

Understanding the Last Days Church

by Teresa Conlon

The sermon emphasizes the importance of being a wise virgin, having a deep connection with Christ, and being prepared for the last days, while warning against the deceit of presumption and the consequences of sowing to the flesh.

Duration: 50:36

Scripture: Matthew 25:1

Topics: "End Times", "Spiritual Preparation"

Description

The sermon is based on Matthew 25 and focuses on understanding the last day's church. The parable of the ten virgins is used as an illustration to convey the importance of being prepared for the coming of the bridegroom. The sermon emphasizes the need for believers to have the oil of God's life flowing in them, symbolizing their relationship with Christ. It also highlights the deliberate waiting period of the bridegroom and the consequences of not being prepared when he returns. The sermon encourages believers to retain the fundamental truth of forgiveness and to be aware of the significant events that God is doing with his church.

Transcript

If you will turn with me in your Bibles, please, to Matthew 25, Matthew 25. The message today is entitled, Understanding the Last Day's Church. Understanding the Last Day's Church.

In Matthew 25. And I would like to read the first 12 verses of this parable. And it starts, verse 1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

And five of them were wise, and five were foolish. And they that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with the lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made. Behold, the bridegroom cometh, go ye out to meet him.

Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, give us of your oil, for our lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you.

But go ye rather to them that sell, and buy for yourselves. While they went out to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily, or truly, I say unto you, I know you not. Now I believe that this parable here is, when you read it in context with all the other parables, is talking about a last days church. And it's a worldwide church that this church is referring to.

It's the church found in Indonesia, the church found in Japan, in Mongolia, in Rio de Janeiro, in New York City. It's a worldwide church, and it's at the brink of great events. And this church is being characterized by the term virgins.

It's a church composed of 10 virgins. And a virgin is one who is betrothed to Christ. And these 10 virgins who represent the true church, sorry, the church in the last days is divided into two.

Five are foolish, and five are wise. And the end time church, I believe, is being roused from a deadly end time delusion. And that delusion that will attempt to strangle and subtly extinguish the testimony of the Christianity worldwide is being experienced and even seen and known today.

And I believe that that delusion that is described here in Matthew 25 is the battle of the deceit of presumption. That there is a presumption that will want to infect people who profess Christ, people who say, I am part of Christianity. And those who call themselves Christian, those who say that I am betrothed to Christ, I have a connection.

Jesus is saying very clearly in this parable that there are half of them who do not have what they think they have. There are half of them who think they have something of me, think they have something of me, think they have promises, and I know them not. And the evidence of this presumption, the evidence in a worldwide church on the brink of great events, the evidence that there is a church who is suffering and laboring under the delusion of a presumption, will be foolish virgins.

Now the interesting thing is when we look at this story, there are ten virgins representing the church, and they all have lamps, and they all are going forth to meet the bridegroom. So on the surface, if we had met that group, if we meet even the church today, on a first and quick glance, it seems almost indistinguishable that they all seem the same, all with the same purpose. But the scripture tells us five or one half were foolish.

Now what does that mean? What does that word mean? What is the Lord saying to us? The church, an end-time church, a church on the brink of great events. What is the Lord so clearly saying here? What does it mean to be a foolish virgin? Well, you know, we know in scripture that we are commanded not to call someone a fool. And that means that we are not to, because that entails a scorning of someone's mind.

That's a put-down. That's a scorning of their mind. But if you look in your concordance, if you look in the Greek at this word foolish used in this instance in Matthew 25, it is a far more serious and stronger word than the other.

It means it's passing judgment on heart and character of someone. It's not a scorning of the mind, but it's actually a description of the heart and the character of someone. It's describing someone who has become dull, someone with no depth, someone whose talk betrays a mind that is not serious or sober and

cannot seemingly, is not interested in truth or retain truth.

That word in Greek is moros from what we get our word moronic from. And that word moronic actually means morally worthless, a morally worthless person. And Jesus, I believe, is describing of an end days, a last days church that half, 50% seemingly labor under a mysterious inner blindness.

A mysterious inner blindness that can't seem to fully appreciate, can't seem to be brought into the life that Christ offers. Somehow is able to talk, is able to say all the right things. But there is a mysterious inner blindness that is keeping this church foolish.

It's keeping it with a dull, is keeping a heart and a character imprisoned, as it were. And while one half of the professing church can be quickened and made to understand the times and being moved to prepare and being saying that, you know, Lord, I sense that we are on the brink of a great event. I sense, Lord, we are passing.

It's not business as usual. And there's, it's not people telling them it's, it's a church. It's a bride starting to know something that they're quickened in their heart.

And there's one half being moved to prepare. Oh God, I want Lord to be found in you. I want your life in me.

I want, I want to be who you are. I don't want to be falling short. I want Jesus, you to change every part of my character that is not like you.

I want you to come and make it like you. But there's another half that secretly, seemingly unable to ever move into the serious and sober side, not being able to hear the word of the Lord, not being able to be moved into the times that they're living in a way that is supposed to speak of that. And I, I believe it's a, it's a church that, you know, can say all the right words and, and, and attend church.

It's a group of people that it seems like they want to, they want church. They want Christianity on their own terms. They want God, but they want him to fit into their understanding and into their pursuits.

It's like saying, Lord, I will follow you and I'm going out to meet you, but it's such a light thing with them. There is no real thinking now. It, if he doesn't come when I think he should come, am I prepared is the most important thing in my life that I am Christ and he is mine and that he's calling me to be a light.

In the darkest of times where he promises, he will be my light. And then he says, I will be a light in the darkness. Is there, it's like, there is this Christianity that says, Lord, I'm a vessel and, and, and I'll have oil, but it's like a natural zeal and a natural, what else is a lamp for? But you know, to have oil in it and you light it and it does its purpose, but there's no extra supply.

There's not something extraordinary going on in the heart. There's not something, just not what I bring to Christianity or my understanding, but something extra that I am a, a bride. I am part of the church that is being prepared because it's not business as usual.

And I'm understanding that is it, you know, a church 50% led by their own reasonings and, and the business of everyday life just seems to take the preeminence takes the greatest and the best thoughts. And I'm thinking about in the days of Noah that the buying and the selling and the giving in marriage went on. But we know the story that Noah was commanded by God to build an ark in the midst of all the people

in the midst of all the no nations at that part point.

And he was a preacher of righteousness and he began to say, you know, this we're living in a time. It's not like any other time. It's not like every time God has a controversy.

God has a dealing. God is moving me to prepare this ark. And it's an ark of safety.

And it's those that can hear his voice. It's his heart to save you because he has to do a new thing on the face of this earth. And if you can hear my voice enter into this place of salvation and enter into this place of deliverance, enter into this place of my life for you.

And, you know, I believe that when Noah was preaching, I think, you know, some believed him. Not everybody scorned him. Not everybody thought he's a crazy old guy.

I believe that some people as he was building and speaking and he and obeying God that some people were stirred and you know what? They may have agreed with him. But even though the days grew more cloudy, perhaps windy and dark and overcast, and he heard they heard about a coming judgment that they probably secretly thought, you know, something when that first raindrop falls, I'm running to the ark. When I feel that first drop, I'm going to know that now is the time that I need to run to that place of safety.

Beloved, this is a picture of this church of five foolish virgins, because what actually happened was the door was closed to the ark seven days before a drop of rain ever fell. That the word of the Lord had gone out and there was a time when God stopped speaking, when all that could be said was said. And those that could hear, and it was such a small group, went into that ark.

And the Bible says that God closed the door. And when that door was closed and not a drop of rain fell for seven days, the foolish ones from the outside said, I'm safe because the ark is there. I'm all right because I see the symbol of God with us is still in our midst.

I don't know where Noah is, but I know when the first drop of rain comes, I'm going to run to get in there. But beloved, when the rain began to fall and the early one said, oh, this is what I'll do. And they started running to the ark and pounding on the door.

There was nothing that Noah and those inside could do for God himself had sealed the door and they could be pounding on the door. And then some people thought, you know, I'm just going to carry on just a little more business here, just a little more watching there. But when it gets to be ankle deep, when this river is ankle deep, then I'll head to the ark.

Some said when it gets to be, I'll forsake everything when I can swim to the ark. But what a picture it was that no matter how they got there or when they got there, it was too late. The ultimate presumption is agreeing with God, but not being saved.

And the ark of safety, that time of calling and salvation and deliverance had passed. But the scripture says in verse four, but the wise took oil in their vessels with their lamps. You know, it's a picture of, of people who they have oil in their lamps, just like the five foolish did, but they had something more.

They had oil in their vessels. They had something. It wasn't just an exterior religion.

It wasn't just an exterior form. I go to church. I sing the songs.

I can pray the prayers. No, there was something in them because we are the vessels. We are where God lives.

Man is a dwelling place of God and incredible thought. And these vessels had oil in themselves. And you know, the interesting thing of that word vessel, it actually it's a, it's, um, in figurative language, it actually means wife and wife, meaning that someone who contributes to the usefulness of her husband.

And here is the, the church saying, Lord, fill me with an oil, fill me Lord, that I may be contributing to your work on the earth, that I may be a contributor that I may have be, have my hand in your hand, that your works and your heart may be seen and known. I can make a contribution. That's the humility of God that he's made place for us.

That he would use us. And here is a people who are in the end days. They're not running terrified at the brink of something, but it's like, Lord, that I am your wife.

I am betrothed to you and that I may be a contribution to you and your glory that you may be known that you may be seen. And here's this, this bride prepared. Her heart is how she may please the bride group.

Her heart and her mind is increasingly being given that she may make a contribution towards his fame of his being known. Now the oil, you know, you can read a lot of commentaries and they, they have different theories what this oil means, but the in the now in biblical life, oil was used in a sacred way. It had a sacred use and it had an everyday use.

And the sacred use was the anointing oil. And in everyday use, you know, it may be used as a softener, as a emollient, as, as fuel. It had many everyday uses.

But it's like a life that can be used. It's, you know, that this oil is like all the same. My life is for a sacred use.

My life is for an everyday use. And it, there's no difference. There is something that Lord, you've made a deposit in my life.

And every day I live my life. I'm beginning to say, Lord, I wake up in the morning and it's Jesus. Good morning.

I love you is the first thought. And it's different times of the day. This bride, her heart is lifted up and she's in communion with him.

And this is going to be the privilege of the last day's church that the Lord is saying, I'm going to draw you to me as never before, for I've made a deposit of my life. My oil is in you and you're giving it back to me for whatever use, whether you're to anoint, whether you and I are to have a, an everyday use, it doesn't matter. It's his life that's coming out of us.

It is his life that is may causing us to have, there's a different quality about us. Either sacred or everyday users and oil, and it's him in us. And our life is overtaken by his life.

And there are many, many, uh, there are choices that the last day's church is making. And it's the choice to sow to the spiritual man within us that we recognize there is another life in us. There is a spirit man quickened by the spirit of God in us.

And we're going to ask Lord, I ask you now to give me the wisdom and the discernment to sow to my spiritual life and not feed my physical carnal life, because it does make a difference because there's a mysterious inner blindness that wants to take over a professing church that wants to, because what Christ offers us is so radical is so hell destroying is so devil demolishing. It's so breaks the power of, of death and sin that the enemy does anything he can to counterfeit the real, because the real is so powerful. It destroys him in his works.

It destroys his kingdom. And so he has a counterfeit oil. He has a counterfeit life.

He has a counterfeit church because he's so afraid of the real. And you and I will be given oil to make the choices that feeds our spiritual man. You and I will begin to walk in wisdom and say, no Lord, where I blow it.

I freely admit God, I've been moving in pride. This is this. You're showing me at times who I am, but I have oil and I come freely to you and I say, Lord, forgive me and know that we have forgiveness.

We can retract, re retain the truth that if we belong to Christ, we have peace with God that we are a forgiven people. And we do not let that fundamental life, that fundamental truth be taken from us. The oil of his life is flowing in us.

And verse five, it says, while the bridegroom tarried, they all slumbered and slept. And I want to say to you that the bridegroom purposefully Terry's. He is deliberate in his waiting period.

Because a separating has been going on. And then when all of a sudden they all slumbered and slept. And then what happens next in this parable? What happens to the virgins? What happens? It's not dependent.

What happens to them is not dependent on when they woke up. But what happens to them is actually dependent on what they did before they went to sleep. Before gross darkness, before they all slumbered and slept.

What happens to them next? Those that were sowing to the spirit, those that were taking seriously what God was saying, what it was saying to them. They were crying out for faith to believe God when you would speak to them. They were crying out to trust him when he would speak something to them.

When they all fell asleep and they woke up, maybe they thought now, now I can, I can do something for God. No, it all been decided before that hour of darkness. And the scripture says, God will not be mocked.

That there's been a separating going on in the professing church. And it says that be not deceived, beloved. God is not mocked.

For what whosoever, when a man sows to whatever he sows, he shall reap. And if he has sowed to his flesh, he shall of his flesh reap corruption. And if he has sown to the spirit, he shall of the spirit reap life.

God will not be mocked. That you and I in this last day's church. We pray, Oh God, I understand now that you're saying I can walk in this last day's understanding that Lord, you cause me now to soberly and to seriously consider what you were saying to me.

God will not be mocked. You see events greater than themselves were taking place. A darkness came upon the church.

The professing church and the possessing church. If you like those that just profess Christ and those who possess them, a darkness came over. And beloved, I've seen in the little that I have traveled.

When I have gone to Europe, there is an incredible darkness. In Europe that Christians there would be the first to admit to. And I don't know if it was, it's like, you know, we've done Christianity.

We did it a hundreds of years before you ever did it. We built the great cathedrals. We, we, we formed the great doctrines.

We've done Christianity. We've done that. We're ready to move on for something else.

And a gross darkness, a darkness that, that, that wants to stamp out the testimony of the church that scorns the church is happening in Europe today. And now, even in our own times, we see a rising tide. Of where those that say they profess Christ and say they speak for the church.

And yet beloved, you know, when they speak, that is not Christ. And there is a time of great events are happening. And it's, that's what happened in the parable.

That there came a time that the bridegroom tarried and he tarried on purpose. There was a separating going on because he will not be mocked because he knows how to separate the sheep from the goats. The real from the false, the work of the enemy and the work of his spirit.

He knows what he's doing. He will not be mocked. And a darkness fell, it seemed like over all the testimony, a darkness when it seemed that no man could work.

A darkness where it seems like, where is the testimony of Christ? Beloved, it is the bridegroom's choice when to return. And even the tarrying of his, even the long, the long time it seems, or so it seems to us for his coming. It all has a purpose.

All something known only to him. And sometimes it can feel like you and I, Lord, where is the promise of your coming? Where, Lord, where it seems like gross darkness seems to be rising. The Lord knows what he is doing.

There are great events on the horizon. And God, many, many times when he is about to do something of great significance in the world, it is because he's doing something great significance with his church. When I think of Daniel, when the world powers were about to be shaken, because Daniel and the people of God who were held captive in Babylon for 70 years, just before they were released and given a decree that they may return to their land.

Imagine a king who had these people in his service, who got all the benefit from them, allowing them to return. It's because God was shaking the Babylonian nation and leadership so that God's people could return. But just before that return and that decree, Daniel himself, a servant of God, a man in whom was an excellent spirit.

The Daniel who the angel said, oh, Daniel, greatly beloved of God. Just before the return of his people, as Daniel began to prophesy to them, he himself was thrown into a prison by a king who loved him. You see great events, great darkness, things happen all in the purpose of God, all in the understanding of God, because God is about to do a shaking from top to bottom.

God is about to move throughout the earth. God, even if a darkness, even if sometimes we don't understand what is happening to the church or to his people or his testimony, God has everything under control. It is all working for his purpose.

Just recently, I heard popular preachers and I'd never heard many of them. And I had an opportunity to hear what they were preaching. And I was left, when I heard their messages, I was left so amazed and so empty inside.

After listening to some popular preachers, I felt like if you'd been sat down for a meal and all you'd been given to eat was cotton candy and after a while you just begin to feel sick, you get hyper from too much sugar and then you start to feel sick and empty. And it was one after another. It was how to love yourself, how to believe in yourself and living for your destiny.

And beloved, we heard it this morning, but the Lord spoke it to me last night. What if Jesus had come to love himself on this earth? What if Jesus had come and turned away from what the father wanted to do because he decided he could do a life that had more destiny, more glory, more crowns in it, less thorns? What if Christ had loved himself and just returned to glory? You know, I believe that if Jesus had never gone to the cross, I don't believe he would have committed a sin. You know that? I really believe that he's a perfect sinless being and if he returned, then that would have been his choice.

He was God, but he committed right to the end. He knew it was his father's will. And the scripture says, who for the joy set before him endured the cross.

You and I were before his mind. He wasn't loving himself. He wasn't believing in himself.

He was knowing the father's will and went to a cross at torture where he laid himself down, where he was beaten and whipped and bruised till every drop of his blood was shed till he offered himself that they could scorn him and mock him where he could hear all of hell thinking they had won, where he saw the people, his own people, the Jews would come and they'd say, don't put a sign on that cross. He's king of the Jews. He just said he was king of the Jews where he came to his people and his people didn't know him where darkness seemed to just rain that day.

What if Jesus had just said, I'll love myself? Beloved, that's not the message of Christ. That's not the message of the church. There is a cause greater than ourselves.

And when gross darkness comes, know that there is a cause. There is something happening in the heavenlies. There is something happening in the heart and mind of God that we just continue to believe.

We just continue to say, God, I trust you. There is something. There is an oil flowing in us to believe and trust him.

Because then the scripture says that while the scripture says, behold, at midnight, verse six, after the darkness at midnight in the very deepest part of the darkness at midnight, there was a cry made, behold, the bridegroom cometh. Go ye out to meet them. And then all the virgins arose and trimmed their lamps.

And beloved, that's a picture. God knows how to bring his church out triumphant. He knows how to bring you and I out of a slumber and out of a darkness.

He knows how to rouse his church. And that's what happened that even for a season, if it seems we go into a place where we don't understand, that we are going to say, Lord, I'm going to trust you. Because you are worthy.

Because I'm reminded in Matthew 25 that at midnight, a cry, I heard your voice. The church is being roused at midnight. The cry, behold, the bridegroom cometh.

Go ye out to meet him. And then those that had oil, that had prepared, they rose and they began to trim their lamps. They're being now caused to shine in the darkness.

And those that had taken it so lightly, those that for the very hour that they were supposed to stand and be a testimony, where the oil is flowing and they are to be a light, all of a sudden find themselves with no supply, find themselves with nothing in them, find themselves empty at a midnight hour. And they say to those, give us of your oil. And those with oil say, no, you don't know.

Everything I am is for this moment. Everything that I might live for, everything I've been prepared for is that my light may be burning in a midnight hour because he's coming now. And he is worthy to have a bride, a city set on a hill.

Because he's been good to me and faithful to me and kept me through the darkness. And the midnight hour, he has roused me from a sleep. I do not sleep the sleep of death, but I am being roused in a midnight hour.

And I've been given a supply and I don't give that away. You may have taken the call lightly and not prepared when you were being offered oil, when you saw her example. But you felt you had sufficient, that you had need of nothing, that your profession of Christ and your understanding of God would get you through.

But you didn't understand there was a midnight hour when all would tarry and sleep till the hour of his choosing, the hour of his appointing, where he would come separating the sheep from the goats. And I can't give you that which is most precious to me. You're going to have to go and get your own.

And so all of a sudden it becomes very apparent to half of the church that I don't have what I thought I had. I don't have the life. I don't have the light within me.

And they go in search. But the scripture says that while they were gone, the bridegroom came. And the door was shut.

And I was thinking, Lord, what, what these, this last day's church that had that supply. What does their life look like? What, what, what is that supply? They would never give away. What is that supply that they just kept looking for and filling in their vessel? What, what was that? And the Lord spoke to me and just quickly, I just want you to turn there is in Mark 15.

I feel that this is the difference looking into a life, the difference between a presumptuous Christian life and a Christian life with oil. It's verse 21. It's the story of Simon, the siren.

And the verse simply says, it's when Jesus is being crucified in Mark 15. And it says, and they compel one Simon, a Cyrenian who passed by coming out of the country, the father of Alexander and Rufus to bear his cross. You know, here's the difference between presumption and oil.

Here, here's a man that word compel means he was pressed into service. He was a Cyrenian. That means he came from a region in Africa.

He was from the country. He had a quiet life, a simple lifestyle. He was not known to the public in Matthew 27 32.

It says they found a man of Cyrene means they searched for one. And here's what I think this story means. A man from Africa finds himself in Jerusalem, whether or not he, whether or not he'd ever heard of Christ.

I don't know, but I do know when he hit Jerusalem, everyone was talking about Jesus. And he may have heard of him described as a miracle worker, one who raised people from the dead. But all of a sudden he's confronted with a parade and it's a crucifixion parade.

And he comes in and he's standing there and he can't believe it. But the man whose name is on everyone's lips is the man now before him. Who has been whipped within an inch of his life has a crown of thorns on his head.

And I believe is staggering under the weight of the cross that he bears. And the word when they found a man of Cyrene, that means they searched for one. I believe that they all of a sudden saw Christ, the shock and the loss of blood.

And all that he had been through, I believe beginning to stagger. The Romans were afraid that Jesus would die on the way and they, before they could crucify him. And it says they looked for a man.

And I think what they did was that they purposely, they were searching for one till they found Simon the Cyrenian. And I think they looked upon a man who looked fit and strong. I think they looked upon a man that would, you know, look like he could carry a cross.

And they pull him out of the crowd and they compel him. They force him. They press him into service to bear his Jesus cross.

He looked, he was strong. And they laid the cross on this man. And when you look at that word bear, it's very interesting.

It means to lift up the hands, but it also means to lift up the eyes. And I am telling you the truth. It also means to lift up the mind.

And when he bear this cross, the scripture says that Jesus went first staggering. And now Simon, this man out of Africa has pulled out and had a cross laid on him. And he is following Jesus.

I want to say to you, I think he had a progressive revelation. I think bearing a load and staggering under it and following a whipped man going to his death. I think he became the first to follow Christ to the cross.

I think that in the presence of such sinless holiness, who is Christ and laboring to carry this cross. I want to suggest to you when his hands were made to grasp that cross. Then the revelation came that he was not just made to lift up his hands to receive it.

But then he could lift up his eyes to start to see who he was following. Made to see that the burden he was carrying was not just a cross, but in the presence of holiness made to understand he was carrying a

burden, not just on his back, but a burden in his heart, his own pain, his own shame, his own sin, and he couldn't understand it. And then ultimately he was caused that his mind was lifted up to perceive something.

That even if what he was bearing now wasn't just wood, was something in his heart and following Christ whipped and bleeding before him. Was he given the revelation that they too were in lockstep, that they were bound together in suffering. That was he made to understand now that when they took the cross off Simon's back, that they put Jesus on that cross.

They lifted it from his back and they nailed Christ to it. That what did he see in Christ's eyes? I take this burden from you. I take this cross from you and I put it on myself.

I take your sin, your shame, your pain, and I nail it to myself. Was he made to see an oil that would never be taken from him? Was he imprinted by life itself? Because Christ who is our life was nailed to his sin, to his shame, to his pain. Was he caused to understand something and forever marked by it? Did he say, Simon, you go free, I go crucified.

And yet my life and my death will break the stronghold of sin in you. And you will become another man that my blood will cleanse you. And I will send my spirit to you.

And the Holy Spirit is the picture of oil. And my spirit, my oil will dwell in you. And no amount of darkness, no amount of suffering will ever erase what I have done for you.

Hallelujah. That if this man, Simon the Cyrenian, no matter what happens in the days to come, no matter what he has to suffer, he knows that Christ is with him in it every step of the way. That his suffering in the days to come knows that Jesus yoked himself.

Jesus chose him. That Jesus said, you're going to suffer for a season with this cross, but don't worry, there's a glory at the end. I'll make you a new man.

I'll make you a man with a new heart and a new spirit. There'll be a glory in your suffering because you won't be suffering from your own sin and your own shame and pain caused by your own hand. But know therewith, you will begin to suffer for my sake.

You will know that I will never leave you in the days to come. I will never leave you if I didn't leave you then. And you were the first to follow me to the cross.

I will never leave you again. Yoked in suffering, yoked with the oil, yoked by his blood. Simon the Cyrenian knew something.

That a backslidden church age and suffering and the darkness of the hour could never take from him. He was a marked man because of the blood of Christ. Because the cross taken from his back, his own sin, his own shame, his own pain.

And Christ himself being nailed on it. Christ took it from him. He only had to carry it a little way.

And Christ was nailed to it. Beloved, this is the church in the last hour that will be triumphant. That they have understood what Jesus is offering them.

To break the power of sin in their life. To break the penalty of sin where the sin question is settled. Jesus said, I am holy and I move into your life.

And I break what you and I inherited from our first father, Adam, on sin nature. And he says, I will break the power right over you. And I will give you a new desire and a new life.

And no matter how dark the days come, I am with you. I walk with you. Even in your deepest suffering, I am there.

Your suffering and your pain doesn't chase me away. I walk every step with you like I did the first man. And beloved, we won't fall to presumption if we've been marked like that.

Like Simon, if we understood what Jesus and his death and his resurrection and the life he offers means, we will not be a presumptuous church. We will not trust in ourselves and present ourselves as why God should accept us and give us favor. No, we will present Christ, his son who was crucified.

And the father will say, come, come and stand in the midnight hour full of my light, the life of my son, the Holy Spirit, and burn bright till the day I come for you. And that is the hope of the church and will break the power of presumption over a church that thinks they have him never marked by suffering, never marked by knowing what Christ in us truly means. We're persuaded from much better things in this place and wherever the word of God is preached in the last days.

Hallelujah. Will you stand with me? And just as the musicians come, just this altar is open for anyone who knows you've run up to yourself, you've run in a wall in yourself, and you know you are bound by something. And yet the cry of your heart is, God, I don't want to be presumptuous.

I don't want to overlook it. Lord, deal with what is in me. Lord, you're offering me oil and I, this is the hour to get oil and I'm coming for it.

And just as we begin to worship at this altar, if that's a cry of your heart that God meet you in this way, break the power of whatever that limitation is in you and searching for his oil, will you come while the musicians minister to us? Hallelujah. Hallelujah. By coming to the altar, I know that we're saying, Lord, I don't trust myself and I'm not going to trust in myself to present something to you that Lord, you're going to break bonds and fill me with oil.

And he's more anxious to give it to you than we are to receive it. He's more anxious to pour his life and his oil into us. We're not going to be found at the gates where he says, I never knew you.

All you did was present yourself. All you did was have a list. No, you didn't have my life.

You just had a list. Hallelujah. And the Lord, beloved, we don't have to beg him for oil that I know he's going to give us his life and what he, when he marks us, it's permanent.

Like Simon, when Jesus never pushes us away, when he goes through the suffering, leading us through the suffering, he himself, he himself there every step of the way, we will never lose what he's doing in us and then through us. And we never have to be afraid of the days to come. Never.

He is with us. He is with us. He's going to be sweeter and greater.

He's going to pour his life. He's going to break the power of sin in you. And I, we are not going to remain unchanged.

That's the gospel. Hallelujah. Those that are just receiving this oil by faith.

If you just raise your hands with me. Just allow me to pray. Lord, I thank you.

You see every upturned heart. I thank you, Lord. Many have come, not trusting themselves and asking you Lord, help Lord save Lord, deliver Lord, break the sides out of my limitations and my failures and my sin.

I look alone to you, Savior. And Lord, I thank you. You knock the sides out of the box, out of the sin, out of the enemy's hold and grip on my, our minds and hearts.

I thank you, Lord. You have come now with your oil, the life of Christ, and you are pouring this oil Lord, not just in the lamps into our testimony, but into our very lives. So we receive it with gratitude, knowing how needy we are.

I thank you. Your promises. We will be a light in the darkness that it will be you in us that we won't trust ourselves to show up, that it will be you in us.

Lord, we will burn out, but you never will. Your life will be a constant supply for you have no limit. Oh God.

You will be a constant supply of life and light and love in our generation. Lord, we come needy. We come in an hour that we can get oil.

I thank you. No matter the days ahead, Lord, you will walk through us. You will walk with us and you Lord will make us light.

We do. Thank you, Lord. We thank you.

You're saving us from presumption, from pride, from Lord being a teacher. That's just an empty words, but you, your life in us. Lord is going to give us the light for ourselves and those Lord who we are called to love and influence Lord.

We receive it hungrily, gratefully, and thank you. You walk with us in every dark place. I thank you, Lord.

You transform every part of suffering into your glory. Lord, just bless us now with peace, with joy and with fullness of oil, and we'll give you all the praise and all the thanks in the mighty name of Jesus.

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