It says those that have been hardened are going to blaspheme God.

And when you go to the book of Revelation, it says when when the underjudgment, when their men are being scorched with heat, the Bible said they will blaspheme God and they will not repent of their sins. And they're going to be multitudes hardened to what you see. Their hearts are going to fail them for fear.

And rather than turning to the Lord, they're going to turn to their sins and go wild and they're going to despise God and they're going to blaspheme God. But there's something else. Something that just is God says, I'm going to cause this apostasy to stop and trying to get back to this verse here.

All right, here it is. I want you to go to Ezekiel 16 again, verse 41. And this is one of the verses that concludes some of the warnings of the judgments that are coming.

And verse 41, and they shall burn their houses with fire and execute judgment upon the site of many women. Now, look at this and I will cause thee to cease from playing the harlot. And thou also shall give no higher anymore.

In other words, you're not going to be giving yourself over to this apostasy anymore. He says, I'm going to do something, folks. This is a new covenant promise.

He said, I'm going to save you not by your covenant, but by covenant. And I'm going to go into something now that you that I believe is what God is speaking to this church and to the true church of Jesus Christ. In the midst of the most frightful times, when the judgments are falling, God is going to move, he said, in grace and mercy.

Folks, when I came through this, I was so burdened down with what God was saying. I got to verses 59 and 60. First of all, I could hardly believe my eyes here in the midst of this judgment.

He said, I'm going to cause you to cease. I'm going to do something supernatural. I'm going to do this because of my own namesake.

Not because you're good, not because not even because of your prayers right now, even though those prayers are effective, the Bible says. He said, I'm going to cause in the midst of all of this. I'm going to cause the deterrence cease from playing the harlot.

That harlotry is apostasy. And God says they're going to be another movement while many are blaspheming, hardening their hearts. I'm going to find every backslider.

I'm going to find everyone that's ever known my name. I'm going to do something supernatural and I'm going to remove the apostasy from their heart. I'm going to give them a new heart.

I'm going to do something supernatural in my church in the last day, just before the close. And I read, look at verse 59. For thus saith the Lord God, I will deal with thee as thou hast done, which has despised the oath and breaking the covenant.

Nevertheless, you know what that means? In spite of you rejecting me, in spite of your apostasy, in spite of your perversions, in spite of all of this. Nevertheless, I will remember my covenant with thee in the days of your youth. And I will establish under thee an everlasting covenant.

You shall remember thy ways and you will be ashamed. That's forgiveness, that's repentance. When thou shalt receive thy sisters, thine elder and younger, I will give them unto thee for daughters, but not by thy covenant.

God said, I'm going to redeem people out of Sodom. I'm going to, I will redeem Sodomites. I will redeem people from every wicked way on earth.

Folks, Jesus came to this earth in a time like these. He came when there was rank apostasy. Nobody was praying, nobody was looking for him.

He came in a time of great need. He came to a people who would turn against him, who would crucify him. But he came.

If you can imagine God coming to this wicked world, to an apostate church with mercy and grace, the greatest revelation since the cross. The greatest manifestation of mercy and grace since Calvary and the resurrection. If you can imagine that, if you can conceive it, remember how Jesus came the first time.

Nobody in the heathen world, they were worshiping false gods, Jupiter and Mars and all kinds of gods. There was total idolatry on the face of the earth. Jesus came on an act of mercy and grace, not because anyone on earth deserved it.

But God says, I'm going to do this for my name's sake. I am not going to let India go to hell. I'm not going to let China go to hell.

I'm not going to let all these Islam nations go to hell until there's another manifestation of my grace and mercy. And the only way I can bring them down, I tried to bring them through my goodness, that the

goodness of the Lord would lead to repentance. But they rejected my goodness.

They took all of my blessings and offered them to their idols and gave them to their sins. And now when it's hopeless, I will judge. Yes, fire is coming.

The storm is coming. But in the middle of that storm, it's going to be so obvious that God is behind it. No man can do it.

People are going to look around and say, this is divine. This is supernatural. Man couldn't do this.

And men will be trembling. And in that hour, every backslider has ever known Jesus. Everyone's been in this church.

Everyone has been in a Holy Ghost church. They've known the fire of God. They've known the word of God.

They have walked in the Holy Spirit, but drifted away. God said, I'm going to wake them up. I'm going to bring them back to their founding heart.

I've been telling you that this church one day, when the fires come, will not be able to hold. You're going to have, I told you, you're going to give up your seat. You'll have to stand on the walls or outside.

Because in that shaking and in that trembling, people are going to remember their beginnings. Hey, he found me once. He can find me again.

This is his new covenant. He said, I give you a new heart. I will cause you to draw nigh.

You see God just picking us up by the lap of the neck and saying, it's time. You can't play games anymore. Now is the time.

And God will manifest. I believe this with all my heart. India is now the most populated nation in the world.

I can't conceive that this will all come to an end. And multitudes left to their idol gods. He's going to cause people to look at their gods.

They have failed. And look to Jesus whom they've pierced. Israel, Israel is going to be visited.

Hallelujah. Folks, don't worry about Israel. God has everything under control.

For hundreds of years, they've been trying to kill it. Comes right back up. Folks, don't worry about it.

Hallelujah. I am so thrilled. I got to look at that again.

And then I'm closing. Will you stand up, please? You still have your Bible? Go to 16, verse 61 and 62 and 63. Then you shall remember your ways and be ashamed when you receive thy sisters.

Verse 62. I will establish my covenant with you. Thou shall know that I am the Lord.

Thou that thou mayest remember and be confounded. Never open your mouth anymore against because of your shame. When I am pacified toward thee for all that thou hast done, saith the Lord.

God's going to say to masses of people, my heart has been pacified. Here's my grace. Here's my mercy.

And, folks, God is all about mercy. It's grace. All of God's judgments are redemptive.

They're meant to redeem people any way he chooses. Lord, thank you for the promise of your word. Thank you, Lord, that this is a day of hope, not a despair for the church of Jesus Christ.

Thank you, Lord, that pastors are going to wake up all over the world. There are going to be men who have backslidden and come back to you. There are going to be Episcopalian priests standing in their pulpits proclaiming the cross of Jesus Christ.

Lord, there's going to be a wave of repentance around the world, in England, and all over the world. There's going to be a cry, raise up. It will be the Holy Spirit crying in the hearts, Abba, Father.

Because you alone will be able to satisfy. You alone will have the truth that sets men free. We glorify your name in these promises.

Hallelujah. Would you lift your hands and thank God for his mercy and his grace in these last days? He has not forsaken his people. He has not forsaken his church.

He has awakened us. Thank you, Jesus. With this, I'm finished.

I'm giving an invitation now. I'm going to open this area in front of the church we call the altar area. It's just room to take your stand for Christ.

And I was asking the Holy Spirit what I should say, what this invitation should be. And it's this. I got it this morning from the Holy Spirit.

The Lord said there are going to be many that are weary and heavy laden. I don't know what caused the burden you carry in here this morning, but you came burdened, weary, and heavy laden. There's a load on your back.

It could be because of marriage. It can be finances. I don't know what it could be.

It could be a burden of sin that you despise and can't seem to break through to victory on. Whatever it may be, you're down and heavy burdened. I invite you to get out of your seat.

You're among friends. They'll make way for you. Up the stairs in the balcony.

Come down either side of the steps. And I'm going to invite even those that are in the overflow room. If you want to just go to the lobby, they'll give you direction to come down here.

Even if you have to stand in the lobby out here, you can hear me. I invite you to come if you are sin sick. If you become lukewarm toward the Lord.

Listen to me, please. I believe the Holy Spirit's here now waking up people that have grown cold and different or backslidden. Those have become lukewarm.

You still love Jesus, but the fire is gone. The fire is absolutely gone. And you know it.

God knows it. The Holy Spirit is speaking in love to you. He's not threatening you.

He's throwing out his arms of mercy saying, come, let me embrace you again. If you've left your first love. I'm not trying to make this broad and fill up this place.

It's just that God doesn't want you to leave. If you don't know Jesus, you've never really received him as the Lord of your life. He's just a name to you.

It's something. It's someone you say. Well, someday before I die, I want to receive him as Lord.

No, you never know. This is your day. This is your hour.

Now is accepted time of salvation. The Bible says now all is open for you to come wherever you're at. How many of you came forward to say the Holy Spirit drew me, the Holy Spirit moved me to come.

Raise your hand, please. All right. You see that that is testifying that the Holy Spirit is at work in you and he knows what you need.

He knows why you came. If you came to surrender your heart for Christ, I don't need to put words in your mouth. And whatever reason you came from, there should be something spontaneous in you just wants to cry out and talk in your own words.

Right now, as we're just quietly in his presence, will you just whisper to the Lord your need right now? If it's because you've grown cold, say, Holy Spirit, draw me back to the Savior. Draw me back to my first love. If it's weariness because of a problem or something in your life that's burned you down, you say, Lord, you said if I cast my burden on you, you take it.

Will you just by an act of faith say, Lord, right now, standing here, I'm not taking this out of the house. I cast all my burdens and all my cares and all my fears on you right now by faith because you said you would take them. If you've grown cold and lukewarm toward the Lord right now, that spark, he's breathing on it now.

The Holy Spirit that drew you to come forward is breathing on you now. That spark come alive. Just say, Jesus, in your heart, Lord, I love you.

I need you. Draw me and raise up, raise up my faith, raise up hope in me. Some of you have just about lost hope.

I'm going to pray for you right now. And while I'm praying, you pray in your own words to the Lord. Come on.

You just nobody needs to hear you around. You're just a soft voice. Tell him why you came.

Tell him. Tell him right now. Lord, you hear the cry of your people.

We don't have to scream at you. We don't have to beg and plead. He said, I'm more willing to give than you are to receive.

Lord, lift the heavy burdens. Lift the heavy burdens. Lord, by faith, we lay them on you right now.

We can't carry them. They're too much for us. They bear us down.

Lord, for those that have marital problems and those who have financial problems, those who are burdened by something of the cares of this life. Oh, Holy Spirit, lift this load now. Lift this load.

Let your sweet spirit come and whisper strength. Lord, you said if we will wait on you, and that's what we're doing. We're just standing here waiting on you.

You said you would renew our strength. That means we have some strength. You said you were our strength.

Whatever strength is left, renew it. Go on it. Fire it up, Lord, in Jesus' name right now while we stand in your presence.

Oh, mighty healer, heal those who need physical, spiritual, mental healing. Take away the depression and the fears and the anxieties. And, Lord, we come draw nigh unto you.

We're drawing nigh unto you in Jesus' name. Now, would you all that have come forward right now just in your own words out loud begin to thank him. Say thank you, Jesus.

Thank you, Holy Spirit. Thank you. Let everybody thank God for his presence here.

This is the conclusion of the message.

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