

Five Marks of a False Prophet

by Rolfe Barnard

The sermon emphasizes the importance of discerning false prophets and the dangers of following them, highlighting the need to focus on the truth of God and Jesus Christ in order to truly be saved.

Duration: 50:03

Scripture: Jeremiah 6:14, Matthew 7:13-14, Matthew 7:21, Matthew 7:24-27, John 15:5, Romans 1:16

Topics: "False Prophet"

Description

In this sermon, the preacher focuses on the importance of building one's life on a solid foundation. He emphasizes that many people who call Jesus Lord do not truly know Him or follow His will. He warns against listening to false prophets who lead people astray. The preacher also highlights the significance of bearing good fruit as evidence of a genuine relationship with God. He urges the audience, including Sunday school teachers and young deacons, to prioritize the power of the gospel over personal appeal and to submit to God's commands in their lives.

Transcript

I'll read out loud, if you have your Bible, the seven chapters of Matthew, beginning at verse 13. I want to speak tonight on this truth, that the people who get on the broad road and build their houses on sand, and something comes along and tears it up because the house wasn't built on the right foundation, these people who call him Lord but do not know him and do not do his will, they get on that broad road by listening to false prophets, by listening to false prophets. Follow me now as I read the whole passage one more time.

The Lord says in verse 13, enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, narrow is the way which leadeth unto life, and few there be that find it. Beware false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Then he argues, do men gather grapes of thorns? No, nor figs of thistles? Of course not. Even so, here is something that makes good sense, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

It is an impossibility, he said, a good tree cannot bring forth evil fruit, and a corrupt tree cannot bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore, by

their fruits ye shall know them, these false prophets.

It is my conviction, not mine alone, that our task these days is threefold in the public proclamation of the word. We must proclaim and enforce God's holy law. We must proclaim in all of its purity God's holy gospel, and we must lift up our voices and call to the people's attention, the Savior's plain admonition, the beware of false prophets.

Let me call your attention one more time, as I have somewhere along the line since I've been here, that a false prophet is not necessarily an evil prophet. In the Old Testament especially, and in the New, there are evil prophets, there are malicious, there are satanically inspired. But a false prophet may be a fine fellow.

He comes to you in cheap clothing, but the fact that he's such a nice fellow, and he's so earnest, and he's so sincere, and he seems to have such a passion for souls, and seems to want to see people saved so intensely, makes him all the more dangerous, because the people will hear him, and they'll hear him as he preaches a message that doesn't bear good fruit. Okay, how nice a man is if his message doesn't produce good fruit. He's a false prophet, and the Lord tells the people to beware of false prophets.

And he tells them how they can tell a false prophet by the fruit that results from the ministry of that Sunday school teacher, or that fellow that preaches on the street, or that fellow that preaches over the radio, or from the pulpit stand here, or wherever or however it may be, if his converts are not good. If his converts do not spend the rest of their life as callers and seekers on the Lord, if his converts go to hell because they're depending on some physical act they perform, or some prayer that they said, or something like that, beware of false prophets. I heard a preacher today over the radio telling a sinner to pray the sinner's prayer, and he'd guarantee he'd be saved.

Now, that's blasphemy, and it comes from the lips of a false prophet. Maybe a nice fellow, and he's very sincere, but he knows nothing about the way God brings sinners to himself. And it's time now, in the battle of words and in the conflict of doctrine, and especially since you and I have lived all the days of our lives, when the fruit has not been very good.

And we have to dig ourselves considerably to find the slightest evidence that we have a saving interest in the blood of Christ, and that we are truly married to and united to the Lord Jesus Christ. The scriptures tell us that we are a branch, if we are a child of God, and the sap and the juice and the power and the life comes from the vine. And we look at ourselves in these days when we can almost hear the death rattle of real Christianity, and it's hard put we are to have the slightest evidence in ourselves that there's any power flowing to us from the vine and then through us to lost mankind.

This is desperate language. And certainly this is the time for us to pick up our ears and beware of false prophets and to search our own experience and our own convictions and our own standing and conditions to see whether or not we are on this broad road that's the road of religious profession where everybody on it calls Jesus Lord, where even some on it do some tremendous mighty work, cast out demons and so forth. And where now we're living in a time when our houses are being built down and so many people are discovering that they have a strong faith, but they have their faith in the wrong person or the wrong thing, where the wind from a thousand direction of blowing and the confidences and assurances of multitudes of people that they were built on rock has long since gone by the board as they found their whole spiritual structure blown away.

Here we are, here we are, here we are. Beware false prophets. Now it's not to be just sneered at that right after our Lord has so seriously enjoined us and admonished us to strive to get in the straight gate and thus walk the narrow road and has told us that there is a wide gate and that it leads to a broad way and that this broad way leads to destruction, eternal destruction, and that the narrow gate, the straight gate, leads to a very narrow way, and that that narrow way and that narrow way alone leads to life.

It's not to be just passed over that in the next very breath, in the next very verse, the Lord brings up the subject of us being keenly on the alert to see to it whether we believe a lie or whether we believe truth. For if you believe the devil's lie, you can't be saved. And if you do not pick up your ears, you'll be like the folks who listen to the radio today.

They believe everything they hear, and thus they believe nothing. Thus they believe nothing. Oh, beware of false prophets.

We need to heed that warning, especially today, for I'm not an old crank when I tell you you're living in the day of a mighty low wave of spiritual power. The deadness on our faces, the blank look on your faces, is a mark of death. We seem to be numb to cocaine until all expression is gone from us.

Looks like we're in the gasping time of the death rattle of what we call spiritual life. I'm telling you the truth, folks, we're in a desperate state. And the preacher knows it and feels it and will do you good.

I would ask you, you people who do not even bring your Bible when you come to preach, do you expect what on earth has happened to us? The people in Berea were wise. They served to see what they heard was in the scripture, was in the scripture. When I come back down to my native Southland, I go north a lot, I can always tell if I come down below the Mason-Dixon line.

And I'd be dead certain I'd come home into a Baptist church if I preached the Bible as people. Bible is in the north that had to fight for the gospel. And the people in the north that believe in the Lord, they believe in him.

They believe in him, brother. They stick out, brother. They're in the minority, but they stick out.

And brother, they are Bible readers and Bible students. If the scripture is true, that my Lord said, my sheep, listen to my voice. You can't hear it except out of here.

That's how you hear it. Then I tell you our Bible-lessness is a marred of something that's terribly, terribly bad. You mad at me? I wish you had more interest in your soul.

I really do. I wish I could get under your high and jar you out of this state of death that we seem to all be in. And that the Holy Spirit would spur somebody to the danger of not absolutely measuring everything you hear now.

Not for what Ralph Barman says, but what the word of God says. Well, there's the truth. I wish we believed it.

Beware of false prophets. Beware of false prophets. We cannot escape the inference here.

And I think it's more than an inference that the Lord is saying, beware of false prophets. He wants us to wake up to the fact that the way people get on this broad road is because they listen to false prophets. Not bad men, but men who did not preach the truth.

Or they preached it in half-truths, and a half-truth worse than the whole era. Because people will swallow hook, line, and sinker. And that's terribly dangerous.

I want tonight to mention from the word of God, five marks of false preaching that are peculiar to the hour in which we live. And these marks by which men and women who really have an interest in eternity, and labor under the suspicion that it's entirely possible we're not just a bunch of hogs or dogs. And that when we die, they'll take us out here and bury us so we won't corrupt the air with our rotting bodies.

And that's the last of us. But that has men and women who have some belief at least that out yonder there's another life. And that these days down here, what happens here will determine what will happen out yonder.

I think it is conspicuously true today that these five things are worthy of our close attention. I do not dare to take time enough to mention many, many of the marks of a false prophet that dot the pages of the Old Testament and the New. But I pick out five that seem to me, and I believe I'm about half right here, to be peculiar to the preaching of this age that has got us in this awful death-like state we're in, where it seems that we're powerless to pray, that we have no hunger for the word of God, that we're just about half dead and dragging along and hoping for the best.

And I mention these five marks. The Lord said you can tell these false prophets by their fruit, by their fruit. And as I look about the fruit of our ministries for these 30, 40, 50 years, and the fruit's getting worse all the time, and the standards are going down all the time, and the marks of death are growing all the while, and the marks of life seem to be almost disappearing.

I think these five things really maybe picture the type of preaching that we've had for these many years that have got us on this broad road that's leading multitudes of people who are sincere, they're dead but they're sincere, they're lifeless but they've played what they've been told, and they're on the broad road, and they think they're all right, and only an awakening of the Holy Ghost will ever awaken, and they'll go to hell and be gravely surprised because they thought they were all right. The first of these marks that I think is peculiar to the hour in which we live is that a false preacher will speak peace to a sinner when God hasn't spoken peace. The Old Testament talks about men who speak peace when there is no peace.

One of the pastors in a, I don't know if it's in this county or not, Brother Wallace Starr slipped up to me the other night when he was in the services, and he said, I have a deep conviction that we've made decisions for multitudes of people these days. We've made decisions for people. Have you ever run across this? Have you run across this? Yes, a personal worker, and they are very earnest and very sincere, and they've got an old unsaved man lined up, and they're trying their best to help him.

And they'll say, now, my brother, let's read this verse of scripture. All right, and we'll read it. Do you believe that? Yes, I believe that.

Well, what does that say? Well, it says, so and so, so and so. Well, do you believe? Oh, yes. Well, now, God wouldn't lie, would he? Oh, no, I don't believe God would lie.

Well, then according to what that verse of scripture says, you do so and so, God will save you. Yes, that's what it says. Well, now, God wouldn't lie, would he? All right, well, then, aren't you saved? Well, I don't know.

Well, well, you wouldn't call God a liar, would you? No, no. Why, of course you are saved. And so we decide that that old boy is saved for him.

We decide that he's saved for him. I was down in Texas the week before this last speaking of young pastors, and one day after the noonday message, the eleven o'clock message, a few of us were seated having a bite to eat, and some of the young pastors were gravely disturbed over something I said. And you'd better listen to Brother Barnett right now.

Some of you don't even do as much as go around inviting people to accept Christ. But I called attention to the fact that in the New Testament, when you went and knocked on somebody's door and you went to talk to a man who wasn't lost, who had just one weapon, and that was the proclamation of truth to him. That's right.

I'm telling you that God's truth we feel held full of church members and our churches, for how many of you have accepted a proposition instead of submitting to the law of Jesus Christ? And I call that attention to this fact, and I'm speaking to Sunday school teachers now, and I'm speaking to you precious young deacons who have a tremendous responsibility, and I bet you better hear me! We have literally, literally substituted the winsomeness of our personality and the power of our appeal for the one thing that's got any power in it. Romans 1 16 says, I'm not ashamed of the gospel, for this is the power of God unto myself. Let me illustrate what I'm talking about.

I know this is a Monday night crowd, this is indicative of how far we are from the blessing of God, but you are here, and I'd be helpful to you if I could. I rejoice with good crowds and do my best with small. That's God's business.

I've been telling you we're dying, but you're here. Let me give you an illustration. God had to come to a fellow by the name of the Apostle Peter and nearly kill him before he could get rid of his tradition and his Jewish prejudice, and finally he sent old Peter down to a fellow by the name of Cornelius, who was down there and praying and worshiping God best he knew how, and he was just hoping somebody would come and speak to him the words of salvation! And after God nearly had to kill old Peter to get him to go down there, the Apostle Peter went down there and knocked on the door and said, Come in! I'm Apostle Peter.

Are you this man Cornelius? Yes. Well, I want to know, Brother Cornelius, if you won't accept Jesus as your personal Savior. No, he didn't do no such thing.

There ain't no power in your little old indivisible, and there's not a bit of power in that man's decision. But I tell you, there is power. There's power in the gospel.

You know what Peter did? He preached the gospel to him. He preached the gospel to him. He preached the gospel to him.

I'm telling you, for the last forty and sixty years, Church members didn't know the gospel themselves, and when they went out and did personal work, they didn't give the sinner a bit of truth! They just took out their hand and said, Brother, won't you accept Jesus? And the old boy did and went on to heaven. But listen, there isn't any power except in the gospel. And if you get a chance to witness to a man, how are you going to tell him? Do what Peter did! Give him the truth of God and Jesus Christ.

And the scriptures tell us there in the tenth chapter of Acts, you read it, I'm not making this up, while yet Peter yet spake unto them, The Holy Ghost fell on them that heard the word, and they got saved. Of

course they did. That's how people get saved.

Not by your little old two-bit argument, not by your little old invitation. That isn't worth a dime. They just accept the proposition and go on to hell believing they're all right.

It's the gospel that's the power of God and salvation. I'm pleading that we quit all this foolishness and get us a bible and go out here and represent Christ instead of disgracing him. And when we tackle a sinner, do what they did in Bible time, give him the word.

And if the Holy Ghost falls on him, he'll be saved while he's listening. But he won't be saved just because you ask him, he won't accept Jesus. Most of you folks are going to split hell wide open because all on God's earth you've got, you accepted a proposition somebody made.

But there's no salvation in my proposition. The gospel is the power of God. Repent and believe the gospel.

And we've spoken peace. And these young people were disturbed. They said, you mean to tell me when we go out and do personal work, we ought to just give them the word of God? That's exactly right.

And pray that the Holy Ghost will fall on them while they're listening to the gospel. You can't improve. I know we've been trying to.

But see, that's the one thing we don't do. When we go out and do a little personal work, we don't give them the gospel, we just give them our little invitation. And they've already accepted it.

And all they did is accept our invitation. And we told them it was all right. We spoke peace when there wasn't any peace.

Dear Brother Barnard, one more time, between eternity, between heaven and hell, there is only one voice that's been given the authority and the power and the ability to speak peace to a troubled soul. And that's the voice of God. If that old sinner has to have you convince him he's saved, you're butchering him.

Mr. Finney used to say, many went away saying they'd been comforted by the Holy Ghost. And if he gives you comfort, if he fills your heart with peace, that's fine. But if you've got your hope of going to heaven because you accepted my proposition, or somebody else is pleased to receive Christ, I'm scared to death that you're going to find you've built your house on sand, and you've been walking on a broad road, and it leads to destruction.

Another mark of a false prophet that's closely akin to this one, the Old Testament speaks of men healing the wounds of people slightly. And this is what I miss and what I keep preaching. I go from place to place, and one time I see glorious things, and another time it doesn't.

But I can't do it myself, and so we just keep on, keep on, keep on. But I refuse. I've done it for thirty-odd years.

I've seen multiplied, multiplied, multiplied thousands of people make profession of faith. I don't know whether any of them got saved until they get to the judgment. I hope many of them did.

But I've never done one thing, and so help me God, I never will. I may rob a bank tomorrow, but I'll never stoop to these underhanded methods to get people to say they accept Jesus if they do not want him, mighty bad. I'm telling you what's the fact.

These dry eyes walking the aisle and switching your junk from one jar to the other and going right back out. I've actually seen men get converted, they claim they did, in the service of the old morning feast and go right back out and light a cigarette. I've seen it.

I've seen it. Why, there ain't no more salvation than that than a monkey, and you know it. You see, their salvation didn't even clean them up.

That's no good. That's no good, and you know that's no good. Oh, healing the wounds! It's like with the exception of John the Baptist, who was filled with the spirit in his mother's womb, and Jeremiah likewise.

I'm on pretty safe ground when I tell you that in order to save a human being, the lovely Lord Jesus has to wound. And the preacher that will heal the wounds that blood-stained Jesus gives a sinner, in order to bring him to himself, is a false priest. We have a generation of people now who say they have peace, but they never knew bitterness.

And they scare me. They scare me to death. God bless you, my lovely Lord, in order to conquer an old rebel, to crush him, so that he'll bow to his blessing.

My Lord is kind enough to wound sinners, to get them down off that cockiness, humbleness, and bravestom. And God help the man who puts a little cold cream on a weeping sinner. Let God give them joy, he alone can give them a little joy.

In times when I've seen a little of what we'd call revival, just a little, I have thought sometimes my whole heart would break, as I've seen men and women suffering under the wounds of him who loves sinners enough. Rather than see them to go to hell, he'll wound them, and he'll wound them deep in the flesh. If he don't, they'll never call.

We do not believe it, but it's so. A sinner will never call on the Lord if he can help God to crush him and wound him. Don't heal the wounds of sinners, slight man.

Don't do it. Don't do it. Let the one who inflicts the wound, and if the Lord don't wound you, you're going to hell, I'll tell you that.

Let him that inflicts you. Just keep your hand off of him. I've had people come to me and say, oh, look at that, isn't she suffering? Look how she's weeping.

Down in Texas, in July, a little junior girl, about ten, eleven, twelve, maybe thirteen years old, and she'd come, every time she'd come, got to coming to the front, and she'd kneel there, and you could almost hear the rack of her body. And her body was wrapped in salt. Just a little thirteen-year-old girl.

And her mother came to me one day, and she said, Brother Barnett, look how she's suffering. I said, praise the Lord. Praise the Lord.

The wounds of my blessed Lord go mighty deep. There has to wound you, Brother, or you'll go to hell. Don't heal the wounds of sinners like false prophets do that.

Don't speak peace. Let God speak peace. Don't tell a man God's done something for him.

Let the man tell you what God's done. You can't beat the Holy Spirit for doing what God Almighty gave him to do. In the third place, false prophets in these days, good men, make the gate a whole lot easier to get in

than the Lord did.

It is so hard to get in this straight gate. My Lord said you had to agonize to do it. You had to agonize.

Oh, my soul, how easy it's made now. How easy. But nobody that loves you will tell you it's easy.

When I was a student in one of our seminars in Texas many, many years ago, my withered mother, up in the plains of Texas, went to a doctor. The diagnosis scared her so much that she got on a train and came down to Fort Worth, Texas, where I was going to school. She told me what to say.

There happened to be this thing as a doctor in the hospital in Fort Worth, one of the staff of the great Mayo Brothers in Rochester, Minnesota. I went to the president of the school, and he got me an appointment to see that great surgeon. I took my mother to see him, and he examined her for a period of a few days and told her she had cancer, cancer of the womb.

Then he told her that he believed there was a fifty-fifth chance that they'd remove the womb, that she'd have many years of life. I didn't have any money. I was going to school.

At grade, he was a gentleman. I told him about my condition. He says, all right, you do the best you can.

He took my mother. My mother asked me to go in the operating room, and I stood there for three hours and thirty-seven minutes doing that awful long operation. My mother had asked me that if she came out of it alive that I'd be at her bedside when she woke up, and I was there.

And when she woke up and got her wits about, the first question she asked, is it out? And I said, yes, mother. She said, I'm so glad. Oh, I've been so glad.

She lived thirty-seven years after that, no recurrence. Isn't it wonderful that that doctor told her the truth? What if that doctor said, now, there's a little something wrong in there, and I'm going to give you this little knife, a little bunch of pills, and I think you take them twice a day, and everything will be hunky-dory. No, he told her she had cancer.

Told her she had cancer. And that only, it'd kill her eventually unless it was taken out, and of course, being human, couldn't guarantee that. My mother said, I'm so glad.

I'm so glad. Suppose, my friends, that Jesus told the truth. Just suppose.

Just suppose he said, this gate is difficult. It's not a little skin disease, there's a cancer in that's got to come out. That's that old wicked hostility in your heart.

It's got to be crushed, and you've got to be made a captive, and a willing captive of bloodstained Jesus, with his will central in your life. And nothing but an operation of the Holy Ghost, and the power of the blood of Christ the Risen Lord, is sufficient for your needs. Suppose he told the truth.

But in the name of God, will this generation of easygoing, sinful living men and women claim unto the children of God? How will it fare when the stand of the judgment, having ignored this admonition of the Lord, strive to get in the straight gate, and it's the difficult, you can't have this world in Christ too. One of them's got to go. You can't have the spirit of this age in Christ too.

One of them's got to go. You can't have all this in heaven too. One of them's got to go.

You know what it may be? He told the truth. I'm betting that he did. And I say to you that a false prophet will preach this little easy gospel.

You can keep your sins and do as you please, and that's why you get up to church and say, now I'm saved, but I haven't been living right. That'll make you feel better for a couple of weeks, and that's why you'll die and go on to hell. Ladies and gentlemen, this thing's pretty serious.

This game's difficult. And a false prophet will tell you it's easy. What are the marks of a false prophet in this day that make this road a whole lot broader than Jesus makes it? A whole lot broader than Jesus.

You know, I know there are winter times in the soul. I know there are times when life seems to flow more than others. But I also know that this generation's been shot occur when I keep hearing people telling me, I know I'm saved, but I'm not living for the Lord.

Something wrong. This narrow way hasn't got room on it for men and women in rebellion against Jesus Christ. Hear me? This narrow way is a Christ-disciplined way.

And I tell you now that I do you good, not evil at all. You better bring your habits and your thoughts and your work and your home and your body and everything there is about you to Christ. Put them under his discipline, brother.

Too long we've had a generation of church people that decide what they'll do and what they will not do. I tell you, it's not given to us to walk this narrow road except under the discipline of the Lord above. That'll call for daily repentance.

That'll call for daily exercise of faith. That'll call for daily surrender and commitment. God bless your heart.

That'll call for daily getting your orders from the Commander-in-Chief. It's your will, devil. But I'm telling you, we know nothing much about what I'm talking about now.

My heart leaps within me, lest we miss Christ altogether. This disciplined road, see, it's disciplined not by what we claim, but by what we do. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.

Who else? He that doeth the will of my Father which is in heaven. Not the fellow that talks about, I'm saved but I'm not living right. But he that doeth the will of my Father which is in heaven.

That's what the Lord saith. That's what the Lord saith. Oh, I'm saved, Brother Byron, but I'm not doing the will of God.

Well, if that's true, the Lord Jesus is alive. Because he said the fellow that's going to make it is the fellow that does the will of his Father. Now, I can't do anything perfectly, but there's some things I can do.

Amen. You needn't worry about perfection yet. But my Lord said not every one that saith, they're on that broad road.

Oh, just look at us. They're not the ones, but he that doeth, present tense, partnership, that's the tenor of his life. That's the bent of his life, the will of God.

That's the biggest thing in his life. That's the man who's saved. That's the child of God.

That's the fellow the Lord identifies as the fellow that's not on this broad road, he's on the narrow road. It's narrow because it's under the strict discipline of him who earned the right to demand of us that we bring our very thoughts into captivity unto him. What things soever we do, do everything we do to the glory of the Lord.

That the false prophet is converged, oh, I'm saved, but the will of God's not the central thing that makes you tick. And there's no salvation thither if Jesus told the truth. The last word about a false prophet is this, not only does he speak peace where there is no peace, this is peculiar to our day, and heal the wounds of men lightly.

Not only does he make the gate pretty easy instead of difficult and the road very broad instead of narrow, but he offers salvation on cheaper terms than God does. The terms have never been changed. Any human being on earth is able to repent.

But repentance isn't a once-for-all act. It goes on as long as you live. And anybody on earth is able to believe on the Lord Jesus Christ, but that's not a once-for-all act.

It goes on as long as you live. Anybody on earth that can meet the terms of salvation, repentance and faith, thank God he'll be saved. Praise God.

But they will not be lowered. They cannot be cheapened. And repentance is nothing more or less than the enthronement of you and the enthronement of God's Son in you.

And faith is nothing more or less than utter confidence in and absolute obedience to the Lord Jesus Christ. What we've known all the days I've been a preacher, you just go through some motions one time, a preacher tells you you're saved, you go on to hell. No, no.

Every commitment between you and God needs to be made time after time after time after time after time. I know of them so much. It's he that believes that, he just keeps on believing.

It's he that endures it. He don't play out. He don't run for a little while and stop.

No, no. It's he that abides it. It's he that drinks it.

It's he that obeys it. It's he that eats it. All of these, you schoolchildren know the meaning of them.

It's continuous. We walk that faith every day. We call for new commitment to the afterlordship of Christ in your life.

And utter dependence on his saving blood to wipe out the penalty of sin that God Almighty demands. And to make it cheaper than that is the mark of a false prophet and not of truth. Utter the throne of the self.

Utter in throne of Christ. Christ where you've been. Christ giving the orders.

Christ in command. That's repentance. And I'm going to look in your face now and I'll meet you to judge anybody on earth that'll take this book and face it and find out what's in it.

Be faced with totalitarian claims of God for his son in your life. Anybody on earth that'll do it will either curse God and hope to die or it'll bring you the deep repentance every day of your life. For the best saint that ever lived, when he faced with the all-inclusiveness of God's commands for his son, will have to

discontinually face the fact that you're so far short.

So far short. We're commanded to bring our thoughts into captivity to him. Now, brother, that's kind of a job.

Handing me out your baton a thousand percent. You see, his demands, his claims of his rule in your daily living, it doesn't cause you to have tremendous experiences of repentance and crying to God for forgiveness and confession of sin. It's because you know nothing of Christ.

You're stranger to the son of God. Holy McKean said, Christ's war is to be preferred to the devil's peace. And if Christ is in you, he'll disturb you till the day you die, if he's in there.

If he's not in there, if he's just a profession to you, if he's just somebody you hope will keep you out of hell and leave you alone while you live, you'll never know what I'm talking about. You'll not know anything about disturbance, you see. But if Christ is in you, he's holy, and he'll disturb you.

You know what it is to cry for forgiveness every day, brother. You know what it is to pour out your heart about your sins. The reason you don't think you're a big sinner is because Christ isn't in there.

You see, Christ isn't in there. What's the awful price you pay for listening to false preachers? They'll show up at the judgment. In that day, my Lord said, I'm quoting from this passage of scripture, and I'm true.

In that day, many shall say unto me, Lord, Lord, they're on this broad road. They got there listening to these false preachers. Many shall say to me in that day, Lord, Lord, you must have made a mistake.

Have we not in thy ways? Look what we've done. Well, that's fine. There's one little thing wrong with it.

They did it. He never had done anything to them. Look at us, Lord, Lord.

Just look at us. In thy name we've done many wonderful things. In thy name we've prophesied.

In thy name we've cast out demons. And then the Lord shall look at them and say, depart from me, you workers of iniquity. I never at any time knew.

That's the price people will pay for listening to false preachers, going through a wide gate of either-believerism, walking a broad road that doesn't bring you unto Christ-discipline every blessed day of your life. That's the price the youngsters writing notes while a preacher-preacher will pay. So help me, God, at the judgment.

That's right. I never knew. My Lord said, beware of false prophets.

Beware. Beware. Beware.

Audio: <https://sermonindex1.b-cdn.net/27/SID27757.mp3>

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