

# The Second Coming of Christ

by Keith Daniel

---

*The sermon explores the Second Coming of Christ, using parables to expose the hypocrisy of the religious leaders and highlight the importance of being prepared for the judgment.*

**Duration:** 1:51:48

**Scripture:** Matthew 22:1, Matthew 23:29, Matthew 24:34, Matthew 24:42, Matthew 25:1, 1 John 2:28, 1 John 3:2

**Topics:** "Second Coming Of Christ"

---

## Description

In this sermon, the preacher emphasizes the importance of being ready for the coming of Jesus Christ. He uses the analogy of two men on a hill, where one disappears and the other is left standing still, to illustrate the suddenness of Christ's return. The preacher urges the audience, both believers and non-believers, to speak to God in their hearts and make a personal connection with Jesus. He quotes several passages from the Bible, including the parable of the faithful and wise servant, to emphasize the need for readiness and the consequences of being unprepared for Christ's return. The sermon concludes with a reference to the parable of the vineyard, highlighting the rejection and crucifixion of Jesus by the Jewish leaders.

---

## Transcript

Can we bow before our God in truth? Oh God, have mercy on this man especially. Thou knowest how conscious I am of how base I am, how unprofitable, unworthy at my best, unprofitable servant, and marvel at the grace of God that ever kept me, ever called me, knowing what I am, knowing what I'd be after all these years, how weak I'd be, how base I'd be. Have mercy and wash me.

The only thing I can ever trust in life, to approach thee or expect anything from thee, wash me in the blood of Jesus, the Christ, who I love and live for, and would gladly die for. Make me a vessel meet for the Master's use, through the blood, in my carefulness, to look to the blood. Fill me with the Holy Spirit, anoint this thy word.

And as Jeremiah longed and prayed, let me be the mouthpiece through which thy voice can be heard. Keep us under the blood, safe from our only enemy, Satan, and all his workers. The fallen angel, the third, swept with his tail to this earth when they rebelled with him, desperate demons, whom we wrestle against.

Principalities, powers, spiritual wickedness in high places, all for Satan's cause. Keep us safe under the blood of God, the Son. Cleanse the atmosphere of his whole center with the blood of Jesus, the Christ, and protect us also under the blood and the angels of God and the Holy Spirit.

The risen, resurrected power of Christ, in our midst and upon these grounds and surrounding areas. Move now, now, that I say that I honor thy word above all things. Please honor it, for that is my desire and all of our desire tonight.

In Jesus Christ's name. In Jesus Christ's name. Amen.

Now, in Matthew 21, Jesus enters Jerusalem. Triumphantly, there's a uproar. He's turned the whole world upside down virtually across the rest of Israel anyway.

The whole of Israel staggering at the miracles, the teachings. For never spake man like this. Never has there ever been seen anything ever like this of miracles.

The awe. And now this man enters Jerusalem sitting on a donkey. Now that bewildered the religious teachers and leaders of Israel.

For somewhere in their minds, their confused minds, they related to a scripture in their Torah, in the Bible, that their king would enter Jerusalem, the holy city, sitting, seated in a donkey. Here he comes, seated in a donkey. This unnerves, staggers, bewilders, confuses the religious leaders and more so the roar of the crowd.

They begin to sulk, praises, worshiping God for what they witnessed through this man, who they didn't know was God himself. They cut down palm branches, adulation, worship, praise, exalting him. The crowds go wild.

He's coming into the holy city. Of course, the religious leaders turn to Christ and scream in anger, threatened, jealous. They were not godly men.

Don't doubt that. They were the enemies of God in the ministry. Don't doubt that.

And that's possible. Don't doubt that. They cry to him to stop the crowds from this sacrilege, this blasphemy.

And he enrages them even more as he looks at them and shouts back. He didn't say it silently. He must have said it with a loud voice.

And if he stopped the crowds, the very stones would begin to cry out praises to God. That must have undone them. That he said that to them, the leaders, the teachers of God's ways and will to protect the land, to stay with God.

He rebuked them by his answer in a way they hadn't anticipated. He wouldn't stop the crowds. He was God.

And they had to get to know that he was going to say this clearly to all of them within moments of entering Jerusalem, loud and clear. Till they wanted his death within moments of his entering Jerusalem. And planned it with venom.

Christ does something that stirs the whole city. He makes his way straight to the temple. The temple of God.

God enters the temple of God again. He had done that once before, but this time no one knew. God entered his temple again.

Within moments, the temple was overflowing. Capacity overflowing. Because everyone wanted desperately to hear him.

They knew he would teach in the house of God now. Not at the shores of Galilee anymore. And they sensed war was about to break out.

Every man sensed confrontation. Literal war was about to break out between the religious teachers of the land and this man. This man, whom already they knew they hated.

They hated. They throw out such a challenge to him in their anger, in their bewilderment, in their resentment. They throw out to him a staggering question.

By what authority do you these things? These miracles? Whose authority? You have to do it. They didn't want it to be from God. So they were attributing by the very question it was of the devil.

So they wanted him dead. That's all. That's all.

Trying to catch him in his words. Nothing to accommodate that this possibly could be the Messiah. Who do you speak such words with such authority? Whose authority is this that you come with? And Jesus staggers them.

He staggers and bewilders the whole temple. Not one sitting there that's not stunned at what he says. He answers them in a way that undoes them, confuses them even more, and yet answers totally their question.

He answers them with parables. Parables that in no uncertain way answers their question, but does more. Exposes them for evil hypocrites and enemies of God, as they profess to be the servants of God.

Not so much that the crowd that's gathering what's being implied, but their own consciences. And they didn't know how to handle that, so they reacted as the most godless people could possibly, because they didn't know how to handle it. They were so far from God that they had no discernment concerning what this man was saying was of God.

This angered them and made them in their evilness reject what was truth and they knew was truth. Reject God himself. They were so far from God that he who they thought was they were serving, they had one intent in their heart to kill him.

They were so threatened by him, so undone by him within moments. He speaks in parables. Parables that unnerve the whole temple, not just the religious leaders.

There's no man there that's not unnerved, staggered, bewildered, totally bewildered at what he's saying, verse by verse, sentence by sentence, in these staggering parables. And then chapter 21, verse 33, he says these amazing words. Hear another parable.

Hear another parable. There was a certain householder, there was a certain householder which planted a vineyard and hedged it round about and digged a wine press in it, digged a wine press in it and built a tower and let it out to husbandmen. He leased it out, the vineyard, rented out the vineyard to farmers, let it

out to husbandmen and went into a far country, went into a far country and when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it.

And the husbandmen took his servants and beat one and killed another. And stoned another. Again, he sent other servants, more than the first, and they did unto them likewise.

But last of all, he sent unto them his son, his son. Last of all, he sent unto them his son saying, they will reverence my son. They will reverence my son.

But when the husbandmen saw the son, they said among themselves, they said among themselves, this is the heir, this is the heir. Come, let us kill him, let us kill him. And let us seize on his inheritance, let us seize on his inheritance.

And they caught him and cast him out of the vineyard and slew him, slew him. When the Lord, therefore, of the vineyard cometh. What will he do unto those husbandmen? What will he do unto those husbandmen? They say unto him, he will miserably destroy those wicked men and will let out his vineyard unto other husbandmen, which surrender him in the fruits, in their seasons.

Jesus saith unto them, did ye never read? Did ye never read in the scriptures? Did ye never read in the scriptures the stone which the builders rejected? The same is become the head of the corner. This is the Lord's doing and it is marvelous in our eyes. Therefore, say I unto you, the kingdom of God shall be taken from you.

The kingdom of God shall be taken from you and given to a nation, bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken. But on whomsoever it shall fall, it will grind him to powder.

On whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. They perceived that he spake of them.

But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. They took him for a prophet. Now, beloved, it's interesting to note that at this moment, at this point, it was the multitude that protected him from being killed by these evil religious leaders who hated God himself.

They were so far from him. It was the multitudes at this moment that protected him from being killed. But these evil men, the religious leaders and teachers of Israel, would soon sway the multitudes to cry for him to be crucified.

They were so evil. So evil. They'd soon get these multitudes to cry for his death.

Loud and clear. No matter what the cost, if they were making a mistake. This parable, Jesus says there was a certain householder which planted a vineyard.

Now, this, of course, speaks of God and the vineyard of God on this earth that he's busy with. Leased out to husband men, he leased it and rented it out to farmers. This, of course, speaks of Israel, of the Jew, to whom pertaineth the giving of the law and the service of God.

Paul wrote in Romans 9, verse 4, to whom pertaineth the giving of the law and the service of God. The Jew, but when God sent forth prophets, when he was compelled to send forth his prophets to confront the Jew concerning the fruits that he expected of them, that which he had expected of them to do in this world,

to accomplish for him in this world, in the building of his kingdom. These Israels, these Jews, they took those prophets, they stoned them, they killed them in their rage at such confrontation by man.

They killed them, the religious leaders. We're the ones all the way through, so far from God, and that's how far the nation was, to have such leaders, to tolerate such leaders from the heart of God. And then Jesus speaks of how they would kill the son of this Lord of the vineyard when he comes.

Of course, he's speaking of himself, and this is what was prophesied concerning the Messiah in their own Bible. In Daniel chapter 9, verse 6, it says the Messiah shall be cut off, cut off, but not for himself, not for himself. He was cut off out of the land of the living for the transgression of my people, Isaiah 53, verse 8. Beloved, he was wounded for our transgressions.

He was bruised for our iniquities. The chastisement of our peace was upon him. With his stripes we are healed.

All we, like sheep, have gone astray. We have turned every one to his own way, and the Lord has laid on him the iniquity of us all. Oh, he was cut off.

The Messiah shall be cut off, but not for himself. He was cut off out of the land of the living for the transgression of my people. Was he sickened? God cries out 500 years before he comes.

The prophecies concerning the Messiah dying, why he would die. Oh, John 1, verse 10, he came unto his own, and his own received him not. His own, speaking of the Jew, of whom, as concerning the flesh, Christ came.

Romans 9, verse 4, of whom, as concerning the flesh, Christ came. He came unto his own, and his own received him not. Oh, Isaiah tells us in verse 3, he is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid, as it were, our faces from him.

He was despised, and we esteemed him not. He came unto his own, the Jews, and his own received him not, Jesus says. Did ye never read in the scriptures the stone which the builders rejected? The same has become the head of the corner.

The same has become the head of the corner. Did ye never read in the scriptures that the very cornerstone of your faith, the very foundation of the whole faith of God, would be rejected by those who are builders? The stone which the builders, who God had commissioned to build the kingdom of God, would reject? Is the very cornerstone, the very foundation of the faith of God, that they reject him, crucify him, cut him off? But the plan of God allowed it. He didn't bring it about.

He allowed what evil men and Satan would do with his great sovereignty and foreknowledge, to bring eternal life to all in this world who wanted it. But these men's choices were their own, not God's, and the anger of God against each individual stands beloved, even those who believe they serve God, but are the enemies of God. The anger and all the indignation of Christ on these men, on whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.

I don't believe he said that very lovingly. There was such indignation in the heart of God against these hypocritic evil men who stood there with their robes and their separations and their hatred of God himself. They were so far from the heart of God and the will of God and the plan of God concerning them.

They were so engulfed in self and they didn't even recognize it until now. This is the main reason they were so angry, so undone, so bitter and so full of venom for his death. The religious leaders from this moment sought his death.

Nothing else now mattered but to kill him. They were so undone in their own consciences, but that didn't matter. That to them was enough reason to kill him.

That's how evil they were. That's how evil they were. But wait, Jesus doesn't stop there.

He's just beginning. They are going to be crushed doctrinally and conscience-wise beyond comprehension before he leaves the temple. Next verse.

Next chapter. Chapter 22, verse 1. And Jesus answered and spake unto them again by parables. That's important.

Jesus answered and spake unto them again by parables and said, you see, here he is about to tell them the consequences of their rejection of him. Here he is about to tell them the consequences of what they would do to him and to all who would take the gospel of Christ through his death to this world beginning in Jerusalem. What they would do to those who proclaim the gospel and what would be the consequences coming from God against them as a nation.

Oh, this was about to stagger that temple to such a degree I can't believe that anyone would hardly breathing in shock, not just the religious leaders at what this man was saying loud and clear in these parables. Jesus answered and spake unto them again by parables and said, the kingdom of heaven, the kingdom of heaven is like unto a certain king which made a marriage for his son and sent forth his servants to call them that were bidden to the wedding. They were invited and they would not come.

They would not come again. He sent forth other servants saying, tell them which are bidden. Behold, I have prepared my dinner, my oxen and my fatlings are killed and all things are ready.

All things are ready. Come unto the marriage. But they made light of it and went their ways, one to his farm, another to his merchandise and the remnant took his servants and entreated them spitefully and slew them.

They were those who took his servants and entreated them spitefully and slew them. But when the king heard thereof, he was wroth and he sent forth his armies and destroyed those murderers and burned up their city, burned up their city. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy.

We're not worthy. Go ye therefore into the highways. Go ye therefore into the highways and as many as ye shall find bid to the marriage.

So those servants went out into the highways and gathered together all, as many as they found, both bad and good and the wedding was furnished with guests. The wedding was furnished with guests and when the king came in, when the king came in to see the guests, he saw there, there, there, when the king came in to see the guests, he saw there a man which had not on a wedding garment, a man which had not on a wedding garment and he saith unto him, friend, how camest thou in hither not having a wedding garment? How camest thou in hither not having a wedding garment? And he was speechless, speechless. Then said the king to the servants, bind him hand and foot and take him away and cast him into outer darkness.

There shall be weeping and gnashing of teeth, gnashing of teeth. Listen, beloved, here Christ speaks of the greatest wedding of all time and eternity that God is busy preparing for his son, for him. And Jesus divides this parable into three sections.

Firstly, he speaks of the Jew. Secondly, he speaks of the Gentile. Thirdly, he speaks of the judgment.

Firstly, he speaks of the Jew. Secondly, he speaks of the Gentile. And thirdly, he speaks of the judgment.

Firstly, he speaks of the Jew who would be the means by which he was crucified. But that gospel which is throbbing through the whole Old Testament, their Bible, of how God would proclaim, would procure salvation for all mankind through the setting of his own blood. This gospel would be taken, but the Jews generally would persecute, would kill, would be so angered at this sect that had risen up in the beloved Judaistic belief that they would believe they're serving God by trying to destroy them.

No, they would persecute them in hatred, in bitterness, in venom, stoning them, hounding them out, finding them to stop them, either turning the world upside down. No, they would kill them to try and wipe them out. He speaks firstly of the Jew.

But when the king heard the wrath, he was wrath, and he sent forth his armies and destroyed those murderers and burned up their city. Of course, this is speaking of A.D. 70, when Titus marched the Roman armies against Jerusalem. That city was in flames, wiped out, and the slaughter, the bloodbath of those people is beyond comprehensive.

If you read the history, the historians of that age, outside even this book, what took place there was beyond comprehension. Such slaughter of these people, as their city just went in flames, they lay in blood flowing. It was beyond comprehension.

He speaks firstly of the Jew. Secondly, he speaks of the gentile. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy.

Go ye, therefore, into the highways. Go ye, therefore, into the highways, and as many as ye shall find, bid to the marriage. Of course, this is speaking about when Christ says, go ye, therefore, into all the world and preach the gospel to every creature.

Hallelujah. You see, beloved, God didn't just choose to reach the Jew. He chose to reach the world.

God loved the world, John 3, 16, and many others. He wanted to reach the world. He tasted death for every man.

I believe that with my whole heart. If you don't, go on your knees like they tell me to go on my knees about Romans 9. Go on your knees about 1 Timothy 2, sir, verse 1 to 12. The word that we pray, pray be made for all men everywhere.

Oh God, he doesn't want, it's the will of God that none should perish. We have all men to be saved and to come to the knowledge of Christ. Give me one of your verses, sir, I'll give you a ten of mine to show you you've misunderstood it.

If you don't believe he tasted death for every man, that he loved the world, that he chose that word, I'd love to preach one day, but they'll never meet me back in America. I chose it. And I will one day.

And I think maybe I'm too old to come back anyway. He chose. Oh, beloved, listen.

1 John 2, verse 2. He is the propitiation for our sins, the way to God for mercy for Christians in this light of its context. He is the propitiation, the way to God for mercy for our sins, not for ours only, but also for the sins of the whole world. Hallelujah.

Oh, such a God. And for anyone who's willing to cry those verses out ten times louder than they cry their one or two verses here and there or one chapter and five passages, you've got the rest of the Bible to answer, sir. If you think your interpretation doesn't stand in the light of the rest of the scriptures, you're in trouble.

With God, who loved the whole world, sir, go ye therefore into the highways and as many as ye shall find. Hallelujah. Hope you're going to obey him and not be scared of getting the wrong person saved.

As many as you shall find, do it with liberty. Hallelujah. Or tell Christ, no, not my doctrine.

My doctrine cancels that out. As many as ye shall find bid to the marriage. Do it, child of God, for God's sake.

Bid to the marriage. So those servants went out into the highways and gathered together. As many as they found, both bad and good.

I love that. You see, all have sinned. There's none righteous.

No, not one. All we like sheep have gone astray. We've turned every one to his own way.

The Lord has laid on him the iniquity of us all. He takes the death for every man, sir. Both bad and good, you Pharisees.

Not just the public in there beating on his chest for mercy, but you going to hell because you couldn't cry for mercy through religion. Everyone must come as a sinner, confessing their state of sin by grace being saved through faith in the blood of Christ. The wedding was furnished with guests.

I love that. There's coming a moment. It could be tonight.

It's time to come. The wedding is furnished with guests. He speaks firstly, he speaks of the Jew.

Secondly, he speaks of the Gentile. Thirdly, he speaks of the judgment. When the king came in, what could happen now? Don't doubt this.

That's why I preach like this at the expense of everybody being offended. But I have to I have to grow virtually in every word in case he does come while I'm preaching. I'm almost expecting it, by the way.

I might be wrong, but when the king came in, no warning. Now I enter to see the guests he saw there. That's staggering.

With the guests, not out there drinking, dancing, with the immoral decadence he saw there. When the king came in to see the guests, he saw there a man having not on a wedding garment, standing out like a sore thumb, exposed in one moment, singled out, can't be hidden, not with the eyes of God. A man which had not on a wedding garment.

And he says unto him, friend, how camest thou in hither? Do you know what it says literally? What are you doing here? It even confused God. Now, is that possible without signing blasphemous? But that's what Jesus is implying. Don't doubt this.

Weigh up every Greek word of every meaning. This is what Christ is saying. What are you doing here? How camest thou in hither, not having a wedding garment, not having prepared to meet with God? How can you be here with the people of God, singing the praises of God, singing the hymns with youth groups, standing at the doors, taking up the offerings? You're here as if you're part, as if you're ready, as if you're waiting.

Why? What's this all about? You've never prepared to meet with God and you're standing with all those that have. You knew the way. You've heard it preached.

You heard it from them. You've watched them. You know they've prepared, but you knew.

It isn't that you were taking a chance. You knew. You had never prepared to meet with God.

What are you doing here? What was the point? It wasn't for God. You were here. Why? Are you here? If you're going to eternal damnation, what are you doing here? Not having prepared to meet with God, with the very people of God.

It shocked the king. He was speechless. Let me tell you something.

In the other passages of the scriptures, if you had any word to say, you'd cry out now because this is your last moment. Oh, have we not prophesied in thy name at all? I never knew you. One passage after the other, everyone spoke.

This is the one passage. He was speechless. He knew.

He knew. He had never prepared to meet with God like the others. He knew the way.

He had no excuse. He had nothing to say to God. He was speechless.

Not a word to say to God to justify why he wasn't saying, because he knew. He knew he had the of being with the people of God. He knew.

Bind him. Hand and foot. Take him away.

Cast him into outer darkness. There should be weeping and gnashing of teeth. Let me tell you something that's going to shock you.

The hands that for all eternity will have marks to witness that he tasted death for every man. It's a fearful thing to fall into those hands if you die without having prepared to meet with God. There's no compassion, though those are there to prove he died for you for eternity.

It's a fearful thing to fall into the hands of a living God. If you face God after death, it is appointed unto men once to die, but after this the judgment. There's no compassion from those hands, sir.

Nothing will ever for all eternity change God's heart towards you, for you deserve hell and damnation. No man will be there that does not deserve in God's holy, perfect eyes. Eternal damnation and suffering with the smoke of their torment ascended up forever and ever.

They have no peace day or night. Oh, there's judgment, judgment. You see, he will return in flaming fire.

Second Thessalonians one verse eight. He will return in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Don't doubt it.

God says when he comes, you haven't made the gospel, you've defied it. Whether you're sitting with the people of God without a wedding garment, what are you doing? In the custom, culturally, the eastern cultures to this day, they don't dress in fashionable clothes to outdo each other, you know, even to outdo the bride. They had to have a wedding garment, otherwise they weren't admitted.

You had to prepare yourself to be part of the the guests of that wedding. To this day, many of them, especially the deeper religious, there's a wedding garment required. Everyone knew what Christ was saying here, but they this man didn't care about the specifications that was required, demanded to attend.

He stood in defiance of that which was demanded with questions. The only acceptable way. Of course, this wedding garment is speaking about the blood of Jesus and revelation.

Either they that were washed, whose robes were washed in the blood of the lamb. Hallelujah. One's on one verse nine, the blood of Jesus Christ, God's son cleanses us from all sin.

Nothing else will being justified freely by grace through faith in his blood. Romans three. There's no other way, but to come nothing in my hands, I blame, bring simply to the cross, I claim.

Whether you religious, you Pharisee, or whether you're a publican that's hated and despised because it's such a godless profession, come with the blood and you will have the wedding garment in one moment. Can I ask you all a question? All of you, are you washed in the blood, in the soul, cleansing blood of the lamb? Are your garments spotless? Are they white as snow, pure and white in the blood of the lamb? When the bridegroom cometh, will your robes be white, pure and white in the blood of the lamb? Answer God. You sing it.

Answer God right now to the question you sung to others to hear you. For nothing else will stand but the garments washed in the blood of those who prepared to meet with God with nothing but the blood of Jesus. Nothing.

When I see the blood, my judgment will pass over right from the Old Testament to this day. It's the blood and nothing else God will look at. Now beloved, at this point the religious leaders, the chief priests, the Pharisees lost total control and began to bombard him with such venom, with such anger.

They attacked him in every way, in such a venomous way, such an ungodly way, trying to catch him in his words. They lost control and now something terrifying happens when they do that. Chapter 23.

There's no chapter in the entire scriptures so fearful as this in God's indignation and wrath and anger at religious hypocrites as this chapter. It is fearful, sir. What Jesus Christ said, listen, and he didn't smile, this God of love, and he didn't whisper lovingly, this God of love.

Be careful about your interpretation of a God of love, sir. Listen to this and try and tell me he didn't scream in anger with such words as this. Woe unto you! Woe unto you! Scribes and Pharisees, hypocrites, hypocrites! Tell me how do you think he said, sir, you think I'm blaspheming, saying God manifests in this

flesh.

I can't believe he said any other. Oh, I'm doing my best in the light I've got, and after praying for anointing, as no one here has ever, trust me, for God to tell me how he said it. And he bombards them with such indignation of all their hypocrisies in every avenue of service, their hypocrisy and defiance of what God truly wanted, that they are just like an extensive hypocrisy and venom reaching up to heaven, as if they're serving God, but all they're doing is grieving him.

Every thing of their motives makes them hypocrites. Woe unto you! He comes to this, listen carefully to this, what God said to religious leaders of the ordained religion God set on this earth. Listen, chapter 23 verse 29.

Woe unto you! Woe unto you, scribes and Pharisees, hypocrites, hypocrites! Because ye build the tombs of the prophets, ye build the tombs of the prophets and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. We would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves that ye are the children of them which kill the prophets.

Fill ye up then the measure of your fathers. Ye serpents! Ye serpents! Ye generation of vipers! How can ye escape the damnation of hell? How can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barakias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

All these things shall come upon this generation. Chapter 24, verse 1. And Jesus went out and departed from the temple. Think of that.

God departed from the temple. And they didn't know. God had just left the temple again, again.

Jesus went out and departed from the temple. And his disciples came to him. His disciples came to him for to show him the buildings of the temple.

And Jesus said unto them, see ye not all these things? See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives, as he sat upon the Mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? And what shall be the sign of thy coming and of the end of the world? And Jesus answered and said unto them, take heed that no man deceive you. Take heed that no man deceive you.

For many shall come in my name saying, I am Christ. I am Christ and shall deceive many. And you shall hear of wars.

And rumors of wars. See that ye be not troubled. For all these things must come to pass.

But the end is not yet. The end is not yet. For nations shall rise against nation.

Nations shall rise against nation and kingdom against kingdom. And there shall be famines and pestilences and earthquakes in diverse places. You know what that means? There will be widespread drought and famines and dearth and death.

There will shall be famines and pestilences. There shall be widespread diseases that will wipe out multitudes. Across the whole wide spit and earthquakes, there shall be terrible earthquakes.

There shall be famines and pestilences and earthquakes in diverse places. You know what that means? In place after place after place. We're there, brother.

In case you don't know the signs of the times. All these are the beginning. All these are the beginning.

All these are the beginning of sorrows. Sorrows. Then shall they deliver you up to be afflicted.

And so they deliver you up to be afflicted and shall kill you. And you should be hated of all nations. You should be hated of all nations for my namesake.

And then so many be offended. And so betray one another. And so hate one another.

And many false prophets shall rise. Many false prophets shall rise and shall deceive many. And because iniquity shall abound, escalate like an avalanche, the literal word, like an avalanche, nothing can stop it.

It just escalates more and more and nothing can stop it. Because iniquity and lawlessness literally, because iniquity shall abound, the love of many shall wax cold. The Greek, the love of the most who profess Christianity will wax cold.

God see it. It's happening right now, sir. Right across the church, professing the church of Christ.

In case you don't see it. Because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end shall be saved.

Shall be saved. Listen carefully now, all of you. He that endureth unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world. This gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then, then shall the end come when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. Whoso readeth, let him understand. Then, let them which be in Judea flee into the mountains.

Let him which is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes and woe unto them that are with child, them that give suck in those days. But pray that your flight be not in the winter, neither on the Sabbath day, for then shall be great tribulation.

Such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved. But for the elect's sake, those days shall be shortened.

Those days shall be shortened. Then if any man shall say unto you, then if any man shall say unto you, lo, here is Christ, believe it not. Then if any man shall say unto you, lo, here is Christ, or there, there, believe

it not.

For there shall arise false Christs and false prophets, false Christs and false prophets, and shall sow great signs and wonders insomuch that if it were possible, they shall deceive the very elect. Behold, I've told you before. Wherefore, if they shall say, behold, he is in the desert, go not forth.

Behold, he's in the secret chambers, believe it not. For as the lightning cometh out of the east, as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcasses, there will the eagles be gathered together.

Wheresoever the carcasses, there will the eagles be gathered together. Immediately after the tribulation, immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. The powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

And he shall send his angels, he shall send his angels with the great sound of the trumpet, and they shall gather together as elect from the four winds from one end of heaven unto the other. Now learn a parable of the fig tree. When his branches yet tender and putteth forth leaves, ye know that summer is nigh.

So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark and knew not until the flood came and took them all away.

So shall also the coming of the Son of Man be. So shall also the coming of the Son of Man be. Then shall two be in the field.

Then shall two be in the field. The one shall be taken, and the other left. Two women shall be grinding at the mill.

The one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good men of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up.

Therefore be also ready, for in such an hour as ye think not your Lord cometh. Who then is a faithful and wise servant? Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods.

But, and if, but, and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with a drunken, begin to smite his fellow servants, and to eat and to drink with a drunken, the Lord of that servant shall come in the day, the Lord of that servant shall come in the day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth,

there shall be weeping and gnashing of teeth. How many here will remember these words for eternity? You know already, don't you? Chapter 25, verse 1. Then shall the kingdom of heaven be likened unto ten virgins.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom, and five of them were wise, half, and five were foolish, foolish. They that were foolish, they that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps, while the bridegroom tarried, they all slumbered and slept, and at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him.

Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, give us of your oil, for our lamps are gone out, our lamps are gone out, our lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you, but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came.

The bridegroom came, and they that were ready went in with him to the marriage, and the door was shut, the door was shut, shut. Afterward came also the other virgins, saying, Lord, Lord, open to us, open to us. But he answered and said, verily I say unto you, I know you not.

I know you not. I know you not. I know you not.

Watch therefore, for ye know neither the day nor the hour, the son of man cometh. Now, beloved, to those of you sitting here tonight who are homiletically minded, Ran will know about that because he's been to Bible school. Well, I think there's a few more.

To those of you, and for those of you that are homiletically minded, the passages I have quoted in chapter 21 from verse 33, chapter 22 from verse 1, chapter 23 on verse 29. These passages were my sermon introduction for the homiletically minded, that is, just so you know where I'm at. Matthew 24, after my introduction, was the sermon discourse.

Matthew 25 from verse 1 was the discourse appeal. To those of you that don't believe in appeals, just read each book in the Bible. Closer than an appeal of the whole context.

To do something now. If you haven't read in that way until you see it, try it right now. There's appeal now to everything.

He said, and to those he said it to, including here tonight, that he knew would listen. Here's the appeal. Every word he said there, Matthew 25, the discourse appeal.

But now, for the homiletically minded, now is the sermon application. So listen carefully. Listen carefully now.

The sermon's coming to a fast close. Listen carefully. The sermon application.

Matthew 24 is beyond doubt the greatest discourse on biblical, prophetic eschatology in the entire Bible. That sounds a big mouthful, doesn't it? To the little boys. Matthew 24 is beyond doubt the greatest discourse on biblical, prophetic eschatology.

Eschatology means the events prophesied in the scriptures, the events that were prophesied in of the major events God gives in the scriptures prophesying that will occur leading up to the second coming of

Christ. Those things that we know now, this happened, this happened, this happened, now Christ comes according. Eschatology, the events, the prophetic events recorded in the scriptures leading up to the second coming of Christ.

Matthew 24 is beyond doubt the greatest discourse on prophetic biblical eschatology in the entire scriptures, in the entire scriptures. But as with all passages in the Bible, it must be looked at in the light of other scriptures to protect us from incorrect interpretation, to protect us from heretical interpretation. As with all passages in the scriptures, our only hope of not straying off what God says we need to look at in the light of the rest of the scriptures.

Matthew 24, to understand and to be protected from misinterpretations, not our own understanding of who's the Antichrist or who's this or where we're at because of this and that, but in the light of the rest of the scriptures, we have a safety. As with any doctrine, if you're not willing to look at the rest of the scriptures, you are heretical already. Any doctrine, any passage stands only if there's nothing in the rest of the scriptures that doesn't contradict your interpretation, which is why we've got to know the Bible, not just passages of our pet theology because of our, where we belong, you know.

No, oh no. So the discourse, application, how do we do this in the light of the rest of the scriptures? To protect us from error. Now listen very carefully for these last few minutes, please.

Even the children, I'm begging you children, because you're living right now just before Christ is coming. Don't doubt it. Don't doubt it.

In Luke chapter 21, verse 20, Jesus says and when ye shall see Jerusalem compassed about with armies, when ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is near. When you shall see Jerusalem compassed with armies, know the desolation thereof is near. Of course, this is speaking about AD 70.

Titus marching with the Roman armies, surrounding, wiping out, slaughtering as it comes to Jerusalem, compassing about Jerusalem. And what they did, literally fulfilling everything Christ said, every single stone of the temple. Now brother, it wasn't the small stones of our houses you want to see the size of the stones.

Not one was left standing. Josephus, not one layer was left stone. The only thing left of the temple is a wall holding up the hill, but it wasn't part of the temple.

The same size stones to hold up the hill from falling down. The wailing wall is left, but not one layer, not one stone was left. Rome did what God said they would do, literally.

There was a bloodbath, there was a slaughter beyond comprehension. There's no way of comprehending how such a bloodbath could have occurred against this nation at that moment. No one will deny such a bloodbath happened.

Luke 21 verse 20, when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, is near. Verse 22, these be the days of vengeance. Do you honestly think God wasn't going to say his vengeance that was coming, that would come? These be the days of vengeance.

Verse 23, for there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword. There shall be great distress in the land, and wrath upon this people, and they shall fall

by the edge of the sword, and shall be led away captive into all nations, shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Jerusalem shall be trodden down of the Gentiles until, until, until the times of the Gentiles be fulfilled.

Now beloved, 1949, sorry, 48, two years after I was born, in my lifetime, two years old, what happened? 1948, after 2,000 years, the Jews took back Israel, and the whole world staggered in amazement. It wasn't the nation that wasn't stunned at what happened and how it happened, it was God. America was the only nation on earth that acknowledged death.

I don't want to become political, so let's stop there. Well, 1948, 1967, the Yom Kippur War, six-day war, the Jews took back Jerusalem. 1980, Jerusalem declared to be, after 2,000 years, the capital of the nation of Israel.

Hallelujah. What was he happening? Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Brother, sister, the times of the Gentiles are fulfilled.

In my lifetime, the Jews took back Israel and Jerusalem from the Gentiles. Romans, chapter 11, verse 25, Paul wrote, blindness, in part, has happened to Israel until the times of the Gentiles be fulfilled. Blindness, spiritual blindness, has happened, in part, to Israel until the fullness of the Gentiles be come in.

What does that mean? Blindness, in part, has happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. Literally, then all Israel shall be saved. Blindness, in part, has happened to Israel until the fullness of the Gentiles be come in.

Listen, Matthew 24, verse 14, Jesus said, and this gospel of the kingdom shall be preached in all the world for a witness unto all nations. It's happened. In case you think any nations left, sir, I pity you.

He didn't say everybody in every nation. There's not a nation, there's not a dialect, there's not an ethnic group. God hasn't sent somehow the gospel to even if it's a few, but they've heard this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

Then shall the end come. The next verse says, when ye therefore shall see, when ye therefore shall see the abomination of desolation, when you therefore shall see the abomination of desolation, when you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, Paul speaks specifically of this evil being that the Bible teaches us as the Antichrist, the coming Antichrist. Paul specifically writes of him in 2nd Thessalonians chapter 2. Listen carefully now.

What he writes to the Thessalonians about this abomination of desolation spoken of by Daniel the stand in the holy place he writes 2nd Thessalonians chapter 2 verse 1 now we beseech you brethren by the coming of our Lord Jesus Christ by the coming of our Lord Jesus Christ and by our gathering together unto him that ye be not soon shaken in mind or be troubled neither by spirit nor by word nor by letter as from us as at the day of Christ is at hand let no man deceive you by any means for that day shall not come except there come a falling away first and that man of sin be revealed that man of sin be revealed the son of perdition who opposes and exalted himself above all that is called God or that is worshipped who opposes and exalted himself above all that is called God or that is

worshipped so that he as God sits in the temple of God showing himself that he is God's remember you not when I was with you I told you these things and now you know what withholdeth that he might be revealed in his time now you know what withholds the coming of Jesus Christ the second coming you see

the second coming of Jesus Christ it has to be the first coming of the Antichrist before that happens now you know what withholdeth that he might be revealed in his time but the mystery of iniquity doth already work only he who now letteth will let until he be taken out of the way and then shall that wicked be revealed whom the Lord shall consume the spirit of his mouth and shall destroy with the brightness of his coming let no man deceive you by any means for that day Christ's return shall

not come except there come a falling away first literally great apostasy in the light of the rest of the scriptures Matthew 24 verse 40 verse 14 and because iniquity shall abound like an escalating avalanche it just grows and so nothing can stop it just devouring morally everything and law will be devoured of decency protecting us oh how are we gonna protect us oh iniquity shall abound because iniquity shall abound the love of many shall wax cold the love of the most most professing Christians on earth cold such filth depravity moral decadence will just wipe over the world the love of the most the most professing Christians Oh God's gonna sift out the heart of men let me tell you those who are not saved but religious and they are the masses saying Christianity is their religion watch what

happens no sorry what happened I would say most of what is supposed to be Christianity from their leaders and teachers and theologians attack this book with such venom to undermine it to undermine the very foundation of our faith as if it's their God-given duty to say this is couldn't be is is not what Christ meant concerning marriage divorce and remarriage so they write books upon books explaining away so that we don't take things literally anymore about homosexuals living practicing not those who such with some of you but he awash he has sanctified he had justified and they're everywhere saved and God set them free not free of temptation but even Jesus was tempted he saves anyone who lets him you yes it is a man that endures temptation sir because he'll never suffer you to be tempted

above that you're able to bear sir just endure and look for grace by devouring the scriptures in prayer whosoever abided the nymphs and if not walk in the spirit and he shall not fulfill us in place no matter what but everything is attacked of what God says to accommodate sin and sinners in Christianity beginning in the pulpits so they apologize for what Jesus Christ says so that they don't lose those going to hell in their masses saying they're Christians or what's what happens to them as things get worse and worse no sorry I have to repeat myself again look at what's happened to the so-called right it isn't coming anymore it's come let no man deceive you by any means for that day shall not come except they come of falling away masses the most God because of sin there's no excuse and

there's no fear for you and me they that would be holy in those days of course the last days will be more holy they that will be evil become more evil escalating just falling to pieces which is nothing to restrain them now it's legal under the name of freedom of speech you can do anything anything goes and you're protected by the law heaven help the poor man that says you're wrong even from scriptures in Canada you're banned from saying that God says no sorry Canada you just happen to be the first country on earth once professing that now stops us from saying what God says we send you to hell you see there's no point there won't be law what Christ talks about when he says lawlessness as people in control of the law will protect the wicked and with about will escalate out of control let no

man deceive you by any means that they shall not come except they come of falling away first and that man of sin be revealed the son of perdition who opposes and exalted himself above all that is called God or that is worshiped so that he as God sits in the temple of God he as God sits in the temple of God showing himself that he is God remember you not that when I was with you I told you these things and now you know what withhold it withholds the coming of Christ the coming of the Antichrist that he might be

revealed in his time for the mystery of iniquity that which will pave the way for the Antichrist to take over the world doth already work we see it in everything today only he who now let us will let he who now let us the word is prevent us protects withholds the Antichrist's coming

prevents the Antichrist from coming and taking over the world only he who prevents this Antichrist from coming and taking over the only he who now let it will let until he be taken out of the way and then so that we could be revealed you see most evangelical theologians believe that at this point he who now let us this is Holy Spirit will be taken out of this world not every theological evangelical but most most believe only he who now let it will let until he be taken out of the way the Holy Spirit will be taken with world at that moment they believe most by what I'm talking about ninety something percent of every evangelical theologian on earth of any recognition of all evangelical denominations Protestant denominations believe the Holy Spirit will be taken from the world and at that moment

the church will be raptured suddenly the secret rapture lovely but where did they get that I'm a shocking you all well let's look let's look where did they get that one Thessalonians for verse 16 the Lord himself shall descend from heaven the Lord himself shall descend from heaven with assault the voice of the archangel and with the trump of God and the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air hallelujah the dead in Christ shall rise first then we which are alive and remain shall be caught up that's where the word rapture comes the Latin rapture caught up together with them in the cloud to meet the Lord in the air Matthew 24 verse 40 then so to be in the field the one shall be taken

and the other left what Jesus wouldn't say so two women shall be grinding at the mill the one shall be taken and the other left Luke 21 verse 36 watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass watch ye therefore and pray always that ye may be accounted worthy to escape all these things that will come to pass and to stand before the Son of Man or wheresoever the carcasses there will be gathered together I believe in all my heart Matthew 16 verse 3 Jesus rebukes the religious leaders and teachers can ye not discern can you not discern the signs of the times John 5 verse 39 he looks at them in grief and says such the scriptures for in them ye think ye have eternal life and they are they which testify of me can I repeat

what he said in his grief to these men search the scriptures for in them you think you have eternal life and they are they they are they which testify of me verse 43 I am come in my father's name in my father's name and you receive me not if another shall come in his own name him he will receive I am come in my father's name and he received me not if another shall come in his own name him he will receive here Christ prophesies of the day the Jews will accept the Antichrist as the Messiah though they rejected their true Christ he prophesies of that day the Jews will accept the coming Antichrist as their Messiah though they right there were rejecting their true Messiah him he will receive you will see you see after the rapture the Jews will rebuild that temple could be before we might even

see it before but when we're gone that Antichrist takes over the world swiftly we'll enter into a covenant with Israel prophesied in Daniel for seven years you bring peace across the whole world that's in such cares until he comes and he's ready there who on earth is gonna sort this out America we know who's gonna sort it out not God the Antichrist and he lents a covenant assuring peace with Israel and the rest of the world in his for seven years but then when he sits in their temple places himself in the temple as though he were God showing himself that he is God calling upon all to worship him and those that don't worship him well the beast will make sure no one gets license to eat in the castle society apart from those

that take the mark of the beast who cannot be saved the Jews will

suddenly have the scales taken from their eyes and they'll see this is not their true Messiah and they will turn three and a half years into that covenant and then will come such tribulations such as was not since the beginning of the world no no ever shall be such bloodbath such slaughtering except those days should be shortened there should no flesh be saved it's coming there'll be the great tribulation but at this point this is wonderful there'll be a turning to Christ somehow they begin to recognize Christ and during this great tribulation 144,000 you poor Jehovah Witnesses how on earth you cannot see the next verses of the 12 tribes of Israel 12,000 from each tribe how do you not read the next verse just because you're a Jehovah Witness and you seventh-day Adventists how do you

recognize that as being you those who've been baptized into your religion and saved not only by grace but by some law certain things you decide to make you identify and everybody else is damned in your own heart no matter how faithful they are how do you recognize yourself to be those 144,000 no it's specifically the Jews now beloved this is thrilling in our limited understanding let's face it is limited but it's there can you imagine 144,000 saved Jews let loose who willing to die even now get a Jew saved who can compare with them nothing will stop them it doesn't matter what they lose because they just about lose everything in salvation otherwise they wouldn't get saved ostracized buried forsaken hated oh by the very own loved ones listen can you imagine 144,000 evangelists that's all

they will be a blaze for God Jews and how many are gonna be saved you see persecution even as the greatest persecution in the world ever known we know doesn't stomp out Christianity that's when Christianity really spreads difficult to understand everything but let's face it as best as we can this is what I honestly believe all the Bible is saying though there's so many gaps let's face it nobody can stand here with such authority and radical views that he's got every answer I don't say but my heart and soul desired to somehow embrace something that makes us know why God said all these things of course Christ will come back great battle of Armageddon most of Israel be wiped out but all that is appearing isn't it lovely Zechariah 12 verse 10 oh I love this verse I wish we had time to sit

here till midnight I'm always scared though someone might die like with Paul he had more faith than me I don't want that to happen but it has happened by the way when I've been preaching only starts at the night but Zechariah 12 verse 10 and they shall look upon me whom they have pierced and they shall mourn they shall mourn in that day shall there be a great morning in Jerusalem can you imagine when the scales are taken off the eyes and they see the one day rejected hated centuries upon centuries despised ostracized their children their fathers their mothers buried them for dead while they were still alive because they turned from their religion to this Messiah called Jesus Christ and they suddenly see he his hopes they shall mourn in that day shall there be great a great morning in

Jerusalem we love it the 12 the 10 virgins five of them wise five foolish something's interesting about that you know all of them were anticipating his coming living in anticipation waiting for his coming be careful now who you think God's speaking about but half of them had never experienced salvation and truth by grace to faith in the blood of Jesus Christ in God's eyes they never prepared to meet with God God's way religion evangelical religion Baptists Mennonite charity Bill Gothard Haravon who else do you trust hallelujah but among their groups people as if waiting literally anticipating believing with all their hearts Christ coming soon any moment now they will be those who Christ says how did you what did you come into this for knowing you've never really prepared to meet with God

the Holy Spirit never bear witness of your spirit but you are God's child but you know there's no condemnation you've never been saved by grace through faith in the blood of Christ alone and in truth to the degree that your heart the Holy Spirit bears witness of your spirit you're born of God who'll be left behind left behind man and wife asleep in bed she hears a noise turns her head he's gone I wish we'd all be ready two men coming up the hill one disappears and one left standing still that we had all been ready there's no time you my foolish change your mind the Sun has come you'll be left behind can we stand please can we bow before God please as you bow your head every one of you God say in reverence to God I dare you to say something to God whether you're saved or whether you're

lost say something to Jesus Christ right now about you and the sin every one of you from your heart speak to God I dare you I'm being quiet while you do and no one's going to move or speak to interrupt you from speaking to Jesus Christ for a few moments after all this speak now to God in your hearts not your voice please only he matters right now so don't speak so anyone else can't speak you speak to Jesus alone in your hearts but speak now about what you've heard tonight and you whether you're saved or lost speak now speak earnestly sir little boy speak earnestly in your heart to God mercy God everyone that's uttered a prayer answer it whether it was the unsaved crying out in desperation for God to truly save them somehow to take the scales of their eyes and show them how to be born of

God and truth to be ready whether it's a saved who know the verses that cry out now little children abide in him that when he shall appear we may have confidence and not be ashamed before him it is coming versus I wish I didn't have to quote but they're there God and I'd be a hypocrite and have to give account unto thee so I didn't quote one after the other now little children abide in him that when he shall appear we may have confidence and not be ashamed before him it is coming I am NOT here representing any doctrine on earth I'm just here to quote the Word of God no matter what people's doctrine is yes Jesus Christ asked me to give accountability as to why I denied certain scriptures any scriptures that unnerved people who are not right with God now little children behold what manner

of love the Father has bestowed upon us that we should be called the children 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 we know that when he shall appear we shall be like him but we shall see him as he is and every man that hath this hope in him purifies himself purifies himself even as he is pure every man at the hope when he appears being like him purifies himself even as he is pure interpret that to our hearts whatever it means God is into the Jews just where we stand but the grace of God that bringeth salvation of the peer to all men teaching us that denying ungodliness and worldly lusts we should live soberly and righteously and godly we should live soberly and righteously and

godly in this present world looking for that blessed hope and the glorious appearing of the great God and our Savior 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 holiness without which no man shall see God be not deceived no unrighteous person shall enter the kingdom of God not that defileth and then they name these Apostles but we today deny to keep us from heaven help us God help us God help us God not to find ourselves falling away in these days because we're not truly saying Oh save us God save us those who are not and those of us who are by grace by grace keep us right with God he that shall endure unto the end the same shall be saved in Jesus Christ's name in Jesus Christ's name each

individual cry out in faith in Jesus Christ's name Amen

---

Audio: <https://sermonindex1.b-cdn.net/14/SID14047.mp3>  
Source: <https://sermonindex.net/speakers/keith-daniel/the-second-coming-of-christ/>

# *Grow in Your Walk with Christ*

---

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

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

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