

# The Last Call of the Gospel

by Keith Malcomson

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**Scripture:** Luke 14:23, Luke 14:21, Luke 14:16, Luke 14:21, Luke 14:13

**Topics:** "Urgency of the Gospel", "Compassionate Evangelism"

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## Description

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## Transcript

I want you to turn with me to Luke chapter 14 in the New Testament here tonight. I'm going to plunge right into this straight away and this is my fifth and final message. We have been dealing with Russia, Magog, Tarshish.

Now I'm going to finish this with one last message and you may think this is radically different from dealing with Magog and Tarshish, dealing with Russia and Britain, but it's not. If anyone online is intrigued by Magog and Tarshish and not utterly captivated by this, I would say you're in serious, serious spiritual trouble. This is my fifth and final message and we have looked at the nations and been fascinated by some of the things and enjoyed those, but really all of that is to bring you to one thing, the gospel of the Lord Jesus Christ.

So we have prophecies 2,600 years old that are coming to pass and very soon will be fulfilled and accomplished and it's happening in our day and yet it's for one purpose these were given for us at this time, in this hour, and such accurate information. Do you know why it is? To give you a burning zeal for the Lord Jesus Christ in a remarkable way and can I say this, if you spend more time in researching about Bill Gates than you do about Jesus Christ, you're on your way to hell. You've got a real problem.

If you watch more videos about conspiracies than about the Lord Jesus Christ, you really have a problem. If you spend more time going through YouTube and the internet and Facebook and all of those other ulterior groups out there than spending in your Bible, you really are out of step and you're not ready. You really are not ready, but I want to read here tonight Luke chapter 14 for a moment.

My message tonight, part 5, my last part, the last call of the gospel. The very last call of the gospel. There won't be any more.

Luke chapter 14 verse 1, and it came to pass as he went into the house of the one of one of the chief Pharisees to eat bread on the Sabbath day that they watched him. And then jumping down to verse 16, then said he unto them, a certain man made a great supper and bade many and sent his servant at supper time to say unto them that were bidden, come for all things are now ready. And they all with one consent began to make excuses.

The first said unto him, I have bought a piece of ground and I must needs go and see it. I pray they have me excused. And another said, I have bought five yoke of oxen and I go to prove them.

I pray they have me excused. And another said, I have married a wife and therefore I cannot come. So that servant came and showed his Lord all these things.

Then the master of the house being angry, said to a servant, go out quickly into the streets and the lanes of the city and bring in Heather, the per and the main and the halt and the blind. And the servant said, Lord, it is done as thou has commanded. And yet there is room.

And the Lord said unto the servant, go out into the highways and the hedges and compel them to come in that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper. Let's just pray here.

Father, we thank you Lord God for this book, this Bible, it's prophecies, it's predictions. Lord God, for all that is spoken about in this day, it's not a dead book, nor God, it gives us the history of the world. It gives us the history of mankind.

It gives us the birth of man. And it also gives us all of the signs of the end of the age. It shows us Russia and Britain.

It shows us the merchants of the earth and what they're going to be doing in this very hour. Lord God, you show us concerning wars. You show us concerning revivals.

And Lord God, you certainly show us concerning the last proclamation of the gospel. We pray, O God, that we as a church, we as individuals would be literally caught up and captivated, Lord God, in the proclamation of the gospel in an hour where we see the merchants in their place and Tarshish in its place and Magog in its place. Lord God, I pray, O God, that we would be in our place, Lord God, doing the right thing, preaching the gospel in communion with you, with our eyes in the right place, reaching the lost, O God, compelling men and women to come in.

And Lord God, if we don't do that, then what do we believe about this hour? Will you bless our word and our time together? In Jesus name. Amen. I want to deal with the last call of the gospel.

I've actually had this message on my mind and heart since last October, November. We went over and preached in London last year, you'll remember. And on the Saturday evening, as we sat somewhere in the middle of London at a little coffee shop place to eat and all the church group, we got on a red double-decker bus and found somewhere to eat and we're all sitting there.

And it got to the end of our meal. You see, I'm talking about a meal. Jesus is here at a meal in what we have just read.

He is invited to a meal and they're sitting eating together. Well, we were sitting eating together and we got to the end of the meal and we're all talking, having about five conversations all at the same time. And there was a lady there and I think her husband had been an elder and they're sitting on an older lady, mature.

And as we began to talk, I started to say of two things that I'd noticed over the past year and a half that amazed me, two unique things that have happened during this two year crisis. And as I did, she said, doesn't it remind you of the last call in Luke chapter 14? And as soon as she said it, it hit me. It really hit me.

I'd studied this before. I've spent much time on these verses before, but when she said that, it's never left me. And I knew I'd preach on it one of these nights.

And I believe it's for this series, having spent two messages on Russia on the last days and two messages on Britain on the last days. I believe this is so vital. It goes here.

What are the two things that I've noticed? And in my lifetime, I've watched everything very carefully. I've watched the church. I've watched the world.

I've watched politics. I've watched Bible prophecy. What are the two unique things I've watched for two years? Here they are.

Number one is that the churches across Ireland and Britain and Europe and the world are fast asleep. The pastors, the teachers, the leaders of denominations, they are fast asleep and they don't know what's happening. It's utterly perplexed me that people who once preached Bible prophecy about the mark of the beast and the return of Jesus and the signs of the times, they are fast asleep.

At the very hour when all this is coming to pass, utter silence across the churches. Entire denominations of 600 churches and they are utterly silent. What's the other sign that I have noticed? And I'm utterly amazed at this and glad and bad that over the past year and a half, I have watched and listened and it's almost a running joke like our friends here coming in the other week is that new agers are starting to come in and atheists are coming in who two years ago, atheists who did not believe this, new agers who had no time for the Bible, all of a sudden there is a mass movement across our world.

I mean it is massive, but it is not a denomination or a church or a preacher. It is individuals everywhere being brought in all in the past two years and I don't hear anyone talking about it. I've talked about it constantly for a year and a half saying, I see these two things.

Those that have been in the church 30 years and 40 years and 50 years, they're silent like dumb dogs and they cannot discern the hour. And yet these new converts are coming out and saying, I believe the Bible. I believe in blood atonement.

I believe in the cross. I believe Jesus is the only answer. I believe this is the last hour.

That's why I'm bringing you to this message as we close the series here tonight. The last call of the gospel. And I'm going to show you this in scripture, what I've just said, because I believe it's here in this text.

Follow with me. And this is a Bible study. So I want you to get into your Bible and mark it down.

It says in verse one, and it came to pass as he, that is Jesus, went out into the house of one of the chief Pharisees to eat bread on the Sabbath day that they watched him. Now I want you to see here that Jesus is invited to a feast at the home of a chief Pharisee. You know, the Pharisees as a movement 300 years before where a movement birthed of God, they were a pure group.

They were biblically based. They had faith in the Lord. They were raised up to accomplish something of the purpose of God in their generation.

And yet by the time of Jesus, they are Orthodox. They are sound in doctrine, but something tragic has happened in that movement. I believe it's happened in our day in the evangelical Pentecostal Bible believing born again movement.

I watched it for years. I preached against it for years. And there's a mass movement that has the new birth and the preaching of the Bible and all the teaching of Bible prophecy.

But there is something terribly wrong with the leadership of this hour. And so this chief Pharisee, this leader amongst the Pharisees, a movement that used to be in revival, he invites Jesus to his home. And in fact, he's invited many guests to be there and it's on the Sabbath day and he's invited them to be in his home and to eat together.

And notice what they're doing here. They're watching him. Do you know the entire room and house is filled with Pharisees and scribes? Sorry, ladies, there are no women there.

They weren't invited to this home on this day. If you weren't a Pharisee and you weren't a scribe or a scholar of the Old Testament, an expert in the scriptures, haven't been trained all your life, you weren't invited to this meal. This is the only kind of person that were welcome in this home, at this feast, at this time.

And as you read it, Jesus looking around, he could see that there were those, these Pharisees were choosing the best seats and they're going, that's the highest seat, the most important seat. I think I'll choose that. And notice here in verse one, they're watching Jesus.

You say, I believe this is a trap. I believe they're watching him very carefully. They have invited them there not to satisfy his hunger, not to listen to his teaching.

They actually have him there and they're watching him. The very next verse gives us why they are actually watching him. In verse two here in our text, it says, and behold, there was a certain man with him, which had the dropsy.

The dropsy is an illness where fluid rises up and great swellings of the body and fluid begins to flow in ways it shouldn't flow. And certain elements of your internal organs start giving way to these swellings and to this water. That's what dropsy is.

So they're watching him and there's this sick man there and it's on the Sabbath. And you know what he starts doing? He actually knows their hearts and thoughts. And he begins to say, is it wrong to heal on the Sabbath day? After all, you've got scribes and scholars here.

Why don't you answer me? Is it theologically wrong to heal on the Sabbath day, on the seventh day of the week? And they don't answer him. They refute. They just sit there.

These are experts in the law and they will not answer his question. You know what? He knew their hearts. Here's a sick man.

It's on the Sabbath. He's invited to eat and hear the sick man. I wonder if they brought the sick man in.

I mean, he's the only one that's not a Pharisee and a scribe, and he's the only one we know is sick. And he's the one whose Jesus attention is on. Do you realize they don't care about the man with dropsy? They are not looking for him to be healed.

They're not trying to help the man with dropsy. They're not telling Jesus. They're not like the four that brought their friend and broke through the roof and said, we want to get him to Jesus.

They're not like that. They're not trying to help this man. They're trying to catch the Lord Jesus Christ.

Do you know all through Luke, you find this many times, that several times Jesus heals on the Sabbath, very specifically on the Sabbath, because it caused them a problem. For instance, in Luke chapter four, Jesus cast out a demon. In Luke chapter four, he also healed a fever, all on the Sabbath.

In Luke chapter six, his disciples plucked grain on the Sabbath. And again, in John chapter five, he healed a layman on the Sabbath. In Luke chapter six, he healed a man who had a paralyzed hand.

And in Luke chapter 13, he delivered a crippled woman who was afflicted by a demon. And then last of all, John chapter nine, he healed a man who was born blind. All of these were on the Sabbath.

Why do you think it was specifically on the Sabbath? It's because a generation of Bible believers had grown up. They cared more about keeping the Sabbath than they did about healing the sick, delivering the oppressed, and helping those that were in need. When religion gets like that, there's something really, really bad.

And when men are looking at Jesus, watching to see what he's going to do, not urging him to heal, but they're watching him to try and catch him out. And so here you see Jesus right in the midst of this. And he says, is it theologically wrong to do that? And they don't answer him.

And then he gives a parable and he says, don't you scribes? Doesn't the word of God say that you can lift out your animals if they fall in a pit on the Sabbath day, but you think I shouldn't heal on the Sabbath day? And they couldn't answer him anything. They just sat there quietly. And so what do you have at this meal? Don't invite Jesus to your meal if you don't want some uncomfortable conversations.

Do you ever invite someone to your house? Are we ever invited to someone's house and they are very nervous about you speaking to others in that room? I've been there. Or have you been in that situation where you invite someone who knows God and you're very nervous? I hope they don't speak to my mother. I hope they don't speak to my mother.

I hope they don't speak to my brother. And you're praying. You go, oh yes, I know it would be right, but I'm cringing at the same time.

Well, here you have Jesus and he begins to deal with things in their heart, beginning with the Sabbath. And then it says he noticed that they began to choose the best seats. So what does he do? He begins preaching on when you're invited to a wedding feast or to a meal in someone's house, don't choose the best seats.

You shouldn't deal with issues that directly, should you, as a preacher. Not if you want to keep your head and be popular. Don't preach like this, especially in someone's house.

And he says you ought to be humble. You ought to choose the lowest seat. Better to be moved up than moved down.

So he's dealing with them very accurately. I'm leading you somewhere here. You see, he's dealing practically with the natural situation, but he's going to move you to the spiritual.

He is dealing with the historic, the now, here and now. But he's going to move them to the prophetic, to what's going to happen at the end of the age. He's dealing with them personally, individually in this home.

But now he's going to move the whole thing to a global worldwide situation of what's going to go on. But it's the same heart. It's the exact same heart.

And then notice here, he says when you do throw a feast, do you know who you need to invite? Don't invite your friends and your neighbor and your family and all the ones who have plenty of money and nice homes who can pay you back. Do not invite them to a feast, but rather put a feast on and invite the poor. When's the last time you've done this? And the maimed and the halt and the blind.

Just put a feast on for them. They can't repay you. They can't see you.

You're going to have to lead them into the table. You may have to carry them in because they can't walk. Why don't you take all the money that you spend on yourself and why not throw a party for a bunch of down and outs? That's what Jesus said to all these religious leaders with plenty of money in their pocket.

Do you know Jesus goes right to your heart? And if you sit in the church and online, you sit in the church and never have your heart dealt with, Jesus is not there. I get very uncomfortable at times when I'm preparing my message because he deals with me. And you know here, God is going to deal with you.

But then that's what Christ does. That's who he actually is. So he says, go get the poor.

And then one of these Pharisees in verse 14 spoke up, in fact is Jesus. He says, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just. He has just moved them to the last day.

Jesus is dealing with a feast in your home, practical, natural, human, and what seat you choose. And then he moves you right to the end of the age, to the resurrection. This parable that I read tonight is about the resurrection, the time of the end, the last generation, and what's going to happen with the call of the gospel.

And what I said at the beginning. Look at verse 16. Then said he unto him, a certain man made a great supper and bade many.

He's telling a parable. What's a parable? It's a natural story to illustrate a spiritual truth. He's moved them to the end days, the resurrection.

You know one of them put his hand up and says, praise God, I'm going to be blessed. I can't wait to eat in the kingdom of God. And that's why Jesus told the parable.

You'll always get someone in that environment who is not inviting the poor, never will invite the maimed. And they'll say, praise God, let's spiritualize it. It's getting a bit hot in this room tonight.

I'm getting hot under the collar. So let's spiritualize the whole thing and say, yes, we're all going to eat. Let's spiritualize it all.

Oh, we'll spiritualize it all, but we'll have a greater application when Jesus actually does that. And so he tells this spiritual parable. There was one that sat at meet with him, heard these things, said, blessed is he that shall eat bread in the kingdom of God.

But Jesus gives this parable about a man hosting a great supper. And he's in the midst of one naturally in that house, but he's telling a story, a parable to illustrate spiritual truth. And he sent his servant at suppertime to say to them that were bidden or who had already been bidden, come for all things are now ready.

In those days when a great man threw a great feast, there were two calls to the feast. First of all, an invitation was sent to you personally, and it was written up with your name. It had your address on it.

It was carried to you personally, individually. It had your name on it, and you were called to the feast. Now we are told here that the servants went out to many guests and invited them.

And I believe it's very clear here. They all responded positively because the servants are going to go back again and remind them on the day. You see, in those days when they held a feast, the second call always come on the day.

So you're warned ahead of time. And then this rich man, this great man always sent a servant out at the 11th hour or at the time when the feast was ready. And he would say, come, come, drop what you're doing.

And believe me, when you got an invitation, if you got an invitation to Parliament or to the Queen of England or to some great gathering, I assure you to treat that lightly. You may never get that call again in your entire life. You know, Candice, you remember she got that invite to the Queen's Tea Party at Buckingham Palace.

You only get that once in your lifetime. You don't get lots of invitations to tea unless you're very close in with Auntie Liz. But if you're not, if you're a stranger, you'll get one invitation in your entire lifetime to get in there and to have access.

And so here is this invitation. It is unique. It's a privilege.

It's unusual. It is a blessing. And all of these people responded positively.

I'll be there. I'll be there. I'll be there.

I think they put the invitation up on their fridge. No, they didn't have fridges then. I think they put it up on their wall.

And all their friends who come in said, look, at least at the beginning, at the beginning. I say, guess, guess who was at my door yesterday? And guess the invitation that I got? And guess who has called me? I'm called to the marriage feast. I am called to this great feast.

I'm going to eat there at this wonderful feast. But you know, as time goes on, you begin to interpret that call and you begin to show what you think of that call and what you think that calling actually means. There are two calls.

That initial call that bade you to the Great Supper and they receive it. They were presented to them. It was offered freely and they gladly and freely received it.

Do you know what that is? That's the call of the gospel. Jesus has given a parable, but he's talking about when the gospel comes to an individual and it's astounding, it's shocking, and they're so glad to receive it. They want to frame it.

They say, I am called to the marriage feast. Do you know what this great feast he's speaking about here? The feast is in the future. You're going to get an immediate short warning that it's time.

It's ready. It's provided. And that you're to come immediately to that feast.

You see, the call is the gospel of redemption of what Christ has done. I'll forgive you. I'll save you.

I'll change you. I, I love you. That's what the call is.

But it's all in preparation for that day when everything is ready. What is the second call? It is the, at the end of the age. It is feast time or the time of the resurrection.

It is the time at the very end of the age when we are going to enter in fully. Do you know you're called? We are engaged as a church. We're not married yet.

The Bible teaches that we're in the betrothal stage. Oh yes, you're really born again. But you're, we as God's people are betrothed.

There's yet to be a marriage day. There's yet to be a great feast. That's when we enter into all the fullness of that.

But you now are the called of God. You've been chosen. You've been called.

It's a privilege. You don't deserve it. It's unique.

It is absolutely free. But then the second call comes. He sends out a servant at that time, at the time of the feast, at the time when everything has been made ready.

And he says, come. You received the invitation a long time ago, but now you're receiving. Enter in and enjoy this.

Wouldn't you be glad? Do you know what it says in verse 18? It says, and they all with one consent began to make excuses. Jesus is talking about those who received the call, or at least thought they had, at least outwardly. They received the call and they actually stepped in like the Pharisees.

And they said, oh from this day forth we believe the Bible. And we believe in heaven and hell. And we believe there's a day of judgment.

And we believe in the blessing of God. And we believe in praying and going to synagogue and listening to preaching and reading the law of God. We believe all that.

You know what Jesus is talking about? At the end of age there's going to be a people like the Pharisees of the first generation that are sound in doctrine. But when that second call comes to say, are you ready? Everything is prepared. This is the time.

You're going to be shocked at the excuses. I believe that's what we're seeing in our world today. Across the denominations and the churches and the preachers, I'm hearing excuses.

They all received the call of God. And when it comes to this hour, it's shocking. There is a state of unreality in the church at the moment.

Now for the public, for the first time in my lifetime and any lifetime, the world powers and governments and politicians and businessmen are going public saying we want to chip you all. First time of any generation. First time in my lifetime that they're stating it publicly.

And they're putting it out in the public arena. And now what we have is the entire church denominations. Baptist, Pentecostal, Presbyterian, Evangelical, you name it.

And you know what they're living, they're going this isn't real. This isn't real. They were happy to accept until this hour.

The pastors, the preachers, the leaders, the teachers, they used to believe this. But now when it's here, there's a sense of utter unreality. You see, they're not going to appear.

They're not going to attend. They're not going to come because they don't believe it's real anymore. They have carried the invitation for 30 years and 20 years and 10 years and five years.

And now in this hour, that invitation means nothing to them. Because Christ, the same one that gave them the invitation says now is the hour. They don't believe it anymore.

They literally do not. They say it's impractical. It's unreal.

We're not prepared. We're not ready. It's not for us.

Try somebody else. And they don't realize what they're actually dealing with. They're going AWOL.

You see, there's three men dealt with here. And I believe Jesus is talking about the church and the Christians of this hour, the Bible believers of this hour. He gives three examples of three men.

And I believe I see that church in this hour. But thank God there's some others outside of that. These three men had gone AWOL.

All three of them were in unity. They each had a different excuse. This could be called the parable of excuses.

In fact, there's a lot of parables with a lot of people making a lot of excuses why they're not ready and not doing the will of God. Do you know how many times Jesus deals or tells a story or gives an example or a teaching where somebody makes an excuse of why they're not doing what they're told to do? Do you know how many times he does that? An awful lot of times. You need to be very careful.

These three men are in unity and excusing themselves from responsibility. They have logic. They have reasons.

They have arguments. They have a lot of words. A lot of reasons.

You need to be careful who you're giving an excuse to. The Lord Jesus Christ. It says that they began to make excuses.

The word began means to rehearse from the beginning. You ever had someone? Sorry though, I hope none of you ever think I'm talking about you because it's always someone else. It's never anyone in here or on camera or who watches the videos later.

I need to put a copyright or some legal statement on there. If you think I'm talking about you, I'm definitely not. Don't worry about it.

But maybe God is. Do you know it says they rehearsed from the beginning. They went into great, they went ripe.

I can imagine the servants down there. Come, come. He's calling for you now.

Let me just tell you the reason I'm not coming. They must be going, oh God help us. Why'd I have to be sent to this bunch? Coming out with all of this.

And they start to tell this long, detailed, rehearsed story. Really, they should have just said, no I'm not coming. But no, they've got intricate reasons.

The word for excuse here means to decline, which really is a rejection. Oh sorry, I'll decline to come. No, you're rejecting the gospel.

Oh no, I'm too busy. No, you're not. You're rejecting the master who first gave you the invitation.

To excuse themselves is to seek to lessen the blame attached to any of their actions or reasons. It is a reason or an explanation given to justify a fault or a defense. That's what an excuse is.

When you begin to excuse. Brother Keith, you need to understand why I don't do that. I know Jesus says it, but this is the reason why I don't do it.

You're in real trouble. If I was you, I'd rather fall on my face and say, have mercy upon me, a sinner. That person always gets through.

The person with an intellectual, well-organized, well-rehearsed argument, they never get through. They're always in serious trouble. It's a reason for not fulfilling an obligation or a duty.

It's reasons to excuse basic disobedience. Let me deal with these three men here. First of all, the first man is in verse 18.

The first said unto him, and this to his servant, poor preachers have to listen to all excuses. I have bought a piece of ground and I must needs go and see it. I pray they have me excused.

Remember these three men represent, I believe in this, our entire movements of churches, entire movements of leaders, entire movements of Christians. This isn't about sinners. This is people who received the call, believe in the call, who answered the call years ago.

They're all caught up in this. They are living out the call of God, but not according to how he said, because at the hour they're not ready. At that hour they haven't prepared themselves.

At that hour, it's a dead thing. They've destroyed the call of God on their life. This first man is not a wise man.

Look what he done. He bought a piece of land without seeing it. Oh sorry, I can't come tonight to the feast.

I actually have to go see that bit of land I bought. What, you didn't look at it before, Barnab? He's not a wise man, I want to tell you. Jesus knows.

Remember Jesus talking about spiritual issues of the heart amongst those that call themselves by his name. I'll be in the kingdom. I can't wait to be in the kingdom drinking and eating with the Lord.

Really, you think you're going to be there? Look at this first movement in today's church, the buy ground. Now goes to see it. When? Evening time.

Would you go to see with your eyes a bit of ground that you bought with all of your precious money? And when are you going to do it? Right at evening time as the sun is going down. Brilliant timing. You've only got a short bit of time, but it's so urgent you go, oh there's only a little bit of light.

I need to go do that. Then you're going to miss it all. Big time.

You are in real trouble. He invests without preparation or without thought. What does this first man represent? He represents possessions that destroy the call of God.

Possessions. What does he say? I must. I met people in the church say, Brother Keith, you don't understand.

I must. But Jesus said, what about what he said? Oh no, I must. I need to go see something.

I need to go do this. You don't understand. I understand all right.

I really understand. He's pressed with urgency, this first man, with things natural, carnal, temporal. He paid for the land.

The feast was free. It's eternal. It's everything given to you freely.

What does he do? He buys a bit of land. And he said, I paid a lot for that. Yes, and now it's cursing you.

You are bound to something that you paid a price for. And now you're rejecting something that is free, eternal, and from the Lord. What a disaster.

He's a victim of life's pressures. I must. I must.

I'm bound into this. I've committed myself. What does this represent in today's church? I believe the possession of this bit of land, this purchase of a bit of land, it represents church buildings.

I believe it represents organizations of churches. I believe it represents titles and positions of ministry gained through the first call. Remember, all of this came about through the first call.

They're not sinners. They're not drunkards. They're not harlots.

They come later. This is clean living people who say they believe the Bible and they've received the first call. They believe the first call.

And that actual call leads them in a direction where they're gaining church buildings and titles and organizations. And here they are spending an awful lot of money upon it. What a disaster.

What another disaster. You see, that is the first call brought them to this place where they're consumed with possessions of natural things, of human things. And yet it's not sinful.

Is it sinful to buy a field? Absolutely not. In fact, all three of them, they don't do anything sinful. They're not sleeping around.

They're not getting drunk. They're not stealing. This man has worked hard.

This man is paying for the land, not stealing the land. This man wants to go see the land, but exposes that they're not ready for the second call. Do you know the church building movement of the Western world? Billions, billions, billions spent on buildings.

Buildings are practicality. I'm not against buildings. I'm not against land.

I'm not against buying. There's nothing sinful with buying it. But when you get so caught up in buildings and organization and all of this and paying a price and earning this and working hard for it, and then the call comes and you're not ready, and the call comes and you're not winning sinners, and the call comes and you're not inviting the prayer into your house, you've really missed it.

This can be right until they assume a wrong priority. See, caught up in the wrong focus, I need to see the land. That's where your eyes are.

What's your focus and your thoughts and your concentration and what are you paying for? All of you are paying for something. Doesn't matter how rich or how poor, all of you are paying a price for something. But what are you purchasing in this life? You see, the first call can make you a possessor of natural possessions and you could get mesmerized.

You could miss the call of God. The second man, in verse 19, and another said, I have bought five yoke of oxen. Oh no, here we go again.

I have bought five yoke of oxen and I go to prove them. I pray they have me excused. This man has again bought without proving or testing them.

He buys five yoke, that's 10 cattle or oxen. A yoke together, it means two, so there's five yoke. The second man goes, buys, and then he goes to prove them.

I go to prove them. I pray they have me excused. What does this represent? If the first man represents possessions that you bought because of the call of God, what does the second represent? It represents work.

Here's a man who buys oxen. He's a hard worker. He has been a hard worker.

He intends to be a hard worker. He is actually going to prove the cattle at evening time when there's very little light, not wise again. He says, I go, that's his decision, his will, his desire.

I'm going. Yes, but what about Christ? What about the call of the gospel? There's nothing more important than being ready for that day and the last generation. And yet you see a man saying, this is his desire.

He makes a decision. I go to prove them. Where did you get that in scripture? Who told you to do that? Do you know the scripture tells you what the priority is? And yet so many Christians, they disobey it and it doesn't bother them.

One of the priorities, go preach the gospel. Oh, I'm excused from that. Really? What's your reason? What's your, how are you utterly unique than every other Christian? Oh, well, brother Keith, I don't know much.

I'm a young Christian. Oh, you think that excuses you? The woman at Samaria should only met Jesus. She goes, tells her whole city.

The man with the legion of demons, he gets delivered and says, Jesus, I'm coming with you. No, you're not. You're going back to your family, your home and your city and you'll tell them, I want to go with you.

No, you're not. I want to go to Bible college, go home and tell your family about Jesus. I don't know anything.

That's okay. Just say, you're not going to believe what Jesus done in my life. Utterly amazing.

The second person, he is the master of his own life. He is a hard worker. He is a master of his own destiny.

He is active in ministry because of the first call. He received the call of the gospel. He heard the gospel.

His eyes were open. His ears were open and he responded saying, yes, I believe this. But he gets caught up in ministry and activity.

You could be a preacher on your way to hell. You could be a Christian sitting in a church every single week on your way to hell. You could hand out tracks and be on your way to hell.

You could be in the worship team and be in your way to hell. You could be caught up in ministry to the youth and on your way to hell. I've seen so many in this.

So not only buying possessions and building buildings and organization, but you're a hard worker. I spend a lot of time. And do you know what? I've just bought these 10 oxen and I'm going to prove them.

That means to test the value of them. You're going to see how successful you can be in ministry. Do you realize a drivenness to be successful in ministry, to be successful as a Christian, you could miss the call of God saying, I wanted you for myself.

He says, please excuse me. In other words, he said, please permanently put me on pause. Don't knock at my door again.

I'll get back to you, Jesus. I'll return to you and say, no, I'm ready. If I happen to find the time, those oxen, I'm doing this for you, Lord.

I'm serving you. I didn't ask you to buy those five oxen, five yoke. I didn't ask you to do that.

The third man, verse 20 and another said, I've married a wife. I hope he saw her before he married her. I have married a wife and therefore I cannot come.

Cannot, I cannot come. You've got to understand me. Really what he means is I will not come.

He does not even ask to be excused. The first two said, will you please excuse me? He doesn't ask that. He actually doesn't even ask.

You know why? He believes he's got every right to put his wife, his new wife before the call of the gospel. You see, I believe in those who are married, I believe you should put your husband or wife before ministry. I do believe that, but not before God, not before the call of the gospel, not before salvation.

This is more important than your husband, your wife or your children. If your husband was going to leave you because you get born again or serve God, he better leave you. Do you know, I even said to Candice when we were not long saved and I said, if you departed from God and lived your own life, I'd be saying, fine, just close the door on the way out.

I'm following Jesus. You know how much I love her, don't you? I love her more than anyone in this world, more than anything in this world, but not that much. And I told her, I said, you're not that important.

I love Jesus more than you. You'll never get between me and the gospel. That's utterly, I won't let anyone get between me and the gospel.

But this man did. He does not even ask to be excused. He gives an excuse, but he feels no sense of guilt, no sense of obligation to that call that he first received.

He is justified in turning down the call. He gives no hesitation, no thought. He has no sense of responsibility.

What does this third one represent? It represents relationships. I have married a wife. I am in a covenant relationship, personal, intimate fellowship, and I need to go spend time with her.

Spending time with her means more than the call of God. Remember I'm talking about church movements, bigger than someone. This is only a type of picture.

This isn't the real thing in the marriage. That isn't the issue. The issue is that in the church of our day, relationships with other people, pastoral gatherings, churches together are more important than the call of God.

I have past decisions affect the present call of God. You could make a decision that will affect you in the future when the call of God comes. You know, years ago, decades ago, you used to look at a wife or a husband.

Few years ago, I knew when the call of God would come to me that depending on who was by my side would either hinder the call of God or would allow me to fulfill it. Candice has never hindered me once in fulfilling the call of God. Never.

I knew that 30 years ago that I was going to be faced with that. I'd be a fool to get into something and go, does this girl want to support the call of God? I'd be an absolute fool. I'm praying about it when I'm 21 years old.

Lord, send me the right girl. Lord, it's got to be the right person that when that call comes, I can go, I can preach, I can serve, I can do, and she's not going to hinder me. That my conscience won't be compromised by that relationship.

But look, this is talking about something wider in the church. It's talking about church fellowship, church unity. We live in an hour and it's not only big church buildings, big church organizations.

It's not all about activity, activity, prayer 24-7, worship, and yet they're sleeping with their girlfriend. But this is about relationship. We believe in church unity.

We unify with the Catholic church, with the drunken reverence. We unify with everyone, even those not truly born again, ministers, fraternal. You know that place where all the they've got their hair all gelled spiked with a bit of hair dye in there.

Ladies, don't. Guys, don't. It's embarrassing.

It really is. A man with dyed hair, it's embarrassing. Say no more.

Stop before I get in trouble. There'll be comments on YouTube. I just know it.

He professes to have no other choice. I must. I will.

I can't do anything else. I've got to do this. I am caught up with the unity, movement, family before everything.

Church relationships before everything. Be very careful that relationships, movements in the church don't endanger you. You know what it says in verse 21? When the master heard all of this, says the master of the house being angry.

Do you know what a lot that's going on? This is the answer while the church is being exposed in this two years. They are not ready. They don't believe in Bible prophecy.

They don't understand they are. It's all unreal to them. They say, surely there can't be a real mark of the beast.

Sure, you used to preach it 20 years ago. I know, but we've moved on. I mean, I'm caught up in ministry.

I mean, if all this breaks in, what am I going to do about my ministry and my building and our churches together? You know where the Vatican's heading and Pope Francis is heading. He's the new world order

Pope. Even Catholics know that.

All the Catholic churches in uproar saying he's an apostate and you've got all the stupid Protestants and stupid Pentecostals saying we're going to Rome. We're in unity and this is revival. This is the church movements and you know what I believe? The call has gone to them and the servants who are preachers faithfully proclaiming the word.

They're going back to the master and saying, you're not going to believe this. Listen, let me give you a fourth and last man here. Who's the fourth man? I believe the fourth man has been there with all of them in the midst of them, talking with them, preaching to them in their churches ministering and he's the one who comes back to the Lord.

Verse 21. So that servant, notice he's called a servant. It's the word doulos, which means a slave or a bond slave or a prisoner of love.

You know, he's a slave and a servant because he fell in love with the master. He loves his master. He answered the call a long time ago.

You know what? There's a time when he's going to enjoy the feast, but not today. He's trying to wake up these that are called. Man, if you heard what I heard today, master.

So he comes back to the master and he showed his Lord all these things. Do you know this fourth man, this servant understood the hour? He is a servant. He's not being served.

Who's he serving? Jesus Christ, the master. He's not serving ministry or serving buildings or serving movements and denominations. He's serving the Lord Jesus Christ and he's disturbed that the church is asleep.

They didn't want to come master. Number one didn't want to come and number two didn't want to come and number three didn't want to come. They didn't answer the call.

They're not a bit interested. They're caught up in churchianity, but they don't care about coming and meeting with you. They lost the meaning of the call of God.

Then the master of the house being angry, said the servant, look what he does. Go out quickly. Who does he command? He commands the fourth servant.

I know I can trust you. I know that you'll listen to me. Go out quickly.

Do you see the urgency of this? All of them are out there. They don't realize it's the end. They don't realize resurrection is about to come.

They don't realize the feast is prepared. They don't realize we're the last generation. They don't realize it's the last harvest.

It's the end of age. They don't realize all of them have this invitation in their pockets and they're saying, oh I've got the invitation. I've got the call of God.

I can remember 30 years ago and 10 years ago and yet he's saying go out quickly. You forget about them. Don't even bother with them.

Leave them with their ministries. Leave them with their buildings. Leave them with their unity movements.

Leave them alone. They're never going to hear. They're going to miss out on what this is all about.

Would you, the fourth man, go out quickly, suddenly, urgently. Where? Into the streets. You won't find them in the nice buildings having feasts.

Go into the streets, into the lanes of the city. Look where the master sends them. Go out into the streets and bring in hither.

Who? The poor, the maimed, the halt and the blind. Bring them in. Go out quickly into the streets and the lanes.

Get out into that city center. We're just praying that God brings them in. Then you're disobedient.

Do you know this church is going to have to go out? Do you know I'll blow the walls off if you don't go out? Do you know I'll do something? I'll do something. We are going to evangelize. This year we're going to evangelize.

I promise you. And you know what he says? Go out quickly. Do you believe it's the last hour? Then what are you going to do? Go evangelize in 10 years time? Wait until we're 5,000 strong and then go evangelize the city? Are you going to wait until you know enough? When's that going to be? You'll probably gain more knowledge and lose any spiritual fire.

What dangers there are. There's an urgency. Go out quickly.

The rest are asleep. Do you think the denominations are going to do this? Do you think the big ministries are going to do this? Do you think the big buildings are going to do this? And all with the money? This is an urgency to go out. Notice there's four groups and listen what I said at the beginning.

There's a whole group where the church is asleep and there's all these new converts coming in. That lady in London, do you know what she just said to me? She says, these were her words, she says, I believe the new agers that are getting saved in this hour are these, the last call. My message is the last call of the gospel.

This is the last call. Who are they? The poor. The poor as far as the kingdom of God.

The poor have the gospel preached to them. You know they're bankrupt and they know it. I'm empty.

I'm not satisfied. I'm not happy. I'm not okay.

I'm not satisfied with anything. I have no faith. I have no holiness.

I have no forgiveness. I have no eternal hope. I do not have a God in my heart.

I am poor. Then the servant, the fourth man is sent out to find the poor. You know I'm on a mission here and we as a church are on a mission.

I want the poor. Someone says, but I've got none to offer you. Great.

I've got something for you that you can't buy with money. It is priceless. It is supernatural.

It is eternal and I want to give it away. You see my problem is I spent too much time with the master. Peter and John, they've been with Jesus.

How do you know? Look at them. Look at them. That's what the enemy said.

We know they've been with Jesus. How do you know? Because they're acting like him. You know I spent so much time with the master.

I have to give away free everything. I'll pay you to listen to me. I'll pay you to just to sit still and listen to the gospel.

I would do that. You know why? This is so wonderful. You can never pay for it anyway.

I'm looking to find the poor. We need to go out quickly and find the poor. We need to find the maimed.

Who are the maimed? They are missing limbs. They have no ability, no power. They have no free will.

The drug addict with heroin. Try telling them, just leave it alone. Come to Jesus.

Just stop your drugs and come sit in church. They've got no free will. They're demented.

They're going crazy. It has bound them. You know what an addict is? You need the power of God.

We need to go get the maimed. Oh I could never. I wish I could believe like you.

I wish I could be a Christian. I wish I could be free. You know what? I've got an answer for the maimed that do not have limbs and have lost their sense of free will.

Give me the most hopeless maimed case. I've got an answer. Also the halt.

That means crippled. They cannot walk. They cannot obey.

They cannot follow. They cannot keep commandments. I wish I could but I can't.

Do you realize the call is for you? All of the ones sitting in churches, they rejected the call. They don't believe in the call of God. Ministry, buildings, money, manipulation, anger, jealousy, bitterness and they're talking about love and unity.

Give me the sinners of our city. Then there's also the blind. They can't see God.

They can't see their native God. They can't see Christ's provision. They hear it with the ear but they cannot see it.

They see the devil though. They see their own iniquity. They see what trouble they're in.

Give me the blind. I want the blind. This bunch will be no good at going to see land, will they? Send these four groups to go.

Go look at the land. I've no money to buy the land. I've got no eyes to see the land.

I've got no legs to walk to the land. I'm useless. Or what about going proving the oxen? I've got no arms to prove the oxen.

What do you mean? I can't do all those things. Well, I've got an answer which is the call of the gospel. Do you know the servant went out and got these four groups? He went out seeking them in the highways, the streets and the lanes of the city and that servant said, Lord, it is done as thou has commanded and yet there is room.

Notice the servant of this last generation with this last harvest that's going to come in before the resurrection. At the end of time, all the churches, all the Pharisees, all the experts of law, they're sitting there untouched. But this fourth man, this servant going out in the highways and the byways is reaching them, bringing them in.

Then he comes back to the master. Master, we've got another problem here and I've just been looking at this for my own personal experience. I've obeyed you.

I've done what you said. I've gone out looking for them. If you're not doing this, do you believe it's the last days? Do you believe Russia really is Magog prophesied in the Bible and yet you've got no interest in the poor and the maimed and the sick and the lost and the heroin addict? Do you really believe Tarshish is Britain? Do you really believe that Bill Gates is one of the merchants of the earth? You don't really if you're not responding to the gospel.

So he goes out and he says, now Lord, I've done everything that you said. I brought in, I've done what I know, yet there's room. It's the last hour.

You say, I know lots in the church. They're saying, oh, it's the end. No more revival, no more mission, no more church planting.

It's Laodicea. There'll be no more revivals, no more moves of God, no more evangelistic movements, no more in gathering of souls. It's the last and we're pure and we're holy and we're sanctified, but nobody's going to get saved in this hour.

That isn't what this fourth servant says. He says, you know, there's a problem here. There's still room.

There's lots of room. There's lots of provision. There's lots of empty spaces.

What a servant that can see that and he's telling the master, master, it can't be over yet. Master, there's a lot of souls out there. Master, there's a lot of empty seats.

There's a lot of churches that need filled. And so the servant is going back to the master. What does the master say in verse 23? And the Lord said unto the servant, go out into the highway and hedges.

Notice for a second, I'm going to close just now. He doesn't say now go to the streets and the lanes of the city. He now says go to the highways and hedges.

He's talking about different places. That previous call sending a servant out was to the city center, the main gathering of people. But do you know what the highways and hedges are? Go out into the countryside, go out into the villages, go away from the city, start spreading out.

Not to go and hide behind a tree out in the forest so antichrist system doesn't get you. Not to hide from the terrible things happening. You're going to seek out sinners.

If you're scared of sinners and they might hurt me, they might take my house and they might put me in prison and they might not like me and they might reject me, you better be very careful you're not the fourth man. Because the fourth man is marked by this consuming. What about this generation? We're at the end.

Do you really believe it's the end and it's all over and wrath and judgment is coming? Then you ought to be up and busy and ready. I mean, what are you going to do? Invest in your job? Invest in your family? Invest in your money? And you're looking after and you're thinking, how am I going to preserve my house? How am I going to preserve my money? What am I going to do for a career? What about my partner? You're probably on your way to hell. What about souls? When a church isn't passionate about souls on their way to hell, they've lost something.

It is a sick church or a sick Christian or a sick preacher. And so he sends them out into the highways and the hedges and listen, to compel them to come in that my house may be filled. Jesus in this last call of the gospel, this last generation, this last church that's going to serve him in the mission field.

You know what the Lord is concerned about? He says, I want my house to be filled. Don't tell me. I know as far as this world goes, it's a small remnant, few there are who find it, but don't tell me God's house is going to be empty in this hour.

That's a lie from hell. I'm telling you, you know what the master said, go out and compel them to come in. You know why? I want my house to be filled.

If you can prove to me that God doesn't want his house filled, then don't go compel them. Just sit there and say, this is God's will. It's God's will for you to be sick and God's will that nobody be saved.

And God's will that nothing happens and God's will there's no revival. And he wants to set it as sitting here and spiritual death. And he wants this city to go to hell.

What sort of God are you serving? I serve a God that says, I want my house to be filled. I want to so fill every church in this city. I want to revive every church.

I want buildings and pubs and old discos to be purchased. There can't be enough churches in this city. I want revival in this city.

You know what? This servant really understood his master. The word compel means to constrain them. The word means to take someone by the scruff of the neck and to force them in.

Now, Augustine of Hippo inspired all the reformed believers and all the Catholics in about 400 AD thereabouts. He took this verse about compelling them and he created the doctrine of persecuting people to become Catholics. And he said, this first compel means do whatever it takes to make a man a Catholic.

And he created the theology of using the sword, of using physical force to compel men to become Catholics. And that unleashed a thousand years of persecution across North Africa, the Middle East and Europe, where blood ran of real Christians because they wouldn't become Catholics. That's wrong.

And I'm not saying don't you, Jason, don't you dare drag someone in there by the scruff of the neck. You've got the muscles to do it. And I know you wouldn't.

That isn't it. But to compel is an urgent pleading. Won't you be saved? Won't you believe in him? Leave me alone to get my head.

Some of you's go to work or your round friends and they'll talk about dirty stories and you just sit there. They'll tell lies and talk about television program. And you're sitting there going, I can't talk about Jesus.

They don't want to hear. Oh, so you're going to sit there and listen to all their trashy, polluted, corrupted conversation. You know, Tommy who preached here, he, you know, he, he worked on a building site and the guys, all these young guys, young guys are young guys.

And they'd start talking. And he took his chewing gum out of his mouth and said, open your mouth to one of those guys speaking a load of dirt. He said, what do you mean? Open your mouth.

Got his chewing gum. He says, what are you going to do? He says, I'm going to put this in your mouth. He says, I don't want you to do it.

You're not going to do that. He says, I don't want you to stop putting all that filth in my ears. I don't want that either.

And then he preached the gospel to them. Do you know what? We sit around like children, intimidated. We need to go compel them to come in.

We've got a message. Do you know, all of you at one point didn't believe this and someone prayed for you and someone witnessed to you and maybe even risked losing your friendship to tell you about Jesus. Never forget Mary's big eyes.

First Friday night prayer meeting she'd come in. She sat there in the back row, big eyes, going, these people are crazy. The prayers, the worship, the singing, the preaching, the testimonies.

I stood up and looked at her. We stopped the prayer meeting, just preach the gospel. We always done that.

Her big eyes, the size of saucers, going, how in all the world did my son get me in the doors of this building? I'll never get out of here. She looked over at Suf and thought, he's definitely, his mind is gone. She looked around.

See, so it used to, you identify with that. You understand that. This is real saints of God.

And yet we have a master who says, I want my house to be filled. I'm telling you, God is not satisfied. I'm not satisfied.

I don't want you to be satisfied until every seat is filled. And then when every seat is filled and there's no more space in this building, we'll rent all the underground here. We'll rent the Presbyterian church in around the corner.

By then it's going to be up for sale again. That can hold four or 500 people. And then maybe this Catholic church, they'll move out and we'll take it over.

I don't want buildings. I really don't. But I do want souls.

Do you see what I said? There's two movements in this hour and why this text is for it. Two movements, all the churches, the denominations, the buildings, the leaders, the Bible colleges, they won't even talk about Bible prophecy. And yet I watched these individuals all across our world, right across the world.

And I don't even see a fraction of it. And they're all coming in. Until two years ago, I was an atheist, a new ager on drugs, backslidden, caught up in the false gospel.

But when I seen all this happening, I knew this is the end. The feast is about to happen. That church out there doesn't believe it's the time for the feast.

But there's lots of sinners coming out of the muck and the mar, lame, poor, broken hearted, bound by drugs. And they're saying, we know what it is. Is there a real church? Is there a real preacher? Is there people that believe this? Are you just a game player? This world is looking for that.

Will you stand with me? So we just close, pray. Jesus, Jesus, Jesus. We love you, Lord Jesus.

We love you, Lord Jesus. We bless you, O God. Lord God, as we watch all these events happen with Russia and Britain and all of these trillion dollar businessmen of our world, as we see all of this coming to pass, Lord God, we want to be like the fourth man, the fourth servant who went out compelling.

And when the church of this hour wouldn't listen, wouldn't awake and made all of their excuses. We are after souls. We are after the new agers.

We're after the atheists. We're after the drug addict. We're after the Catholics.

We're after the Muslims. And my God, it's so impossible. Yet we have a desire.

We have a prayer. And my father in heaven, I know it sure will that your house be filled. And you have servants in this room tonight, in this church tonight, amongst those that are listening this video.

Lord God, I know that there's many in this hour, like this servant who says there's still room. There's still room. There's still room.

I'm sick, tired of listening the excuses of those called Christians in this hour, the leadership, all the great movements. Lord God, stir again this last church that's going to be filled with the most wretched sinners who get born again and who are going to answer the call of the gospel. You said in the last hour, Lord God, that those, the seed of Abraham would be rejected and cast out.

And yet there'll be others come from the north and the south and the west and the east to sit down with Abraham and Isaac and Jacob and the kingdom of God to eat and feast. Lord God, I pray in this last hour, prepare us to be a servant, a faithful servant, an obedient servant, a preaching servant, a going servant, a listening servant, a bond slave through love who will go out and reach souls. And father, I pray in this room tonight, save souls.

This is your will that none perish. You desire the salvation more than they could ever desire their salvation. Stir their hearts, O God.

Lord God, open their blind eyes. Heal their lame legs, O God. Restore, O God, maimed limbs.

Lord God, I pray, enliven that will that is fast-bound by the devil. Lord God, set their will free to make a choice and a decision to follow after you. We believe in the power of this gospel.

What a feast we're going to have. What a glorious hour it is ahead. This world is heading for hell and yet our eyes is upon the master.

We love you, Lord Jesus. Bless us tonight in Jesus name.

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